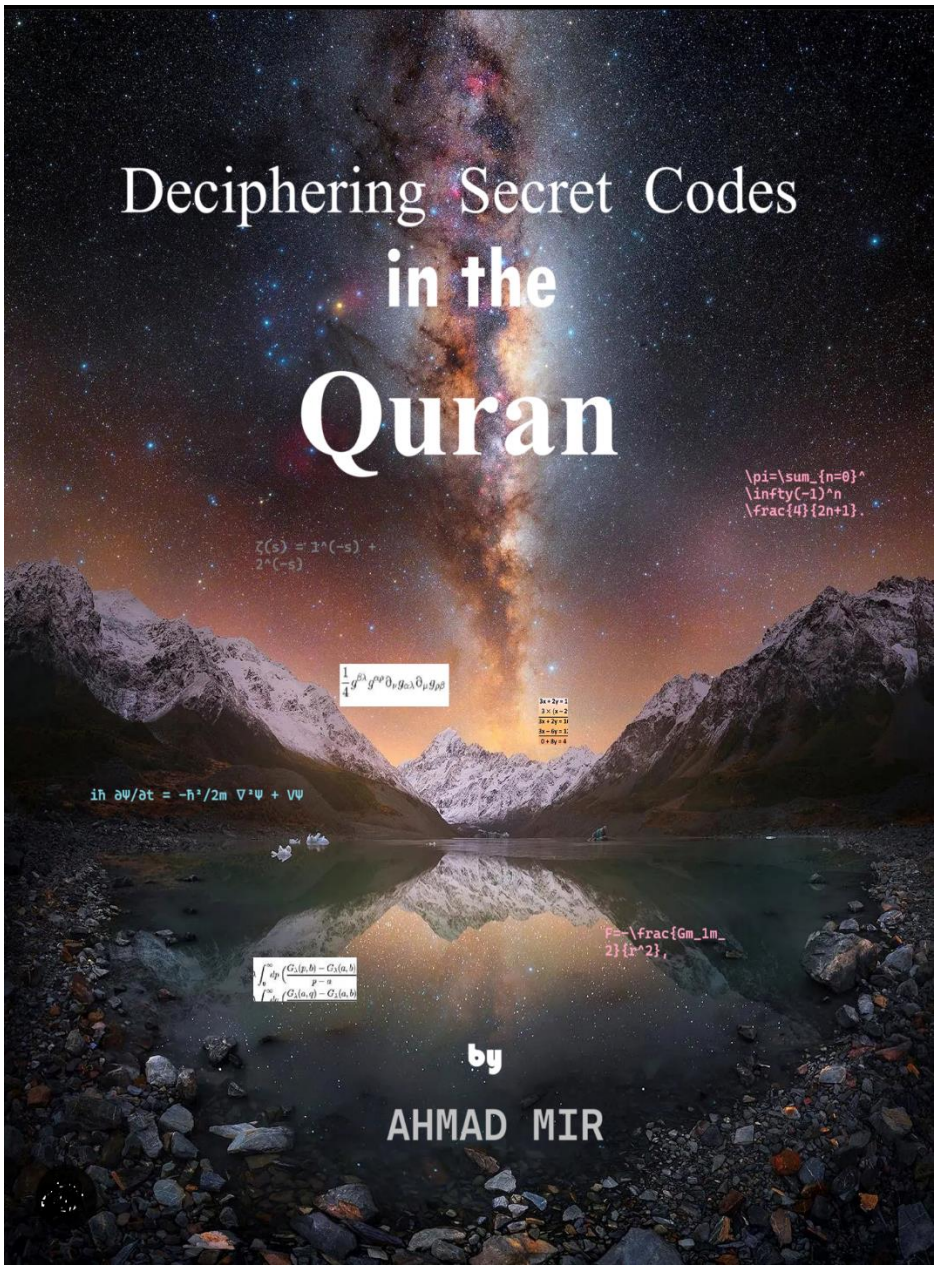
Deciphering Secret Codes
in the
Quran
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by
AHMAD MIR

Deciphering Secret Codes in the Quran

BY AHMAD MIR

Scientific Miracles and Secret Numerical codes in the Quran

Compiled by:

Ahmad Mir

Introduction

The nature of science is that it continuously evolves.
This makes researchers, like myself, doubly enthusiastic about the researches we conduct, because there is always a possibility of change. In science, the inherent rule of thriving is always the same. New learning replaces old learning. For men of science, this gives us fallibility, and the changing nature of science does not necessarily make the process of our earthly learning unreliable, but makes it doubly useful.
For any scientist, this very possibility of change makes science interesting and profitable to our realm. For example, as a seeker of knowledge, I study the solar system from this little earth, and the things we see beyond the horizon are considered true and real, and we make hypothesis, observation and theories based on what we see. One example of obvious science in Physics is the famous theory of expanding universe. For thousands of years, astronomers wrestled with basic questions concerning the universe. Until 1920, it was believed that the universe had always been in existence and that the size of the universe was fixed and not changing. The idea of a static universe was not only popular but believed unquestionably, presumably backed by science. However, in 1912, the American astronomer, Vesto Slipher, made a discovery changed other astronomers' beliefs about the universe. Slipher noticed that the galaxies were moving away from earth at huge velocities. These observations provided the first evidence supporting the expanding-universe theory. Before the invention of the telescope in 1608, man could do little more than wonder about the origin of the universe.
In 1916, Albert Einstein formulated his General Theory of Relativity that indicated that the universe must be either expanding or contracting. Confirmation of the expanding-universe theory finally came in 1929 in the hands of the well-known American astronomer Edwin Hubble. By observing redshifts in the light wavelengths emitted by galaxies, Hubble found that galaxies were not fixed in their position; instead, they were actually moving away from us with speeds proportional to their distance from earth. This extraordinary fact came to be known as the infamous Hubble's Law, and it

was Hubble's discoveries that had elated me as a boy, and gave me the lifelong aspiration to become a physicist.

Using the Hooker Telescope, Edwin Hubble discovered that the galaxies were indeed moving away us. Edwin Hubble observed that the only explanation for this phenomenon was that the universe had to be expanding. Indeed, Hubble's discovery was and is still regarded as one of the greatest in the history of astronomy. After he published his paper about the velocity-time relation in 1929, the expanding-universe theory was accepted by scientists and astronomers alike.

However, the expanding universe theory was mentioned only in one other ancient document prior to Edwin Hubble. I was fairly astonished to find that well before telescopes were even invented and thousands of years before Hubble published his Law, the Moslem prophet Muhammad used to recite a verse of the Koran to his companions that ultimately stated that the universe is expanding.

"And the heaven We created with might, and indeed We are expanding it." (Koran 51:47)

At the time of the revelation of the Koran, the word "space" was not known, and people used the word "heaven" to refer to what lies above the Earth. In the above verse, the word "heaven" is referring to space and the known universe. The verse points out that space, and thus the universe, happens to be expanding, just as Hubble's Law states.

The second part which is doubly disconcerting about the Expanding Universe theory is that just as we had abruptly discovered this, future generations might regress into primitive minded ness and conclude, as they had for thousands of years, that the universe is static. This was explained with a wealth of details by Brian Greene, who was a professor of physics and mathematics at Columbia University. Professor Greene told the students who attended his lecture that if the world should somehow face a great disaster, and all technology got destroyed, and all the text books were reduced to rubble, and the universe continued to expand for another fifty billion years, then the humans who managed to survive all the disasters would glance up at the night sky and find no blue or red shift there, and would have to conclude that the universe is not expanding at all. Naturally, they would be wrong because that is the nature of science. As scientists, we are allowed to make errors, change our theories, and come up with news hypothesis each year. However, Brian Greene added that is one of the students left behind a paper, with a note, saying that the universe is actually expanding, and the only reason they are being unable to see any red shift from receding stars is because the billions of stars that surrounded this galaxy have travelled too far away, much farther than the capacity of human vision.

Professor Greene's words hit close to home, and I too wondered how mankind would ever know the absolute truth of this universe. What shall be our source of undeniable facts? How will people, a billion years later, ever find out that the universe they are living in is actually expanding steadily? Such questions perplexed me and brought me back to the Moslem holy book. That the Koran mentioned such a fact centuries before the invention of the first telescope, at a time when there was primitive knowledge in science, seemed remarkable to me, so with the curiosity ingrained in me as a scientist, I decided to delve deeper into the study of the booklet which Moslems call the Koran, their Holy Scripture. I found that like many people of his time, Muhammad, the man upon whom Koran was revealed, happened to be illiterate and simply could not have been aware of such facts by himself. Could it be that he had truly received divine revelation from the Creator and Originator of the universe? Or was there some clandestine mission roaming around the earth? The possibilities which I considered were endless, so I decided to begin at the basic. As a math-person, I started to look into the pages of the Koran, and attempted to apply my mathematical formulas there, hoping to find a pattern or theory about how this specific piece of information came to be.

This book would have been incomplete without the generous contribution of Benumed Etikue, whose lectures and researches offered many of the knowledge imparted here. A considerable amount of the information in this work is based on the findings of the researchers at the Research and Studies center.

The author and publisher are in no way liable for any misuse of the material contained within this book.

Numbers and Astonishing Mathematical Secret Codes in the Koran

The way to God, Exalted and Glorified be He, is the way of guidance and rectitude. It can be accessed only through senses, mind and revelation. Since the human senses and mind are limited and unable to attain full guidance on their own, the need emerged for divine revelation and prophethood.

However, not all people are qualified to be prophets, so there was an urgent need for revelation from God to a number of them to be an authority that guides people to the true knowledge of God's will and full details about the way to Him, Exalted and Glorified be He. Since revelation is not something tangible or visible to people, there must be some tangible evidence of the veracity of a prophet's mission showing that such a person is a real messenger from God and that he received real revelation or inspiration from Him.

This evidence is the "MIRACLE" for which prophets and messengers of God were singled out from among all humans. Miracles enable the messengers of God to bring about miraculous events or acts that other people cannot do. The miracles of each prophet support the truthfulness of his mission in his time and place; therefore, they are transient events that end and only their stories remain.

This applies to all miracles except the Koran, the miracle of the last and seal of prophets, Mohamed, blessings and peace of Allah be upon him. The Koran is the only existing and everlasting miracle that addresses the generations over the ages and is witnessed by people in all times. Therefore, there is no prophet or messenger of Allah after Mohamed, peace be upon him, and no miracle after the Glorious Koran.

It is the Koran – the unique book that is inimitable in its style, eloquence, rhetoric, as well as in its rules and verdicts, structure, order of its surahs (chapters), verses and words, and the shape and positions of its letters. It is unique in its beliefs and tenets; educational and moral system; universal signs and unseen tokens, economic and administrative principles, comprehensive systems and methodology; the meticulous care, attention and preservation it receives; its impressive impact on hearts and minds; and the sweetness and elegance of its

words. Above all, it is the only scripture with which Allah, glory to Him, has challenged both humankind and jinn, ancient and present, jointly and severally.

The Holy Koran is the last and immortal book to humanity. It is a heavenly system that regulates and organizes the life of individuals and communities, and at the same time it is a miracle that is associated with and inseparable from the divine system forever. Thus, the Koran owns a unique feature that is lacking in earlier divine scriptures that contained a system, while the miraculous aspect was something else independent from the book and the system.

At the time of Moses, peace be upon him, people were skillful at witchcraft. Therefore, the miracle of Moses, the staff, was similar to what they were skillful at. At the time of Jesus, peace be upon him, people were skillful at medicine, so his miracle was to heal blind people who were blind from birth and lepers and raise the dead by Allah's will. At the time of Mohamed, peace be upon him, people were skilled at high literary style, eloquence and rhetoric. Therefore, Prophet Mohamed's miracle was the Koran, which challenged with its rhetoric and eloquence the whole Arab nation that received the first message, and won the honor of preaching the divine message all over the Globe. After the dissemination of the Message, the "miracle" for other people and nations would be something else other than the high literary style and eloquence: the Koran is not only for the Arabs; rather, it is for all times and places. Therefore, God provided it with miraculous aspects and elements that make it a miracle that challenges people in all times in whatever they are skillful at.

Our age is the age of science and knowledge. It only acknowledges tangible things, recognizes reason and knowledge and accepts only obvious physical proofs. Therefore, the Koran challenges the people of this age with its wonderful numerical structure, this structure that is part of the challenge journey over centuries and another one of the infinite aspects of the miracle of the Koran. It provides people in our times with an irrefragable scientific proof that the patterning and composition of the Koran's chapters, verses, words and letters are ordained by God, glory be to Him, through revelation, and not from anyone else. Common sense and good reason cannot accept the claim that any part of this marvelous numerical patterning is a human effort, because the language of numbers is the language of tangible, physical facts, the incontestable global common language among all humankind. It is also the language of firm irrefutable evidence that cannot be denied or ignored.

It is a language that has its miraculous aspect, exactly as is the case with linguistic and literary miracle. For it interacts with the intended meaning in the minutest details to give a fantastic picturesque artwork for those who can reflect on its deep meanings and comprehend it in this digital age. Digits and numerals have their own eloquence that probably excels that of words. They have become the language of persuasion for deniers and doubters of the authenticity of the Glorious Koran.

Thus, generation after generation, and day after day, the Great Koran reveals in all domains more and more of its marvels that never end. Hence the aspects of the Koranic miracle are as multiple as the angles of viewing or approaching it.

The masters of eloquence and rhetoric were unable to bring forth even the like of the shortest surah of the Koran. This challenge still exists for people in our present times, not only in the domain of language, but also in multiple aspects, including this miraculous Koranic numerical structure by all standards of our age. How then if you know that this Koran was revealed more than fourteen centuries ago.

It is really a Scripture with linguistically and numerically perfected revelations, as it comes from the One Who is All-Wise, Well-Aware. Therefore, you will not find any conflict or defect throughout the book, and its magnificent numerical system is not at the expense of its eloquence and literary excellence, nor does its clear Arabic which defeated and surpassed the most eloquent poets and orators detract from the amazing numerical structure of the Koran's letters and words.

In this new publication, we present firm certain facts and clear inductive data about the Koranic numerical structure. Each of these facts constitutes an unquestionable and undeniable proof of the veracity of this Koran, because they can easily be verified.

These facts mean that the Koran's letters and words in its verses and surahs are not chosen haphazardly, but in accordance with a highly accurate and perfect divine balance that takes into consideration a great number of facts simultaneously without affecting the meaning. This feature that characterizes the marvelous structure of Glorious Koran is one of the hardest challenges to the human mind. Therefore, all humankind - with all ways of knowledge it possesses – cannot create even the like of one verse from the Koran.

Believers in the Koran will be pleased with what they see in the Scripture of their Lord, Exalted and Glorified be He, and their faith will be augmented; while disbelievers and deniers of the Koran, and those who raise doubts about its source, will hopefully contemplate it and discover that it is a revelation from God, glory be to Him, and then believe in it.

The Glorious Koran is far more marvelous than the human mind can imagine, and too broad for anyone to comprehend fully even one aspect of it. What I present in this and other books is no more than a mere glimmer of the perfect and highly outstanding features of the Koranic structure. Each letter of the Koran conceals behind it an integrated world of wonders and numerical systems that are controlled by the balance of revelation. However surprised you may seem to be at the marvels of the Koranic numeric structure, which we are trying to expound some general features and aspects of here, they are no more than tiny drops from a sea without shore, yet they constitute irrefragable evidence of the truthfulness of this Koran and its divine source.

My welfare is only in Allah..

In Him I trust and unto Him I turn.

Koran

God supported all his prophets and messengers with tangible miracles in domains in which people excelled in their time, so that the challenge would be stronger and more effective. Those miracles were a proof of the truthfulness of their mission. They were valid only in their physical and historical context and were meant to be evidence against those who witnessed them. Of all prophets sent by Allah to humankind, Mohamed, peace be upon him, had the greatest number of miracles. While all these miracles had ended in their own time and context, as was the case with the miracles of earlier prophets, and became part of the Prophet's biography, the Glorious Koran ensures as the everlasting miracle for all times and places, and for all peoples and generations. It is one and the same book whose content never changes, yet its meanings and connotations adapt so as to suit the people of each era.

The marvels and miracles of the Koran are countless and endless. They are multiple, diverse and never-ending, so every period of time has its share of new aspects of this ageless miracle. It is the Koran- the unique book- that is inimitable in its style, eloquence, rhetoric, as well as in its rules and verdicts, structure, order of its surahs (chapters), verses and words, and the shape and positions of its letters. It is unique in its beliefs and tenets; educational and moral system; universal signs and unseen tokens, economic and administrative principles, comprehensive systems and methodology; the meticulous care, attention and preservation it receives; its impressive impact on hearts and minds; and the sweetness and elegance of its words. Above all, it is the only scripture with which Allah, glory be to Him, has challenged both humankind and jinn, ancient and present, jointly and severally. The journey of Koranic challenge with the lingual and rhetorical miracle began when the Arabic language was at the apex of its glory. However, we live at a different era in which emerged the digital and numerical power, making letters and numbers more eloquent than words. Thus, the Koranic numerical fabric has come to challenge the whole humankind to bring forth the like of the Koran in the accuracy of the structure of its surahs, verses, words and letters.

A book cannot be a divine holy scripture or recognized to be the Word of Allah unless it is proven conclusively that it was recorded and written down during the time of the prophet who received the revelation in his own language. It must be reported to us through a valid continuous chain of narrators without any interruption, change or alteration. If any of these essential conditions is missing, the book cannot be sacred, divine or deemed to be the word of Allah, even though the whole humankind agreed unanimously on it. As for the Koran, Prophet Mohamed, may the blessings and peace of Allah be upon him, ordered every text of revelation to be written down immediately. The whole text of the Koran was recorded verse by verse, word by word and letter by letter, as dictated directly from the lips of the Holy Prophet, peace be upon him. Therefore, the Glorious Koran was scripted in the Prophet's time and handed over and exchanged among Muslims, and also memorized and obeyed by them.

Since the Glorious Koran is the word of Allah, the Almighty Creator, with its divine purity and enlightening illuminations, it must be different from human speech in structure and content; scientific, historical, educational and psychological indications; administrative and economic controls; and future prophecies. Add to these the Quran's steadfastness and survival against all attempts of distortion, and its challenges for both humans and jinn combined to create something similar to it as a whole, or ten of its surahs, or even one of its surahs. This challenge is still ongoing, and yet not a person of reason proceeded to say: "I could write a surah like those of the Koran." On this, Allah, glory be to Him, declares:

قُلْ لَئِنِ اجْتَمَعَتِ الِۡنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوْا بِمِثْلِ هَذَا الْقُرْآنِ لَ يَأْتُوْنَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيْرًا (88) السراء

"88. Say: Verily, though mankind and the Jinn should assemble to produce the like of this Quran, they could not produce the like thereof though they were helpers one of another." (The Koran 17:88)

The miracle of the Glorious Koran, which was revealed to be a source of guidance for the whole mankind, cannot be limited to its superior language, which can be appreciated and comprehended only by Arabs. Even the Arabs of today have mostly lost the refined linguistic sense and talent that characterized their forefathers, except for a few linguists and scholars. Since the Koranic challenge to human beings and jinns collectively is a continuous one to the Day of Judgement, there must be miraculous aspects other than the language. This motivated a number of the Koran scholars to research other aspects of the Koranic miracle, such as belief, worship, morals, legislations, and so forth.

In order to establish a strong argument and provide crucial proofs against people in our times through the language they understand best, i.e. the language of science, Allah, glory be to Him, left for us in His Holy Book more than a thousand verses that speak about the universe, its components and phenomena with such a high scientific accuracy that came to be understood only with the advent of modern contemporary sciences i.e. in the past two centuries or so. This precedence and uniqueness - by pointing at a huge bulk of universal facts more than 10 centuries before human science discovered them - is what we call the scientific miracles of the Holy Koran. This is an easy discourse that enables people at present to understand the excellence and uniqueness of the great Islam over other beliefs and faiths and the value of the Glorious Koran over other scriptures, whatever the language used in addressing people. The Koranic context of universal verses in the Glorious Koran indicates that they are mentioned as a testimony to the infinite power of the Creator over His creation, and to godship, lordship and absolute oneness of Allah, Exalted be He above His creation. Allah, glory be to Him, has formulated the verses about the universe in a marvelous way that can be understood by people at all times in a way that suits their level of knowledge and understanding of the universe, its components and phenomena.

No person of reason can imagine a source for this huge multitude of scientific facts in the Glorious Koran other than Allah, the Almighty Creator. It is a book that was revealed over one thousand four hundred years ago unto a man who could not read or write, amidst a nation whose majority were also illiterate, at a time when no one in the world knew anything about these scientific facts that only began to unravel in the nineteenth and twentieth centuries. We find that many verses in the Koran urge us to contemplate the verses of this noble book and reflect on the signs of His power in the universe:

سَنُرِيهِمْ آيَاتِنَا فِي الْفَاقِ وَفِي أَنْفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ (53) فصّلت

"53. We shall show them Our portents on the horizons and within themselves until it will be manifest unto them that it is the Truth. Does it not suffice that your Lord is Witness over all things?" (The Koran 41:53)

On the Authenticity of the Koran, the Orientalist Sir William Muir wrote as follows:

"There is probably in the world no other book which has remained twelve centuries with so pure a text."

After a study which lasted ten years, Dr. Maurice Bucaille spoke about the existence in the Koran of certain statements concerning physiology and reproduction: "Our knowledge of these disciplines is such that it is impossible to explain how a text produced at the time of the Koran could have contained ideas that have only been discovered in modern times."

As Mahatma Ghandi affirmed, "My reading of the Quran has convinced me that the basis of Islam is not violence but is unadulterated Peace. It regards forbearance as a superior to vengeance. The very word 'Islam' means Peace, which is nonviolence." It is guidance for human beings:

(إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ)

"Surely this Qur'ān shows the way to that which is most upright."

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Who Is God?

Everyone is born upright by nature. Pure nature leads to Allah, the One and Only True God. In fact, human nature awakes to Almighty Allah's existence very early in life, even earlier than we may think. We generally think that only an older person ponders over Allah's existence and Oneness. But if we observe the life of a little child, we notice that in a certain stage of his life, he asks his parents endless questions about the things he sees around him in the universe. Who made the heaven? Why is the sky blue? Where does the sun go at night? Why doesn't it appear to us at night? Where does light go when the dark comes? Why do stars glitter? Where does the earth end? Why do some flowers have smells while others don't? Where did I come from? Where was I before I came? Etc. What do all these questions mean and indicate? They indicate that nature in this child has begun to awake and recognize the Creator of the earth and heavens through His tangible and seen creation.

If we have a look at the heaven and earth, we find that rain falls from clouds, fruit is produced from trees, trees grow from soil and water, water originates from oxygen and hydrogen. Since man opened his eyes on this universe, he has never seen an incident or event happen by itself without a cause or something exist without a maker or creator. This has become a de facto unquestionable fact. No one can break a plate and then claim that it broke by itself without a human or non-human cause. Thus every effect has a cause that makes it happen, and there is a maker or manufacturer of every machine or instrument. Then how can a person dare to claim that our world or universe has just occurred without a creator though everything in it is far more complicated and accurate than a man-made machine.

Whether people agreed or not upon the wise reasons behind the existence of the universe, that would not change the result concluded through scientific reasoning which confirms the existence of the Great Creator, the Almighty, the All-Knowing and the Wise God, Who believers agree to call Allah, the Almighty. The name Allah (God) in Islam never refers to Mohamed, as many Christians may think; Allah is the personal name of God.

What do Muslims believe about Allah (God)?

1. He is the one God, Who has no partner.
2. Nothing is like Him. He is the Creator, not created, nor is He a part of His creation.
3. He is All-Powerful, absolutely Just.
4. There is no other entity in the entire universe worthy of worship besides Him.
5. He is First, Last, and Everlasting; He was when nothing was, and will be when nothing else remains.
6. He is the All-Knowing, and All-Merciful, the Supreme, the Sovereign.
7. It is only He Who is capable of granting life to anything.

8. He sent His Messengers (peace be upon them) to guide all of mankind.

9. He sent Mohamed, peace and blessing be upon him, as the last Prophet and Messenger for all mankind.

10. His book is the Holy Koran, the only authentic revealed book in the world that has been kept without distortion.

11. Allah knows what is in our hearts.

The Glorious Koran is the best authentic source to know the reality and attributes of Allah.

اللَّهُ لَ إِلَهَ إِلَّ هُوَ الْحَيُّ الْقَيُّومُ لَ تَأْخُذُهُ سِنَةٌ وَلَ نَوْمٌ لَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَن ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّ بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَ يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّ بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَ يَؤُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ (255) البقرة

255. Allah! There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtakes Him. Unto Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedes with Him save by His leave? He knows that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includes the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous. (The Koran: Chapter Al-Baqarah)

One of the fundamental pillars of Islamic belief is the fact that Allah, praise and glory be to Him, cannot be contained by space or limited by time. Space and time are creations, and it is impossible for the created to contain or surround the Creator, Exalted and High be He above His creatures. The creation is finite and limited so they cannot encompass or surround the Infinite, Unlimited Creator! He has created and encompassed everything. This is an agreed fact among all Muslims and no one of them deny it. Learned men have expressed this by saying, "Allah was before space, and He is as He had been before the creation of space; He has never changed from what He was."

The organized structure of the universe is the greatest evidence that the Creator and organizer of this universe is One, and that everything else is presided and controlled by the Almighty Creator, Who created it after it was nonexistent. As it is impossible there to be two creators of the universe, it is also impossible there to be two Gods.

أَمِ اتَّخَذُوا آلِهَةً مِنَ الْأَرْضِ هُمْ يُنْشِرُونَ (21) لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّ اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ (22) لَ يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ (253) الأنبياء

"Or have they taken for worship some earthly deities who can restore the dead to life? Had there been in heaven or on earth any deities other than God, both would surely have fallen into ruin! But limitless in His glory is God, Lord of the Throne, and exalted is He above all that they attribute to Him! He cannot be questioned about whatever He does, whereas they shall be questioned." (The Koran 21:21-3)

The universe and its whole existence are based on a single system that brings all its parts together and ensures harmony between all those components. This system is devised by the single will of the One God. Had there been other entities, they would have had multiple wills and, consequently, multiple systems and laws. It goes without saying that a will is a manifestation of the entity that exercises it, and the system is a manifestation of the active will. Hence, had there been other deities, the unity which provides coherence in the whole machinery of the universe, consistency and direction in its system, would totally disappear. Chaos, corruption and ruin would ensue. The fact that, with multiple gods, there would be no way of maintaining the coherence and harmony is acknowledged by even the most hardened of atheists.

The best thing through which one can know Allah is through His creations that He perfectly brought into existence and all the bounties He bestowed upon mankind-believing and unbelieving.

The organized structure of the universe is the greatest evidence that the Creator and Organizer of this universe is One, and that everything else is presided and controlled by the Almighty Creator, Who created it after it was not existent. As it is impossible there to be two creators of the universe, it is also impossible there to be two Gods.

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذًا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ (91) المؤمنون

"Allah has not chosen any son, nor is there any God along with Him; else would each God have assuredly championed that which he created, they would surely have tried to establish superiority over one another. Glorified be Allah above all that they allege." (The Koran 23:91)

As Isaac Newton, the well-known scientist, said, "God created everything by number, weight and measure."

The Glorious Koran sums up the truth about the attributes of Allah, the only God: قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُولَدْ (3) وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ (4) الخلص

"He is Allah, the One and Only; Allah, the Eternal, Absolute; He begets not, nor is he begotten; and there is none like unto Him." *(The Holy Quran 112:1-4)*

There is no God but Allah, Glory be to Him!

Mohamed (God's glory and peace be upon him)
The Last Prophet from God to Mankind

The Prophet Mohamed's character is the greatest character throughout human history, unmatched by any other character, not only amongst great men, but also amongst prophets. If we are to judge by the standards of human greatness, let us consider the case of a political leader, dedicating his life to political leadership. He found his nation dispersed, with no common cause or link, and was able, by means of his wise leadership and impressive character, to unite the divided nation and found the link which firmly connected its various warring factions. He drew for it a purpose which united it and removed its differences. Then he raised it to a lofty, respectable position among other nations. Shouldn't we call him a 'great man', though he was devoted merely to such a task?

Suppose there was a social reformer who found injustice and corruption predominant; therefore, he took it upon himself to establish social justice and eliminate perversion and decay from society. He realized the balance between the individual and society, between the ruler and the ruled, and caused the rich to sympathize with the poor, so that the whole community lived as if it were one large family. Isn't such a man really GREAT?

How if this was one part of Mohamed's character and he surpassed those specialized in this field?

Suppose there was a moral reformer who found moral corruption prevalent in his society and devoted himself to the improvement of social manners. Through his patience and struggle he was able to establish an ethic (moral code) that ruled their conduct, so that lying, drinking, adultery and gambling disappeared; everyone felt his property was secure even if he was a weakling, an orphan or a woman; and conscience ruled human relations. Won't we agree that such a character was truly a great one?

How, then, if that was only one side of the outstanding character of the Prophet, and his influence was greater than that of any reformer in history who was devoted to his career?

Suppose, too, there was an educator who devoted himself to education and was able to bring up a generation of extraordinary people, every one of whom was a leader in his domain of activity and an example of good conduct and towering personality, as firm as a mountain and of noble character. Doesn't such a man deserve to be called a great educator? How, then if this was only one of several aspects of the Prophet, who excelled in this respect even the greatest of educators in history, especially with the generation he had educated to introduce summit leaders in every field of life?

Suppose there were a military commander, who devoted himself to his career and brought up an army of heroes-soldiers and commanding officers- accustomed to endurance of inconvenience, steadfastness in adversity and daring despite danger. He led them in battles and won. They obeyed his orders and instructions and raced to places of danger seeking martyrdom. Shouldn't he be described as a great commander?

If such a commander had trained his soldiers not only to acquire individual manners, but also to fight in the cause of ideals and values, would it suffice to describe him only as a great leader?

How then, if the gracious Prophet had exceeded in this respect every other military commander throughout human history and this was only one aspect of the various aspects of his great character?

Suppose a man gave himself up to worship. His spirit was highly pure, and his heart always remembered Allah, whether in his prayer or work, in private or in public. So he was friendly to other people, sincere in his work, and ruled completely by fear of Allah and observance of His orders. Suppose such a man was able to assemble a number of worshipers of Allah and bring them up to develop a strong relationship with the Almighty. They would remember Allah in all circumstances and would be influenced by faith in all their deeds, thoughts and feelings. Their love and fear of Allah was stronger than all earthly pleasures and temptations. Should we not say the person who managed to bring these people to such a level of spiritual purity was a great soul in himself and a great teacher to his companions?

This and others were parts of the gracious Messenger's character in which he was superior to those persons devoted to, or specialized in any of the areas cited. What are we to call the man who combined in his gracious person all those personalities, each of which would be sufficient to make him great?

The greatness of Mohamed, peace be upon him, does not lie only in the combination of those several personalities in his own persons: in fact, he enjoyed a superior degree of greatness, no one aspect distracted him from another. Political activity did not distract him from military, social, moral, educational or spiritual tasks. Even all those did not distract him from his family, so he was a perfect husband and father.

If we compare the character of Prophet Mohamed, peace be upon him, with that of the other prophets, we can grasp his superiority to them. All great qualities enjoyed by them separately were all infused in his great personality par excellence. Noah was known for his endurance of his folk's obstinacy; Abraham for his clemency; Moses for his wise leadership of the sons of Israel; Jesus Christ for his spiritual aspect against the prevailing materialism. Mohamed's character, however, embodied all those characteristics, and his influence was much greater in every one of those aspects. He was the final of prophets and his message was the epitome and the culmination of prophethood.

In fact, the greatness of Prophet Mohamed does not need testimonies from thinkers and philosophers, for the only One to testify to his greatness and perfection is the Omniscient God, Allah, Who said in his Holy Book, the Glorious Koran:) القلم4وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ (

"And lo! You [Mohamed] are of a Sublime Character." (Koran 68:4)

Allah, glory be to Him, addresses Mohamed: وَمَا أَرْسَلْنَاكَ إِلاَّ رَحْمَةً لِلْعَالَمِينَ (107) الأنبياء

"We sent you not save as a mercy for the peoples." (Koran 21:107).

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا (40) الأحزاب

"Mohamed is not the father of any of your men, but he is the Messenger of God and the Last of the Prophets." (Koran 33:40)

We quote here some of the testimonies of orientalists, historians, thinkers, philosophers, and leaders just as citations for those who are unaware of the truth about the character of Mohamed, the Prophet of Islam, who carried the divine message of Allah to humankind. This does not preclude the fact that not all those historians and philosophers were accurate in their description of Prophet Mohamed, for many of them had some prejudices against Islam and its prophet, yet they expressed their admiration for his character and testified to his honesty and greatness.

George Bernard Shaw gave his testimony for the character of Prophet Mohamed, peace be upon him: "I believe if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it much needed peace and happiness. I have studied him – the wonderful man and in my opinion far from being an anti–Christ. He must be called the Savior of Humanity."

Prof. Abdul Ahad Dawud (Formerly David Benjamin Keldani), in his book, *Mohamed in the Bible*, mentions many proofs of Mohamed's Prophethood from the Bible. "In ascertaining the personality of the promised prophet the other prophecy of Moses, peace be upon him, is, however, very helpful where it speaks of the shining forth of God from Paran, the Mecca mountain". The words in the Book of Deuteronomy, chapter xxxiii, verse 2, run as follows: *"The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints; from his right hand went a fiery law for them."*

"In these words the Lord has been compared with the sun. He comes from Sinai, he rises from Seir, but he shines in his full glory from Paran, where he had to appear with ten thousands of saints with a fiery law in his right hand. None of the Israelites, including Jesus, peace be upon him, had anything to do with Paran."

Main References:

1. The Holy Koran.

Numbers Never Lie

To all of those who seek the truth sincerely.

To all of those who went astray from the straight path to Allah to Whom are attributed glory, grace and absolute truth.

We present this series of episodes, where we show Numeric patterns and phenomena of the Holy Koran, thus providing concrete evidence that the Koran is undoubtedly the word of Allah.

We begin this series with the first surah of the Holy Koran; Chapter AlFatihah (the Opening):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِ يمِ(1)الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (2) الرَّحْمَنِ الرَّحِيمِ (3) مَالِكِ يَوْمِ الدِّينِ (4) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (5) اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (6) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَ الضَّالِّينَ (7)

1. *In the name of Allah, the All-Beneficent, the All-Merciful.*
2. *Praise be to Allah, Lord of the Worlds.*
3. *The All-Beneficent, the All-Merciful.*
4. *Owner of the Day of Judgment.*
5. *You (Alone) we worship; You (Alone) we ask for help.*
6. *Show us the straight path.*
7. *The path of those whom You have favored; Not (the path) of those who earn Your anger nor of those who go astray.*

In this surah, there are 7 verses, 29 words, and 143 letters.

Now, let's put the Quran's precision of wording and patterning under scrutiny through these simple processes:

First:

Consider the first word of each of the 7 verses of Chapter Al-Fatihah (the Arabic text). The words are underlined here for you:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (1) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (2) الرَّحْمَنِ الرَّحِيمِ (3)مَالِكِ يَوْمِ الدِّينِ (4)

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (5)اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (6) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ
الْمَغْضُوبِ عَلَيْهِمْ وَلَ الضَّالِّينَ (7)

The sum total of the letters of these 7 initial words = **31**

Second:

Now, let's do the same with the second word of each of the 7 verses of Chapter Al-Fatihah:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (1)الْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ (2) الرَّحْمَنِ الرَّحِيمِ (3) مَالِكِ يَوْمِ
الدِّينِ (4)

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (5)اِهْدِنَا الصِّرَاطَ
الْمُسْتَقِيمَ (6)

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَ الضَّالِّينَ (7)

The sum of the letters of these words that come second in each of the 7 verses = **31**

So, here is the number **31** before our eyes for the second time!

Third:

If we apply the same process to the third word of each verse of Chapter Al-Fatihah, we will astonishingly get the same result:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (1) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (2) الرَّحْمَنِ الرَّحِيمِ (3) مَالِكِ يَوْمِ الدِّينِ
(4) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (5) اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (6) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ
الْمَغْضُوبِ عَلَيْهِمْ وَلَ الضَّالِّينَ (7)

The sum of the letters of the words that come third in each of the 7 verses = **31**

Amazing! The number **31** is imposing itself for the third time!

Notice that the third verse consists only of 2 words; there is no third word in this verse, nevertheless, the sum of the letters remains **31**.

Mind boggling facts!

Now, consider the words of the 3 groups together as they are written in Arabic:

بِسْمِ - الْحَمْدُ - الرَّحْمَنِ - مَالِكِ - إِيَّاكَ - اِهْدِنَا - صِرَاطَاللَّهِ - لِلَّهِ - الرَّحِيمِ - يَوْمِ -
نَعْبُدُ - الصِّرَاطَ - الَّذِينَالرَّحْمَنِ - رَبِّ - 0 - الدِّينِ - وَإِيَّاكَ - الْمُسْتَقِيمَ - أَنْعَمْتَ

The words of each group consist of **31** letters.

What is indeed phenomenal is that the sum of the dots on the letters of the words of the 3 groups = **31**.

Amazing consistencies!

Can any human being ever devise or create such an accurate numeric pattern!

Let's now think: What is the significance of the number **31**? And, why **31** in particular?!

Consider Chapter Al-Fatihah once again:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (1) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (2) الرَّحْمَنِ الرَّحِيمِ)3(مَالِكِ يَوْمِ الدِّينِ)4(إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِ ينُ)5(اِهْدِنَا الصِّرَاطَ
الْمُسْتَقِيمَ)6(صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ
الْمَغْضُوبِ عَلَيْهِمْ وَلَ الضَّالِّينَ)7(

"1. In the name of Allah , the All-Beneficent , the All-Merciful.

2. *Praise be to Allah , Lord of the Worlds.*
3. *The All-Beneficent , the All-Merciful.*
4. *Owner of the Day of Judgment.*
5. *You (Alone) we worship; You (Alone) we ask for help.*
6. *Show us the straight path.*
7. *The path of those whom You have favored; Not (the path) of those who earn Your anger nor of those who go astray."*

Chapter Al-Fatihah has 3 of the Names and Attributes of Allah. They are repeated in this surah, making in total 6 names as follows: **اللَّهِ - الرَّحْمَنِ - الرَّحِيمِ - لِلَّهِ - الرَّحْمَنِ - الرَّحِيمِ**

Allah - the All-Beneficent - the All-Merciful - Allah - the AllBeneficent - the All-Merciful

The sum of the letters of the six Names and Attributes of Allah in Chapter Al-Fatihah = **31**

What do you think of this amazing numeric fact?!

Now let's reflect on verse No. **31** counting from the beginning of the Holy Koran: فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي
وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ (42) البقرة

"24. And if you do it not - and you can never do it - then guard yourselves against the Fire, whose fuel is of men and stones, prepared for disbelievers." (Chapter Al-Baqara)

The number of dots on the letters of the words of this verse is **31**.

Glory be to Allah!

How could those disbelievers dare say that the Holy Koran is invented by a human!

How about contemplating surah No. **31** in the Koran, namely Chapter Luqman?

In Chapter Luqman, there are three verses, each having **31** dots on its letters: الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ
بِالْآخِرَةِ هُمْ يُوقِنُونَ (4) لقمان

"4. Those who establish worship and pay the poor due and have sure faith in the Hereafter." (Chapter Luqman)

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَ تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ (31) لقمان

"13. And (remember) when Luqman said unto his son, when he was exhorting him: O my dear son! Ascribe no partners unto Allah. Lo! to ascribe partners (unto Him) is a tremendous wrong." (Chapter Luqman)

وَوَصَّيْنَا الِْنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ (41) لقمان

"14. And We have enjoined upon man concerning his parents. His mother bears him in weakness upon weakness, and his weaning is in two years. Give thanks unto Me and unto your parents. Unto Me is the journeying." (Chapter Luqman)

> In the first verse, there are **31** dots on its letters.
> In the second verse, there are **31** dots on its letters. In the third verse, there are **31** dots on its letters.
> The wonderful fact is that the sum of the numbers of these three verses = **31**.
> Chapter Luqman does not contain any other verse with **31** dots on its letters!

Is it possible that there are still those who claim that the wording of the Holy Koran is the work of Mohamed (God's glory and peace be upon him)?
Was Mohamed (God's glory and peace be upon him) capable of precisely and accurately calculating the letters and the dots on letters in this marvelous way?!
How could he make the initial words of the verses of Chapter Al-Fatihah have a sum of **31** letters?!
How could he do the same with the words in the second position, and those in the third position in the verses of Chapter Al-Fatihah? All having **31** letters?!
Even the dots on the letters of the words coming first, second, and third in Chapter Al-Fatihah were made to equal **31**.
31 is also the sum of the letters of the six Names and Attributes of Allah in Chapter Al-Fatihah!
As for verse **31**, counting from the beginning of the Holy Koran, **31** is the total number of dots on the letters of this verse!
Who created this precise and accurate numeric consistency of the Holy Koran?!
This episode contains the true evidence for all those who are looking for the truth sincerely!
Numbers never lie, and do not accept guess or discretion nor entertain personal viewpoints!
Undoubtedly, the Koran is the word of Allah!

The Balance of Faith

A great chapter!
It is even one of the greatest and most meaningful surahs (chapters) of the Glorious Koran..
A great surah!
It is even one of the greatest and most meaningful surahs (chapters) of the Glorious Koran..
It has a great name...
A surah that is equal to a third of the Koran…
It is Chapter Al-Ikhlas..
But, why is it equal to a third of the Koran?
Simply because the surahs of the Glorious Koran can be classified into three thirds:
The first, comprises rulings and legislations, which is related to jurisprudence (Fiqh) and morals..
The second, includes promising and threatening statements, reward and punishment, accounts of old nations and the fate of rejectors.
The third, and most sublime of the three thirds, includes the names and attributes of Allah, which is the theme and content of the Science of Tawheed (the Oneness of God)..
This surah combines the three types of Tawheed (divinity, lordship, names and attributes)..
That is why it is worthy to be equal to a third of the Koran.
It is the surah that is memorized by every Muslim, young or old:

قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُوْلَدْ (3) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (4) الخلص

"1. Say: He is Allah, the One!

2. Allah, the eternally Besought of all!

3. He begets not nor was begotten.

4. And there is none comparable unto Him." (Chapter Al-Ikhlas)

This surah contains a description of the One God, Who is eternally besought of all, praise and glory be to Him..

It is the surah that saves its reciter from polytheism if he/ she believes in its content.

It is the only surah that contains the attribute of the one and only God (الله الأحد); for this attribute of Allah is mentioned only once in the Glorious Koran, that is in the only surah that includes His attribute (الصمد), i.e. the eternally besought of all..

Chapter Al-Ikhlas consists of four verses... the same number of the letters of the name of Allah (الله)..

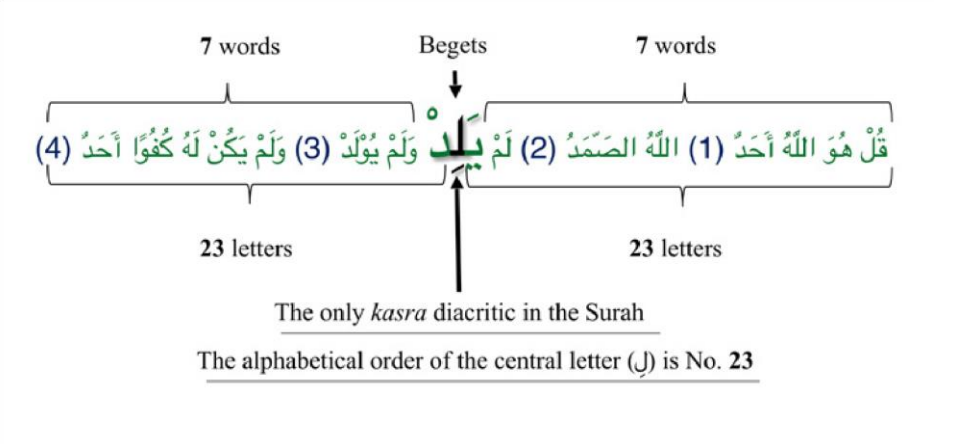
The first verse is concluded with the word (أحد), i.e. the One.

The whole surah is concluded with the word (أحد), i.e. one!

But have we ever been attentive to the amazing numerical system in Chapter Al-Ikhlas?

Have we noted that the only surah in which the attribute of the One God (الأحد) occurs contains only one kasra diacritic (-ِ--)?! But where is this only kasra located in the whole surah?

Observe with your eyes and insight:


7 words
Begets
7 words
قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُوْلَدْ (3) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (4)
23 letters
23 letters
The only kasra diacritic in the Surah
The alphabetical order of the central letter (لِ) is No. 23

Note where this only kasra is located!

Observe how the word (يَلِدْ) comes in the middle of the surah, and how the letter (لِ) is located in the middle of the word itself!

The only *kasra* is placed under the letter (لِ) in the word (يَلِدْ), exactly in the middle of the surah!

7 words, **23** letters on the right of this *kasra*.

7 words, **23** letters on the left of this *kasra*!

Use your minds, imagination and tastes ~~to~~ reflect on this amazing balance with two scales.. view its wondrousness and precision of its composition!

Who set up this balance, and who introduced this evidence that it is the words of Allah?!

Praise and glory be the One to Whose glory everything submitted with humility!

Pause for a little while..

Examine that amazing balance closely!

See how the word (يَلِدْ) comes in the middle of the surah, and how the letter (لِ) is located in the middle of the word itself!

Note how the letter (لِ) with kasra diacritic is located after 23 letters from the beginning of the surah, and before 23 letters from its end!

The wonder is that the letter whose order in the Arabic alphabet is No. 23 is the letter (لِ) itself!

Reflect on the word (يَلِدْ), which means "begets", and remember that every human being is born with **23** pairs of chromosomes!

The word (يَلِدْ) comes after **7** words from the beginning of the surah and before **7** words from its end!

7 is the number of the phases of human creation!

Have you seen how the Glorious Koran employs diacritics in a wonderful numerical system?!

More amazing..

The surah that describes the only One God, Allah, glory be to Him:

قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُوْلَدْ (3) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (4) الخلص

"1. Say: He is Allah, the One!

2. Allah, the eternally Besought of all!

3. He begets not nor was begotten.

4. And there is none comparable unto Him." (Chapter Al-Ikhlas)

Chapter Al-Ikhlas consists of **15** words!

From the beginning of Chapter Al-Ikhlas till the end of the Koran, there are **15** verses!

The number of those alphabetical letters that have not occurred in Chapter Al-Ikhlas is **15** letters!

The surah is concluded with the word (أحد), i.e. one.

The wonder is that the sum of the order numbers of the letters of the word (أحد) in the Arabic alphabet = **15**.
It is amazing that Chapter Al-Ikhlas consists of **47** letters!
But why is this number amazing and astounding?!
What is the relationship between the two numbers: **15** and **47**?!
Why did Allah, glory be to Him, choose for Chapter Al-Ikhlas **15** words and **47** letters?!
You will be highly surprised if you know that number **47** is number
15 itself!!
Is it not the surah that describes the One and only God, Allah, glory be to Him?!
But how is that?!
47 is a prime number whose order in the list of prime numbers is No. **15**.
Glory and praise be to Allah!
Remember with me..
The attribute of Allah (الله أحد), i.e. the One, occurs only once in the Koran, specifically in this surah!
Now contemplate how the letters of (الله أحد) recur in Chapter Al-Ikhlas:

Letter	ا	ل	ل	ه	أ	ح	د	Total
Frequency in the surah	6	12	12	4	6	2	5	47

Glory be to Allah!
These are the letters of (الله أحد). They recur in this surah **47** times!
Yes, it is the number of the letters comprising Chapter Al-Ikhlas!
It is a prime number that is divisible only by itself and **1**.
Consider how the Koran employs prime numbers to highlight the intended meaning!
These numbers that have remained over centuries, and are still, generation after generation, a riddle that muddles the world till today! A riddle that challenges the human mind untill today!
It challenges it despite all human intrinsic smartness and might of artificial intelligence!
Was Mohamed (God's glory and peace be upon him) aware of the mysteries, behavior and characteristics of prime numbers?!
Of course not.. How can we, then, explain the employment by the Koran of the properties of these numbers in a perfect way?!
More highlights..
Reflect on Chapter Al-Ikhlas once more: قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُوْلَدْ (3) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (4) الخلص
"1. Say: He is Allah, the One!
2. Allah, the eternally Besought of all!
3. He begets not nor was begotten.
4. And there is none comparable unto Him." (Chapter Al-Ikhlas)
The surah which describes the One and only God, praise be to Him!
Ponder on the name of Allah, His two attributes and the pronoun referring to His Majesty in Chapter Al-Ikhlas:
He **هو**– Allah **الله**– The One **أحد**- The eternally Besought of all **الصمد**.
Contemplate the order of the letters of these four words in the list of the alphabetical letters:

د	م	ص	ل	ا	د	ح	أ	ه	ل	ل	ا	و	ه
8	24	14	23	1	8	6	1	26	23	23	1	27	26

The numbers you see in the table above are the alphabetical orders of the letters: (**هو – الله – أحد – الصمد**).
The sum of these numbers = **211**.
What does this number mean?!
This number constitutes one of the proofs of the miraculousness of the Glorious Koran!
This is a prime number, which is divisible only by itself and **1**.
The order of this number in the list of prime numbers is No. **47**.
Yes.. It is the number of letters in Chapter Al-Ikhlas!
What do you think about this astounding numerical truth?!
Can anyone deny it or pretend to be ignorant of its significance?!
Have you seen how the Koran employs the alphabetical orders of Arabic letters to enhance the meaning?!
Have you seen how the Koran employs the properties of prime numbers to emphasize the meaning?!
Really .. It is the words of Allah.. no doubt..

Women First - 1

The accuracy of patterning and wondrous numerical system in the Glorious Koran goes far beyond words.. even beyond letters..
Each diacritical mark and each dot on any of its letters has a miraculous system..
Each has evident significance that interacts with the meaning of the word in its minutest details..

To verify or confirm this, reflect with me on the context where the word (**النساء**), which means (women), occurs for the first time in the Glorious Koran:

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ (222) البقرة

"222. They question you (O Mohamed) concerning menstruation. Say: It is a hurt, so let women alone at such time and go not in unto them till they are cleansed. And when they have purified themselves, then go in unto them as Allah has enjoined upon you. Truly Allah loves those who turn unto Him, and loves those who have a care for cleanness." (Chapter Al-Baqarah)

The above verse is the first verse that contains the word (**النساء**), which means (women), in the Glorious Koran.

This verse comprises **27** words; its letters are **122** in number.

The verse bears order number **222** in Chapter Al-Baqarah (which is the second surah in the Koran), and so it is verse No. **229** if we count from the beginning of the Koran!

Do you know that Chapter An-Nisaa is the only surah in which the name of Allah (**الله**) is repeated **229** times?!

An important question: Where in the Koran does repetition number **229** of the name of Allah (**الله**) occur, counting from the beginning of the Koran?!

This repetition occurs in the following verse from Chapter Al-Baqarah, too:

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُودُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ (152) البقرة

*"**251**. So they routed them by Allah's leave, and David slew Goliath; and Allah gave him the kingdom and wisdom, and taught him of that which He wills. And if Allah had not repelled some men by others the earth would have been corrupted. But Allah is a Lord of Kindness to (His) creatures." (Chapter Al-Baqarah)*

The name of Allah (**الله**) in the last position in this verse is repetition time No. **229** of the name of Allah (**الله**) counting from the beginning of the Glorious Koran!

The really amazing thing is that the number of words in this verse is **27** words, and that it consists of **122** letters!

Why amazing?!

Because the first verse above also comprises **27** words, which make up **122** letters!

Surprising! Glory be to Allah!

Now consider the following irrefutable facts..

Chapter An-Nisaa is the only surah in the Glorious Koran where the name of Allah (**الله**) is repeated **229** times.

The word (**النساء**), which means (women), occurs for the first time in verse No. **229** counting from the beginning of the Glorious Koran!

The word (**النساء**), which means (women), occurs for the first time in a verse whose number of words is **27**, and the number of its letters is **122**.

Repetition No. **229** of the name of Allah (**الله**) counting from the beginning of the Glorious Koran occurs in a verse comprising **27** words, and **122** letters, as well.

The wonder is that, throughout the Glorious Koran, there are only three verses that each comprises **27** words, and makes up **122** letters.

What do you think about this?!

Can anyone deny it or claim to ignore its significance?!

Now compare the two above-cited verses:

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ (222) البقرة

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُودُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ (152) البقرة

From the beginning of the first verse up to the beginning of the second verse, there are **800** words!

The word (**النساء**), which means (women), in the first verse, is word No. **8** from the beginning of the verse!

The name of Allah (**الله**) in the second verse is word No. **8** from the beginning of the verse!

The first verse begins with a word that comprises **8** letters!

The second verse ends with a word that comprises **8** letters!

At all events, number 8 = **4 x 2**.

4 is the order number of Chapter An-Nisaa in the Glorious Koran!

2 is the order number of Chapter Al-Baqarah in the Glorious Koran, where both verses exist!

Here is a more surprising fact..

As regards the verse (above-cited) in which the word (**النساء**), which means (women), occurs for the first time in the Glorious Koran..

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ (222) البقرة

It comprises **122** letters..

Is there in Chapter An-Nisaa a verse that comprises **122** letters?

Yes, there is only one verse in Chapter An-Nisaa that comprises **122** letters, which reads as follows:

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاغَمًا كَثِيرًا وَسَعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا (001) النساء

"100. Whoso migrates for the cause of Allah will find much refuge and abundance in the earth, and whoso forsakes his home, a fugitive unto Allah and His messenger, and death overtakes him, his reward is then incumbent on Allah. Allah is ever Oft-Forgiving, All-Merciful." (Chapter An-Nisaa)

Now observe how the letters of the word (**النساء**), which means (women), are repeated in both above verses:

> The letter (ا) is repeated in both verses 37 times.
> The letter (**ل**) is repeated 27 times. The letter (**ن**) is repeated 15 times.
> The letter (**س**) is repeated 5 times.
> The letter (ا) is repeated 37 times.
> The glottal letter (ء) occurs in both verses only once.
> The above letters are the letters of the word (**النساء**); they are repeated in both verses together **122** times!
> You may easily notice that the difference between the numbers of the two verses 222 - 100 = **122** as well!
> What do you think about these wondrous numerical facts?!
> **I repeat for more emphasis, given the importance of these facts..**
> The word (**النساء**), which means (women), occurs for the first time in the Glorious Koran in a verse whose component number of letters is **122**; that is verse No. 222 in Chapter Al-Baqarah.

In Chapter An-Nisaa, there is only one verse whose number of letters is **122**; namely verse No. 100.

The letters of the word (**النساء**), which means (women), are repeated in both verses Nos. 222 & 100 together **122** times!

The difference between the two verses Nos. 222 - 100 = **122**.

Astounding Koranic numerical balances!

Anyone who alleges that this patterning can occur without a perfect divine management would be out of his / her mind!! **Reflect again..**

Here is again the verse where the word (**النساء**), which means (women), occurs for the first time in the Glorious Koran:

وَيَسۡـَٔلُونَكَ عَنِ ٱلۡمَحِيضِۖ قُلۡ هُوَ أَذٗى فَٱعۡتَزِلُواْ ٱلنِّسَآءَ فِي ٱلۡمَحِيضِ وَلَا تَقۡرَبُوهُنَّ حَتَّىٰ يَطۡهُرۡنَۖ فَإِذَا تَطَهَّرۡنَ فَأۡتُوهُنَّ مِنۡ حَيۡثُ أَمَرَكُمُ ٱللَّهُۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ وَيُحِبُّ ٱلۡمُتَطَهِّرِينَ (222) البقرة

> The letter (ا) is repeated in this verse 19 times.
> The letter (**ل**) is repeated 13 times. The letter (**ن**) is repeated 11 times.
> The letter (**س**) is repeated twice.
> The letter (ا) is repeated 19 times.
> The glottal letter (ء) occurs in in this verse only once.
> The above letters are the letters of the word (**النساء**).
> They are repeated in the above verse **65** times!
> The wonder is that **65** is the number of diacritical dots on the letters of this verse itself!
> You can make sure now about this fact!
> More wondrous is the fact that this verse is the first verse in the Glorious Koran that has **65** dots on its letters!

Observe the accuracy and meticulousness of the composition of the Glorious Koran even at the level of dots!

But what relationship is there between (**النساء**), i.e. women, and number **65**?!

This is what is going to be revealed in the next Episode.

It is the word of God, glory be to Him, no doubt!

The Astonishing Discoveries

THE MIRACLE OF IRON

Iron is one of the elements highlighted in the Koran. In the chapter known *Al-Hadeed*, meaning Iron, we are informed: *"And We also sent down iron in which there lies great force and which has many uses for mankind…" (Koran 57:25)*

The word "*anzalna*," translated as "sent down" and used for iron in the verse, could be thought of having a metaphorical meaning to explain that iron has been given to benefit people. But, when we take into consideration the literal meaning of the word, which is, "being physically sent down from the sky, as this word usage had not been employed in the Koran except literally, like the descending of the rain or revelation, we realize that this verse implies a very significant scientific miracle. Because, modern astronomical findings have disclosed that the iron found in our world has come from giant stars in outer space.

Not only the iron on earth, but also the iron in the entire Solar System, comes from outer space, since the temperature in the Sun is inadequate for the formation of iron. The sun has a surface temperature of 6,000 degrees Celsius, and a core temperature of approximately 20 million degrees. Iron can only be produced in much larger stars than the Sun, where the temperature reaches a few hundred million degrees. When the amount of iron exceeds a certain level in a star, the star can no longer accommodate it, and it eventually explodes in what is called a "nova" or a "supernova." These explosions make it possible for iron to be given off into space.

One scientific source provides the following information on this subject: “There is also evidence for older supernova events: Enhanced levels of iron-60 in deep-sea sediments have been interpreted as indications that a supernova explosion occurred within 90 light-years of the sun about 5 million years ago. Iron-60 is a radioactive isotope of iron, formed in supernova explosions, which decays with a half-life of 1.5 million years. An enhanced presence of this isotope in a geologic layer indicates the recent nucleosynthesis of elements nearby in space and their subsequent transport to the earth (perhaps as part of dust grains).

All this shows that iron did not form on the Earth, but was carried from Supernovas, and was "sent down," as stated in the verse. It is clear that this fact could not have been known in the 7th century, when the Koran was revealed. Nevertheless, this fact is related in the Koran, the Word of God, Who encompasses all things in His infinite knowledge.

The fact that the verse specifically mentions iron is quite astounding, considering that these discoveries were made at the end of the 20th century. In his book Nature’s Destiny, the well-known microbiologist Michael Denton emphasizes the importance of iron: “Of all the metals there is none more essential to life than iron. It is the accumulation of iron in the centre of a star which triggers a supernova explosion and the subsequent scattering of the vital atoms of life throughout the cosmos. It was the drawing by gravity of iron atoms to the centre of the primeval earth that generated the heat which caused the initial chemical differentiation of the earth, the outgassing of the early atmosphere, and ultimately the formation of the hydrosphere. It is molten iron in the centre of the earth which, acting like a gigantic dynamo, generates the earth’s magnetic field, which in turn creates the Van Allen radiation belts that shield the earth’s surface from destructive high-energy-penetrating cosmic radiation and preserve the crucial ozone layer from cosmic ray destruction…

“Without the iron atom, there would be no carbon-based life in the cosmos; no supernovae, no heating of the primitive earth, no atmosphere or hydrosphere. There would be no protective magnetic field, no Van Allen radiation belts, no ozone layer, no metal to make haemoglobin [in human blood], no metal to tame the reactivity of oxygen, and no oxidative metabolism.

“The intriguing and intimate relationship between life and iron, between the red colour of blood and the dying of some distant star, not only indicates the relevance of metals to biology but also the bio centricity of the cosmos This account clearly indicates the importance of the iron atom. The fact that particular attention is drawn to iron in the Koran also emphasizes the importance of the element.

Moreover, iron oxide particles were used in a cancer treatment in recent months and positive developments were observed. A team led by Doctor Andreas Jordan, at the world famous Charité Hospital in Germany, succeeded in destroying cancer cells with this new technique developed for the treatment of cancer—magnetic fluid hyperthermia (high temperature magnetic liquid). As a result of this technique, first performed on the 26-year-old Nikolaus H., no new cancer cells were observed in the patient in the following three months.

This method of treatment can be summarized as follows:

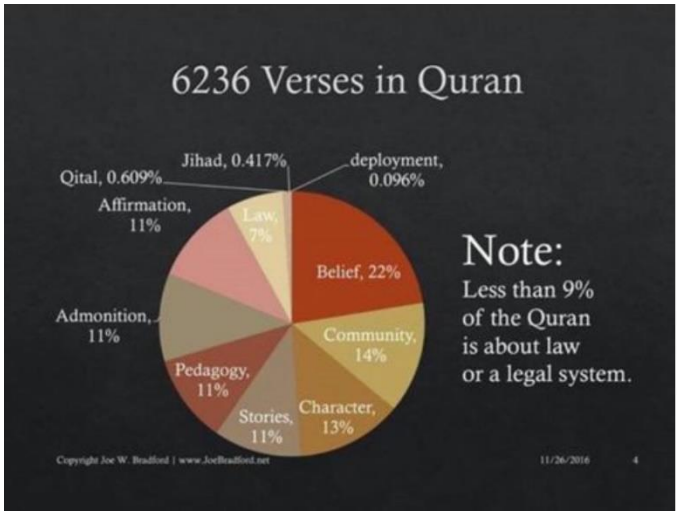
1. A liquid containing iron oxide particles is injected into the tumour by means of a special syringe. These particles spread throughout the tumour cells. This liquid consists of thousands of millions of particles, 1,000 times smaller than the red blood corpuscles, of iron oxide in 1 cm3 that can easily flow through all blood vessels.

2. The patient is then placed in a machine with a powerful magnetic field.

3. This magnetic field, applied externally, begins to set the iron particles in the tumour in motion. During this time the temperature in the tumour containing the iron oxide particles rises by up to 45 degrees.

4. In a few minutes the cancer cells, unable to protect themselves from the heat, are either weakened or destroyed. The tumour may then be completely eradicated with subsequent chemotherapy.

In this treatment it is only the cancer cells that are affected by the magnetic field, since only they contain the iron oxide particles. The spread of this technique is a major development in the treatment of this potentially lethal disease. Iron has also been found to be a cure for people suffering from anaemia. In the treatment of such widespread diseases, the use of the expression "iron in which there lies great force and which has many uses for mankind" (Koran, 57:25) in the Koran is particularly noteworthy. Indeed, in that verse, the Koran indicated the benefits of iron even for human health.



The Heavenly Metal-1

Our journey today is with Heaven's gift to mankind..
It is about a metal that keeps our planet earth in equilibrium..
It prevents us from vanishing into the outer space as it is the main source of the earth's gravity..
Without it, there would have never been any form of life on the face of the earth.
No agriculture, industry or civilization could ever be without this metal.
This metal makes up 90% of the core of the earth; Yes, 90%
What is more astonishing is that a single atom of that metal requires an amount of energy that is 4 times greater than that of the solar system in order to be formed.
Thus, during the late fifties of the twentieth century, scientists came up with a hypothesis theorizing that this metal could have never been created on earth. Instead, shooting stars and meteors which collided with the earth during its initial stages of formation brought it forth from out of the solar system to settle in the center of the earth prior to the existence of any form of life on our planet. **Iron..** لَ قَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

(52) الحديد

"25. We verily sent Our messengers with clear proofs, and revealed with them the Scripture and the Balance, that mankind may observe right measure; and We have sent down iron, wherein is mighty power and (many) uses for mankind, and that Allah may know him who helps Him and His messengers, though unseen. Lo! Allah is All-Strong, Almighty." (Chapter Al-Hadid [Iron])

It is the amazing celestial metal.

Yet, the Koran continues to prove and assert its wondrous nature that conquers all.

Look at how the Koran informs us that iron was sent down to the earth and not formed on its surface many centuries before scientists could discover that!

(وَأَنْزَلْنَا الْحَدِيدَ..)

"and We have sent down iron.."

If it were possible that Prophet Mohamed (God's glory and peace be upon him) had known about the toughness of iron as a metal and its numerous benefits to man, how could it be that he learned that it was sent from Heaven!

All of that may be amazing, but, what is even more marvelous is yet to come.

Think of the following numeric wonder.

One of the well-established scientific facts is that iron has 5 isotopes. In the Holy Koran, iron is mentioned **5** times in **5** verses. (قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا05 السراء)

"50. Say: Be you stones or iron." (Chapter Al-Isra)

آتُونِي زُبَرَ الْحَدِيدِ حَتَّى إِذَا سَاوَى بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّى إِذَا جَعَلَهُ نَارًا قَالَ آتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا (69) الكهف

"96. Give me pieces of iron till, when he had levelled up (the gap) between the cliffs, he said: Blow! till, when he had made it (as red as) a fire, he said: Bring me molten copper to pour thereon." (Chapter Al-Kahf)

وَلَهُمْ مَقَامِعُ مِنْ حَدِيدٍ (12) الحج

"21. And for them are hooked rods of iron." (Chapter Al-Hajj)

وَلَقَدْ آتَيْنَا دَاوُودَ مِنَّا فَضْلًا يَا جِبَالُ أَوِّبِي مَعَهُ وَالطَّيْرَ وَأَلَنَّا لَهُ الْحَدِيدَ (01) سبأ

"10. And assuredly We gave David grace from Us, (saying): O you hills and birds, echo his psalms of praise! And We made the iron supple unto him." (Chapter Saba)

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

(52) الحديد

"25. We verily sent Our messengers with clear proofs, and revealed with them the Scripture and the Balance, that mankind may observe right measure; and We have sent down iron, wherein is mighty power and (many) uses for mankind, and that Allah may know him who helps Him and His messengers, though unseen. Lo! Allah is All-Strong, Almighty." (Chapter Al-Hadid)

These are **5** verses where the (iron) is mentioned..

The first verse has **5** words!

The word (حَدِيدًا) "iron" in the first verse has **5** letters!

The first verse is number 50 in the surah..

This number = **5** x **5** + **5** x **5**

As for the last verse, it is number 25, and that number = **5** x **5**.

The iron isotopes are also **5**.

So, these are iron links exemplified through an amazing five-fold pattern!

Let's consider the alphabetical orders of the letters of the Arabic word (حديد) "iron":

The letter	ح	د	ي	د	Total
Alphabetical order	6	8	28	8	**50**

The sum of the alphabetical orders of the letters of the word (حديد) "iron" is **50**.

The first verse where the word (حديد) "iron" is mentioned is number **50**: (قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا05 السراء)

"50. Say: Be you stones or iron." (Chapter Al-Isra) Glory be to Allah!

More wondrous facts..

The atomic weight of iron is 56, its atomic number is 26; and the sum of the two numbers is **82**.

Chapter Al-Hadid is number 57 in the Koran, and the verse discussing the sending down of iron is No. 25; Thus, the sum of the two numbers is **82**.

Glorified is He Who created such a perfect patterning!

See how the Koran is in harmony with minute details of scientific and numeric facts!

Contemplate the verse where iron is mentioned in Chapter Al-Hadid: لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

(52) الحديد

"25. We verily sent Our messengers with clear proofs, and revealed with them the Scripture and the Balance, that mankind may observe right measure; and We have sent down iron, wherein is mighty power and (many)

uses for mankind, and that Allah may know him who helps Him and His messengers, though unseen. Lo! Allah is All-Strong, Almighty." (Chapter Al-Hadid)
This verse is number **25**, and the **25th** letter in the same verse is the letter (ن) "n".
Do you know that the alphabetical order of the Arabic letter (ن) "n" is **25** as well!
Some more wondrous facts..
The **25th** letter counting backward from the end of the verse is the letter (ه) "h".
The alphabetical order of the Arabic letter (ه) "h" is number **26**.
It is interesting to note that **26** is the atomic number of iron!
What do you think is the number of the letters of this verse?
It has 138 letters, and that number = **57** + **25** + **56**.
57 is the order of Chapter Al-Hadid in the Koran!
25 is the number of the verse of iron in Chapter Al-Hadid!
56 is the atomic weight of iron!
Glory be to Allah!
Here is a more amazing fact..
لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ
(52) الحديد
"25. We verily sent Our messengers with clear proofs, and revealed with them the Scripture and the Balance, that mankind may observe right measure; and We have sent down iron, wherein is mighty power and (many) uses for mankind, and that Allah may know him who helps Him and His messengers, though unseen. Lo! Allah is All-Strong, Almighty." (Chapter Al-Hadid)
The letter (د) "d" is the only replicated letter in the word (حديد) "iron".
The letters of the word (حديد) "iron", including the replicated letter (د) "d", are repeated in the verse of iron **16** times.
Excluding the replicated letter (د) "d", we find that the letters of the word (حديد) "iron" are repeated in this verse **13** times.
You may wonder: "What is strange about that?"
13 is the order number of the word (حديد) "iron" counting from the beginning of the verse!
لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ is the order of the word (**16**end of the verse!حديد) "iron" counting backward from the وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ (52) الحديد
"25. We verily sent Our messengers with clear proofs, and revealed with them the Scripture and the Balance, that mankind may observe right measure; and We have sent down iron, wherein is mighty power and (many) uses for mankind, and that Allah may know him who helps Him and His messengers, though unseen. Lo! Allah is All-Strong, Almighty." (Chapter Al-Hadid)
Glory be to Allah!
Even the Name of Allah (الله) appears in a marvelous way in the verse of iron!
The Name of Allah (الله) recurred in this verse twice..
The first occurrence is the **25th** time the Name of Allah (الله) is mentioned in Chapter Al-Hadid!
The second is the **26th** time the Name of Allah (الله) is mentioned in Chapter Al-Hadid!
25 is the number of the verse of iron in Chapter Al-Hadid, and **26** is the atomic number of iron!
Here are some more Amazing facts:
The letter (ج) "j" is the **5th** letter in the Arabic alphabet.
It is quite interesting that this letter is repeated in Chapter Al-Hadid **26** times!
5 is the number of iron isotopes, and **26** is the atomic number of iron!
More wonders to contemplate..
The number of the letters of Chapter Al-Hadid is 2545 letters, and that number = **5** x **509**.
You know by now that **5** refers to the number of iron isotopes; it is also the number of times the word (حديد) "iron" is mentioned in the Koran.
But, what is the relationship between the number **509** and iron?!
Don't take too much time figuring out the relation; here is the answer:
509 is a prime number whose order on the list of prime numbers is **97**.
97 is also a prime number whose order on the list of prime numbers is **25**.
25 is the number of the verse of iron in Chapter Al-Hadid in the Koran!
Glory be to Allah, the Creator of this absolute perfection and precision!
More Marvels to Ponder..
Chapter Al-Hadid has 575 words.
Have you noticed something in this number?!
575 equals **114** x **5** + **5**
You are fully aware that **114** is the number of the surahs of the Koran!
Iron has 5 isotopes, and the word (حديد) "iron" is repeated in the Koran **5** times!
Glory be to Allah!
Reflect on this astonishing numeric patterning!
Think of this harmony between the order of Chapter Al-Hadid and the number of the verse of iron!

Then, consider the atomic weight and atomic number of iron!
The study of atomic weights and numbers belongs to modern science!
How then was Prophet Mohamed (God's glory and peace be upon him) able to learn of such advanced scientific facts!
The wonders of iron have not yet come to an end!
See you in the next episode.
The Koran is undoubtedly the Word of Allah.

The Heavenly Metal-2

In this episode, we continue our discussion of iron.
We have seen in the previous episode the amazing harmony between the order of Chapter Al-Hadid in the Koran and the number of the verse of iron on the one hand, and the atomic weight and atomic number of iron on the other.
We have also seen how iron is linked to the number 5 simply because it has 5 isotopes and because the word (الحديد) is mentioned in the Koran 5 times.
5 x 5 equals **25**.
25 is the number of the verse of iron in Chapter Al-Hadid in the Koran:
لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ
الحديد (25) *"25. We verily sent Our messengers with clear proofs, and revealed with them the Scripture and the Balance, that mankind may observe right measure; and We have sent down iron, wherein is mighty power and (many) uses for mankind, and that Allah may know him who helps Him and His messengers, though unseen. Lo! Allah is All-Strong, Almighty." (Chapter Al-Hadid)*
Chapter Al-Hadid has 575 words, and that number = **25** x 23.
The total number of the verses of the Koran coming before Chapter Al-Hadid is 5075, and that number = **25** x 203.
The first word in Chapter Al-Hadid is the word number 69600 counting from the beginning of the Koran, and that number = **25** x 2784.
The first word in Chapter Al-Hadid comes before 8200 words counting backward from the end of the Koran; and this number = **25** x 328.
The verse of iron in Chapter Al-Hadid is verse number 5100 starting from the beginning of the Koran; and this number = **25** x 204.
The last mentioning of the word (الحديد) "iron" is in verse **25** of Chapter Al-Hadid.
The first mentioning of the word (الحديد) "iron" comes in a verse whose number is 50, and that number = **25** x 2.
The sum of the alphabetical orders of the letters of the word (الحديد) "iron" is 50, and that number = **25** x 2.
See how the number **25** recurs in all that is related to iron for the following simple reasons:
25 is the number of the verse of iron in Chapter Al-Hadid.
25 equals **5** x **5**.
Iron has 5 isotopes, and the word (الحديد) "iron" is mentioned in the Koran **5** times in **5** verses in **5** surahs.
To further consolidate this relationship (between the mention of iron in the Koran and number **5**), let's move to verse number **5** in surah number **5** in the Koran.
The **5th** surah in the Koran is Chapter Al-Ma'idah (the Table Spread), and here is verse number **5** in this surah:
الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ
المائدة (5)
"5. This day are (all) good things made lawful for you. The food of those who have received the Scripture is lawful for you, and your food is lawful for them. And so are the virtuous women of the believers and the virtuous women of those who received the Scripture before you (lawful for you) when you give them their marriage portions and live with them in honor, not in fornication, nor taking them as secret concubines. Whoso denies the faith, his work is vain and he will be among the losers in the Hereafter." (Chapter Al Ma'idah)

> The Arabic letter (ح) is repeated in this verse 8 times.
> The letter (د) is repeated in this verse twice.
> The letter (ي) is repeated in this verse 13 times. The letter (د) is repeated in this verse twice.
> These are the letters of the Arabic word (الحديد) "iron"..
> They are repeated in this verse **25** times!
> 25 is the number of the verse of iron in Chapter Al-Hadid.
> **Examine the verse again..**

The verse number **5** in surah number **5** in the Koran.
This verse begins with a word consisting of **5** letters (اَلْيَوْمَ) "this day"!

The 5th word in the same verse (وَطَعامُ) "the food" also consists of **5** letters!
Now, look at how the letters of the first word (الْيَوْمَ) are repeated in this verse.

> The letter (ا) is repeated in this verse 37 times.
> The letter (ل) is repeated 21 times.
> The letter (ي) is repeated 13 times.
> The letter (و) is repeated 15 times.
> The letter (م) is repeated 23 times.
> These are the **5** letters of the first word in the verse (الْيَوْمَ) "this day".. They are repeated **109** times in the verse.
> If you add to this number the number of the letters of the word itself; i.e. **5**, you end up with **114** which is the number of the verses of the Koran!

Now, examine the **5th** word in this verse (وَطَعامُ) "the food".

> The letter (و) is repeated in this verse 15 times.
> The letter (ط) is repeated in this verse 4 times.
> The letter (ع) is repeated in this verse 3 times.
> The letter (ا) is repeated in this verse 37 times. The letter (م) is repeated in this verse 23 times.
> These are the **5** letters of (وَطَعامُ), the **5th** word in this verse.
> They are repeated **82** times in the verse.
> Glory be to Allah!
> Do you know what this number refers to?!
> Pay close attention to the language of numbers!

The letters of the **5th** word in verse number **5** of surah number **5** are repeated **82** times!
Think carefully of this number (**82**); it represents one of the miracles of the Holy Koran!
82 equals **56** + **26**; that is:
The atomic weight + the atomic number of iron!
Besides, 82 equals 57 + 25; that is:
The order of Chapter Al-Hadid + the number of the verse of iron!
What do you expect the number of letters of this same verse to be?
Precisely, this verse has **201** letters!
Do you have any idea what this number refers to?!
The number 201 equals **114** + **56** + **26** + **5** In other words:
114 is the number of the surahs of the Koran!
56 is the atomic number of iron!
26 is the atomic weight of iron!
5 is the number of isotopes of iron!
Alternatively, 201 equals **114** + **57** + **25** + **5** In other words:
114 is the number of the surahs of the Koran!
57 is the order of Chapter Al-Hadid in the Koran!
25 is the number of the verse of iron in Chapter Al-Hadid!
5 is the frequency of the word (حديد) "iron" in the Koran!

More confirmation..

Let's move to the longest verse in the Koran:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَى أَجَلٍ مُسَمًّى فَاكْتُبُوهُ وَلْيَكْتُبْ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْأَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى أَجَلِهِ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَى أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

(282) البقرة

"282. O you who believe! When you contract a debt for a fixed term, record it in writing. Let a scribe record it in writing between you in (terms of) equity. No scribe should refuse to write as Allah has taught him, so let him write, and let him who incurs the debt dictate, and let him observe his duty to Allah his Lord, and diminish nothing thereof. But if he who owes the debt is of low understanding, or weak, or unable himself to dictate, then let the guardian of his interests dictate in (terms of) equity. And call to witness, from among your men, two witnesses. And if two men be not (at hand) then a man and two women, of such as you approve as witnesses, so that if the one errs (through forgetfulness) the other will remember. And the witnesses must not refuse when they are summoned. Be not averse to writing down (the contract) whether it be small or great, with (record of) the term thereof. That is more equitable in the sight of Allah and more sure for testimony, and the best way of avoiding doubt between you; save only in the case when it is actual merchandise which you transfer among yourselves from hand to hand. In that case it is no sin for you if you write it not. And have witnesses when you sell one to another, and let no harm be done to scribe or witness. If you do (harm to them) lo! it is a sin in you. Observe your duty to Allah. Allah is teaching you. And Allah is Knower of all things." (Chapter Al-Baqara)

> The letter (ح) is repeated in this verse 6 times.
> The letter (د) is repeated in this verse 17 times.
> The letter (ي) is repeated 42 times. The letter (د) is repeated 17 times.
> These are the letters of the word (حديد) "iron"; they are repeated in this verse **82** times!
> It is significant to note here that this is the highest frequency of the letters of the word (حديد) "iron" in the verses of the Koran!
> They were not repeated more than **82** times in any other verse of the Koran!

Once more..
82 equals **56** + **26**; that is:
The atomic weight of iron + the atomic number of iron!
82 also equals **57** + **25**; that is:
The order of Chapter Al-Hadid in the Koran + the number of the verse of iron in Chapter Al-Hadid!
Contemplate this wondrous harmony between the Koranic patterning and the numeric constants and accurate facts of science!
The study of atomic weights and numbers belongs to modern science!
Where did Prophet Mohamed (God's glory and peace be upon him) learn about these minute scientific details?!
Can sound reasoning deny such grandeur in any way!
Think of all that, you who have reason to think and minds to reason!

KORAN ON SEAS AND RIVERS:

Barriers between various types of water are found in nature: a fact mentioned in the Koran and expounded by science. MODERN SCIENCE HAS DISCOVERED THAT IN THE PLACES WHERE TWO DIFFERENT SEAS MEET, there is a barrier between them.

This barrier divides the two seas so that each sea has its own temperature, salinity, and density. For example, Mediterranean Sea water is warm, saline, and less dense, compared to Atlantic Ocean water. When Mediterranean Sea water enters the Atlantic over the Gibraltar sill, it moves several hundred kilometres into the Atlantic at a depth of about 1000 meters with its own warm, saline, and less dense characteristics. The Mediterranean water stabilizes at this depth.
The Mediterranean Sea water enters the Atlantic over the Gibraltar sill with its own warm, saline, and less dense characteristics, because of the barrier that distinguishes between them.

Although there are large waves, strong currents, and tides in these seas, they do not mix or transgress this barrier. The Holy Koran mentioned that there is a barrier between two seas that meet and that they do not transgress. God has said: *"He has set free the two seas meeting together. There is a barrier between them. They do not transgress." (Koran 55:19-20)*

But when the Koran speaks about the divider between fresh and salt water, it mentions the existence of "a forbidding partition" with the barrier. God has said in the Koran: *"He is the one who has set free the two kinds of water, one sweet and palatable, and the other salty and bitter. And He has made between them a barrier and a forbidding partition." (Koran 25:53)*

We may wonder, why did the Koran mention the partition when speaking about the divider between fresh and salt water, but did not mention it when speaking about the divider between the two seas?

Modern science has discovered that in estuaries, where fresh (sweet) and salt water meet, the situation is somewhat different from what is found in places where two seas meet. It has been

discovered that what distinguishes fresh water from salt water in estuaries is a "pycnocline zone with a marked density discontinuity separating the two layers." This partition (zone of separation)

has a different salinity from the fresh water and from the salt water.

This information has been discovered only recently, using advanced equipment to measure temperature, salinity, density, oxygen dissolubility, etc. The human eye cannot see the difference between the two seas that meet, rather the two seas appear to us as one homogeneous sea. Likewise, the human eye cannot see the division of water in estuaries into the three kinds: fresh water, salt water, and the partition (zone of separation).

Mathematical Miracles of the Koran

Brief Historic Summary

The Moslem prophet Muhammad (GOD'S GLORY AND MERCY BE UPON HIM) said, "The best amongst you are those who learn the Koran and teach it."[1] This certainly revolves around memorizing the Koran, learning its explications (meanings), and teaching others to memorize it (and properly recite it)—and by no means does this book intend to equate the value of Koran mathematics with the more important Koranic disciplines.

Yet the Koran is a book for all ages and peoples.

Early Muslims were best positioned to be shocked by its linguistic miracles, which we continue to study and be amazed by. Then when science became a dominant global force, people began to take interest in the verses of the Koran which clearly state or point to facts that have only become measurable or discoverable using advanced scientific methods and technology. These are often referred to as the scientific miracles of the Koran, but for technical nuanced issues, I prefer not to use the word "miracles," except in a very loose sense.

Today we live in the computer age, and therefore it is natural for the people of our time to also be moved and amazed by the mathematical code of the Koran. In fact, it is primarily due to computers that researchers are now able to research the mathematics of the Koran.

Having said that, the first recorded instance of using mathematics in relation to the Koran actually goes back to the age of the Sahabah—Prophet Muhammad's (Allah's mercy, blessing and Glory be upon him) companions—may Allah be pleased with them.

The Beauty of the Koran:

The Koran has often been called a miracle.
Why do we call the Koran a miracle? The Koran has certain features which make it unique and of inimitable quality. This inimitability is known as the 'miraculous nature' of the Koran.

It is impossible to be inimitable. In technical language, it means the inimitable and unique nature of the Koran which leaves its opponents powerless or incapable of meeting the challenge which the revelation poses to them.

[1] Al-Bukhari, Hadith No. 5027. Allah's mercy, blessing and Glory be upon him /T (peace be upon him/them) is an expression of respect traditionally used when mentioning the prophets of Islam.

Abu Huraira reported: The Prophet Muhammad said "Every prophet was given miracles because of which people believed but what I have been given is divine inspiration which Allah has revealed to me so I hope that my followers will outnumber the followers of the other prophets on the Day of Resurrection."
So, what are the unique miracles of the Koran?
No one else apart from Allah, the Maker of the world, is able to do it.
In its fineness, it breaks the usual norms and differs from the laws of human nature.
The Koran serves as proof for the truth and claim of the messenger.
The revelation and Koranic events happen through the messenger and no one else.

Why is it significant that the Koran was revealed to Muhammad?
The first miracle is that Muhammad was an unlettered man but proclaimed a recited message. The challenge God put forth to others to imitate the Koran has been posed by the revelation itself on various occasions and in various ways: "Say: Then bring ye a book from God which is a better guide than either of them that I may follow it if ye are truthful!" (28: 49).

However, the Koran declares that no one could possibly bring such a book, not even if man and spirits combined their efforts. (See verse 17: 90).

This challenge is repeated more than once: the enemies of the Prophet should produce ten verses if their disbelief was justified: "If you are in doubt as to what We have revealed from time to time to Our servant, then produce a chapter like thereunto and call your witnesses or helpers besides God if your (doubts) are true but if ye cannot and of surety you cannot! Then fear the fire, whose fuel is men and stones!" (2:23-4)

This challenge posed by the Koran has never been met, precisely because of the reason the Koran itself gives: that it cannot be done. Among the manifold attacks which have been, and are still being launched against Islam, none has been able to produce a similar chapter.
Al-Qurtubi in his commentary on the Koran indicated the following ten aspects of the Koran:
The Koran's language excels all other Arabic language.
The Koran's style excels all other Arabic style.
The Koran's comprehensiveness cannot be matched.
The Koran's legislation cannot be surpassed.
The Koran's narrations about the unknown can only result from revelation.
The Koran's lack of contradiction with the sound natural sciences.
The Koran's fulfilment of all that it promises, both good tidings and threat.
The Koran's knowledge it comprises (both legal and concerning the creation).
The Koran's fulfilment of human needs.
The Koran's effect on the hearts of men.

Al Baqillani discussed the following three aspects:

Prophet Muhammad (Allah's mercy, blessing and Glory be upon him) has been called unlettered. Some say that Muhammad could neither read nor write at all, but it may also mean that he belonged to an uneducated people. He was not a scholar and not a historian, neither was he a philosopher nor a priest and the common view is that he did not even read or write but he proclaimed the Koran and recited its many verses in which he informed about the earlier prophets, earlier scriptures and earlier events, all in spite of his belonging to an uneducated people, in one of the most remote parts of the world and far away from the centres of civilisation and culture.
Another aspect of the miraculous nature of the Koran are the prophesies it contains which are only possible with knowledge of the unseen world. The best-known such prophecy concerns the historical victory of the Romans over the Persians, shortly after the Romans had been defeated by the Persians and this prophecy was fulfilled during the Prophet's lifetime, when the enemies of Islam could themselves be witnesses to it:

The Koran says: "The Roman Empire has been defeated in a land close by; but they (even) after (this) defeat of theirs will soon be victorious within a few years." (30: 2-3) The defeat of the Romans had taken place in 614/15, when Jerusalem was taken by the Persians, while the defeat of the Persians began only seven years later, when the Romans won the battle at Issus in 622.

There are no contradictions in this scripture. The message of the Koran which was revealed over a period of 23 years in both short and longer parts, on numerous occasions and in a variety of circumstances is nevertheless free of any contradictions. If the Koran had been written by a human being, then certainly some contradiction would be there and could be discerned.
The Koran has pointed out this fact: “Do they not consider the Koran? Had it been from other than God they would surely have found therein much discrepancy.” (4: 82).

The Impressive Literary Aspect

Many scholars have pointed out that there does not exist a piece of literature that can match the Koran, with respect either to style and form or to content.

The Koran and a its Numbers and Computer Study

In Koran 74: 30 the following verse has often perturbed the interpreters: “Over it are 19!” A computer study made in the U.S.A. by many scientists revealed that the figure 19 is of some significance to the composition of the text. The computer data reportedly revealed that the numbers of certain letters in various chapters are always multiples of 19, like the chapter Qaf, which contains the letter Qaf 57 times which is a multiple of 19 (3 times 19), and that the formula Bismillah is composed of 19 letters and that this formula occurs 114 times in the Koran which is 19 times 6 (namely in front of each Surah except Sura 9 (= 113) but one more time in Chapter 27: 30 (= 113 plus 1)), and that each of the four words in the formula occurs in multiples of 19 in the Koran.

Koran explained that all life originated from water (21: 30).
That the universe was in the shape of a fiery gas (which the Koran calls dukhan) (41: 11).
That matter is made up of minute particles (10: 62).
That the oxygen content of the air is reduced at higher altitudes (6: 125).
That in nature everything consists of complementary elements, not only man and animals, but also plants and even inorganic matter (36: 36).
That the embryo in the womb is enclosed by three coverings (39: 6).
That fertilisation of certain plants is done by the wind (15:22).
That microscopic organisms exist that are not visible to the naked eye, such as spermatozoon (96: 1).
That each human being has permanent individual fingerprints. (75:4).

These are just a few of many examples of the amazing facts and discoveries in the Koran. All these matters which are in agreement with scientific findings could not have been known to any human being at the time of the revelation of the Koran. They were only discovered many centuries later after intense scientific research. Hence their inclusion in the Koran shows the heavenly origin of the book. This heavenly origin is further corroborated, the argument continues, by the correctness of the description of the scientific facts.

But the real question many people pose, is that how reliable is the Science and how authentic in the Scientific Koran?
If a scientific fact which is held to be valid, since it presents the latest result of scientific research, is in agreement with the Koran today and if one is convinced solely by this argument of the heavenly origin of the Koran, what will be one’s attitude, when or if, after more intensive research, the very same scientific fact is seen in a new light and perhaps differs from what one previously accepted as the Koran’s position on the matter? Should this discrepancy then convince us of the human origin of the Koran, and so refute its heavenly origin? In other words, until very recently, very many scientific facts were in utter disagreement with today’s scientific truths, and if today’s scientific truths are in agreement with the Koran, this means that perhaps a few decades or a century ago no believer in science could have been convinced of the heavenly origin of the Koran. Similarly, a few decades or a century from now, science, which is after all the human perspective on the true nature of things, might describe its findings entirely differently from the way it presents its ‘truths’ today.
I am reminded of the phenomenon of the expanding universe, which has been discovered by the American astronomer Edwin Hubble via the powerful telescopes which indicated that the Blueshift and the redshift on the heavens prove that stars are rushing away from each other, proving that the universe in truly expanding. However, millions of years later, the universe will have expanded to

such a degree that all the stars floating overhead will have gone too far away for even the most powerful telescopes to perceive it, and that will prove a conundrum. The scientists of our future earth will find it impossible to understand that the universe is expanding, and should they read the verses of the Koran which indicate that the universe is indeed steadily expanding, then they would conclude that the test had been mistaken, because from their human and very limited perspective, the universe will seem to be static.

Science and scientific truths, therefore, cannot be generally accepted as criteria for the genuineness or non-human origin
of the Koran, although at this point in time there are perhaps many good examples to be cited for the concordance between science and the Koran on certain questions. However, the Koran is a book of guidance for mankind and not a book of science nor a manuscript of cryptic notes on mathematical formulas and scientific facts. Believers believe the Koran to be guidance from Allah, while science is a human endeavoured field, and we believe the Koran to be guidance from Allah under any circumstances irrespective of whether science, which changes continuously, seems to be in support of it or not.

One of the rare early references to Koran mathematics was recorded by Al-Fakher Al-Razi. Al-Razi recorded that Prophet Muhammad's (GOD'S GLORY AND MERCY BE UPON HIM) great companion, Umar (RA), had discussed the Night of Decree with Ibn Abbas, who was known as the greatest scholar of the Koran. In brief, amongst what Ibn Abbas mentioned are two things of relevance to mathematics in the Koran—one of which is how the number seven appears often. After stating some examples, he said that these observations pointed to the Night of Decree being the 27th night of Ramadan, meaning the seventh night of the last ten days of Ramadan. Of more consequence is what he stated about the letter count of the mentions of this night in Surah Al-Qadr, the chapter of the Koran which is specifically about the Night of Decree. We will cover this topic in greater detail later in this book (see chapter entitled "The Night of Decree and 27").

For many centuries after the above, no real research or any relevant mention of the mathematics of the Koran appears in history. To complicate matters, the first person in the modern era to take some interest in this (1974) was a delusional, corrupt individual whose name is not important here. He eventually went against even the most basic teachings of the Koran and Prophet Muhammad (Allah's mercy, blessing and Glory be upon him), and even declared himself a prophet!

Due to this individual's delusional character and the falseness of many of his claims, the Muslim world became extra sensitive about the topic of mathematics in the Koran and turned away from this field. Even today, some well-intentioned scholars' first reaction to any mention of mathematics in the Koran is a warning to stay away from such things based on what they know about this unfortunate story. For the most part, however, once they are properly presented with the discoveries and reminded that the greatest companions and early scholars mentioned mathematics in the Koran, they acknowledge that the tool is innocent of the actions of those who use it for either good or evil.

The real breakthrough came when Sheikh Bassam Jarrar, a credible scholar with a history of work in the explication of the Koran, began to research the mathematics of the Koran and find stunning discoveries. He was soon followed by Abdullah Jalghoum, Eng. Abduldaem Al-Kaheel, Eng. Adnan Al-Rifai, and Ubaid Al-Juaidi. People rapidly became interested and took notice, which led to many others making their own contributions to this type of research as well.[2]
The shocking mathematics of the Koran is undeniable, as will become evident. Because it is a very new field, however, it is important for such a book to be written in order to establish both the foundations for it as well as the red lines, which, from an Islamic perspective, should not

[2] Refer to the following Arabic-language article, by Ahmed Abdulrazzaq Nawfal: تاريخ الإعجاز العددي [The History of the Numerically Miraculous] (Jan. 14, 2014), https://pulpit.alwatanvoice.com/content/print/317511.html (retrieved Feb. 28, 2018).

be crossed. For example, the Koran's meaning is primarily derived through a linguistic and historically contextual understanding and should not be subject to its mathematical code.

The astounding findings contained within this book are proof that the Koran is an endless, timeless miracle for every age. For centuries, many embraced Islam just by hearing the Koran, because they could immediately tell that its language was beyond human capacity. Then, with scientific advances, many were moved by what some call scientific miracles, observing how the Koran presents and highlights matters that have only recently been discovered.

The Koran is a beautiful reminder that guides us along the peaceful path of success, and in studying this miraculous book, I often think about the great prophets that are mentioned in the noble Koran, and one of the great men mentioned in Job, or the Prophet Ayyub. I remember Prophet Ayyub when the world gets too much to bear. To go back to prayer and trust in Allah even when things seem bleak, hard and dark. Calm and align my heart thinking about the mountains of pain he must have felt when he lost all of his children.

And I often remember the prophet Muhammad, who spent his childhood, mourning a dead mother, and his adulthood in bitter pain and poverty, mourning his uncle and grandfather. Indeed, Allah addressed Muhammad (peace be upon him) as Madathir, and asked him to teach humankind the message of Truth, and said, stand up now, and warn them, invite them, call them! How much should one call others to Allah? How much should you invite them? What must you tell them? Tell them of the greatness of Allah! Tell them of the majesty, of Allah! Tell them of the glory of Allah! Tell them of the bounties of Allah! Tell them of the favours of their Allah- To Allah belongs everything in the heavens, everything in the earths, everything between the heavens and the earth and everything beneath the earth. Every cell in our bodies, every atom in our universe belongs to Allah! Everything in the heavens, everything in this earth belongs to Allah! It is existing on the orders of Allah! It was non-existent. Allah brought it into existence. Once it comes into existence, it cannot benefit, it cannot harm, and it cannot move. Every moving thing cannot stop moving without the command of Allah. Everything that is still cannot start moving, and everything that is not existing cannot come into existence, and what is in existence cannot harm, or cannot benefit without the permission of Allah. This entire creation cannot benefit, cannot harm, cannot give life, cannot give death, cannot be resurrected, without the permission, without the power, without the will of One Allah! Allah does as He Wills! Allah creates what He wants, and Allah guides whom He wills, Allah deviates whom He wants. Wealth, affluence, nobility and status, has nothing to do with degrees, nothing to do with dollars, pounds or gold, nothing to do with universities, nothing to do with intelligence, nothing to do with education, nothing to do with shops, jobs, economies, armies or governments. Wealth and affluence are given to whom Allah wants to give. Poverty, want, need, hunger, is in the hands of Allah. One Allah controlling everything. Respect, dignity, honour, status, and recognition is in the hands of Allah. Disgrace, downtrodden, and humiliation is in the hands of Allah. Happiness is in the hands of Allah. Sadness is in the hands of Allah! Death is in the hands of Allah! Life is in the hands of Allah! Only that happens which Allah wants, in the time Allah wants, in the manner Allah wants, not more than that which Allah wants, not less than that which Allah wants, not before Allah wants, not after Allah wants, and that which Allah does not want, let all the forces of this world get together, all the technologies, all the armies, and they will not be able because it will never, ever happen. One controller, One Creator, One Nourisher, One Sustainer, One Maker, One Breaker! Hearken! Creation belongs to Allah, Decree belongs to Allah alone! And this great and majestic Allah gifted His very auspicious Words to us in the form of this Holy Book, the Koran, which is abound with miracles and astonishing scientific and mathematical codes.

NAMES and its meanings in the verses of the KORAN:

In this chapter, we talk about people whose names are completely appropriate for what they do, like Usain Bolt. Bolt here means he moves

quickly, and often if you see someone who doesn't know English, you tell him, "Oh, that's Usain Bolt." He won't focus on how expressive his name is.

It becomes clear that you will not understand what these names mean or how appropriate they are for this person unless you know the language itself.

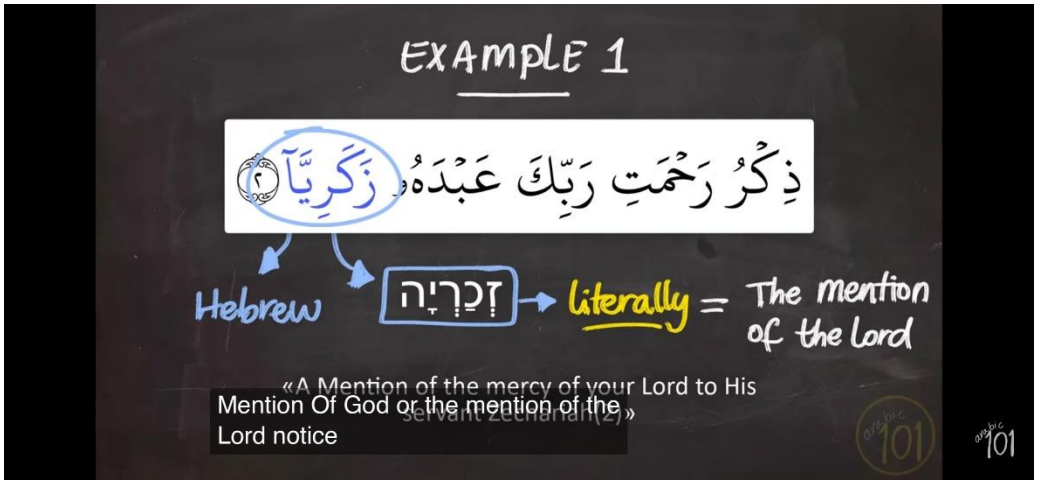
So, what does this have to do with the Qur'an? They say that one of the famous claims is that the Qur'an was composed by our prophet Muhammad, may God glorify him and grant him peace, because he was the one who dictated the Qur'an to the Companions so that they could write it.

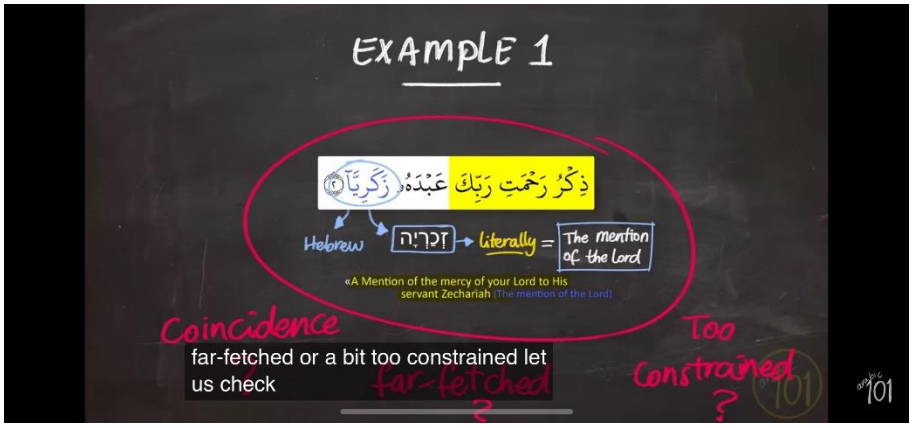
Here, we return to the starting point, which is that the Qur'an is proven by using appropriate names to describe their owner from "other languages" that the Messenger, may God bless him and grant him peace, is impossible to know.

This is a linguistic miracle of the Qur'an!

We began to mention examples such as:
Surah Maryam:
< Remember the mercy of your Lord toward His servant Zechariah}

The name of our prophet Zechariah, peace be upon him, is a Hebrew name. It means "he remembers God" or "he remembers God."


EXAMPLE 1
ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُۥ زَكَرِيَّآ
Hebrew
זְכַרְיָה
literally = The mention of the lord
«A Mention of the mercy of your Lord to His servant Zechariah(ع)»
Mention Of God or the mention of the Lord notice
arabic 101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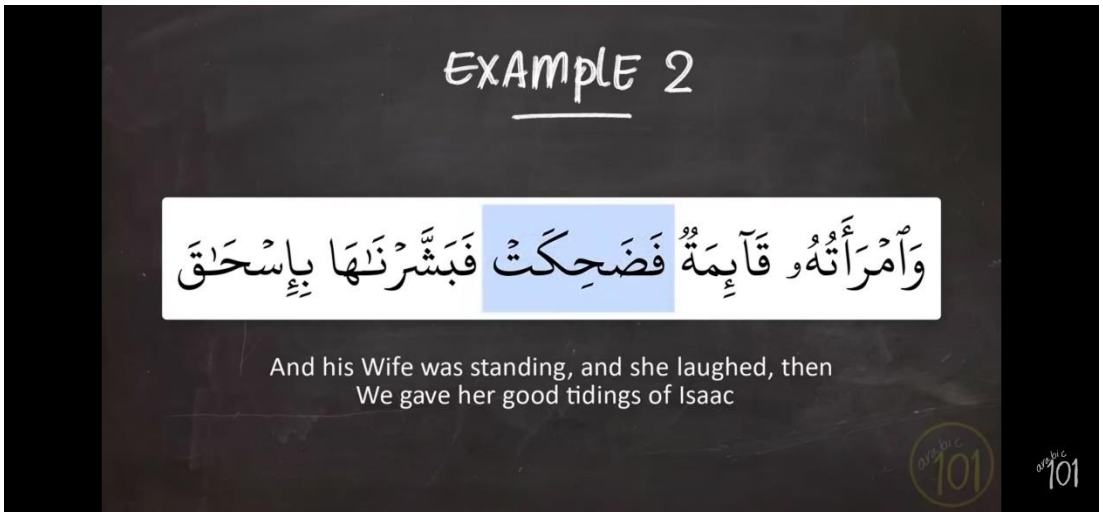
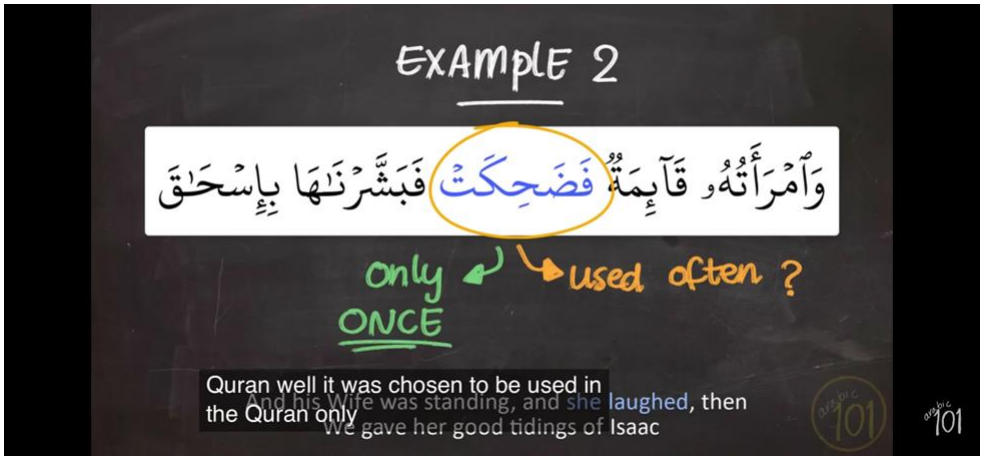
Hebrew
זכריה
literally = The mention of the Lord
«A Mention of the mercy of your Lord to His servant Zechariah (The mention of the Lord)
Coincidence
far-fetched
Too Constrained
far-fetched or a bit too constrained let us check


EXAMPLE 2
وَٱمْرَأَتُهُۥ قَآئِمَةٌ فَضَحِكَتْ فَبَشَّرْنَٰهَا بِإِسْحَٰقَ
And his Wife was standing, and she laughed, then
We gave her good tidings of Isaac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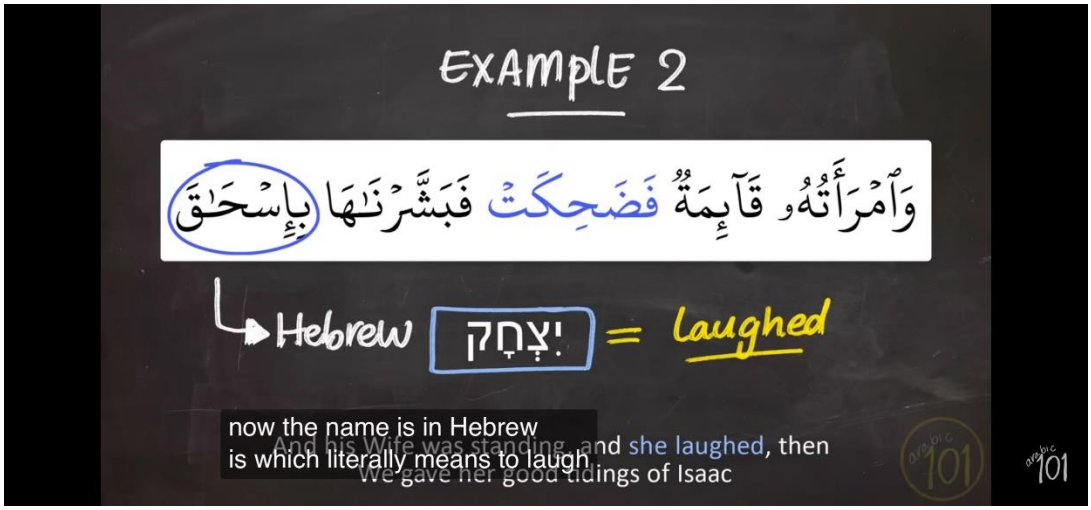
Only ONCE
used often ?
Quran well it was chosen to be used in the Quran only
And his Wife was standing, and she laughed, then
We gave her good tidings of Isaac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Hebrew יִצְחָק = laughed
now the name is in Hebrew
is which literally means to laugh
And his wife was standing, and she laughed, then
We gave her good tidings of Isaac
Arabic 101

Take note of the verse that begins in Arabic about mentioning the mercy of your Lord. I mean, the verse at its beginning in Arabic explains the meaning of the Hebrew name!

Another verse in Surat Hud: {And his wife stood and laughed, so We gave her good tidings of Isaac, and after Isaac was Jacob. (71)} Do you know how many times the word "laughed" was mentioned in the Qur'an? Just once!

This time it was related to the news that she would succeed our master Ishaq, peace be upon him, so l laughed.

Isaac means "the one who laughs" in Hebrew.

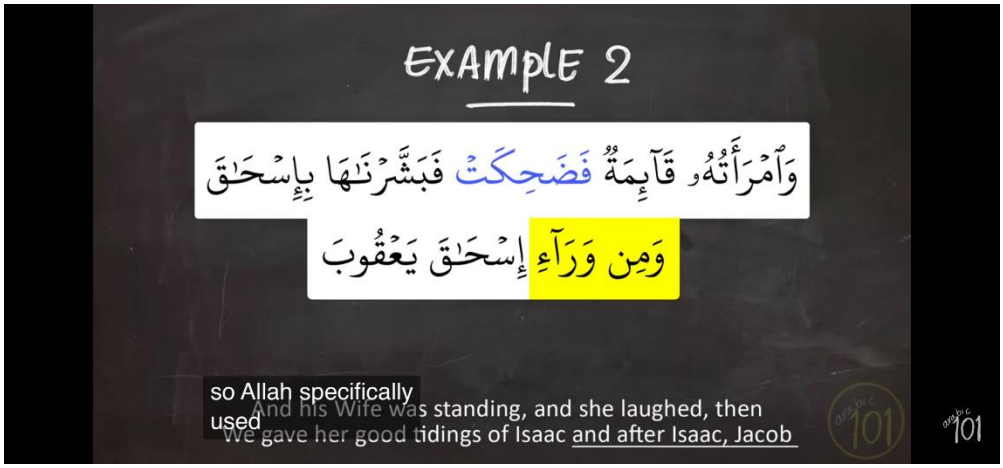
Did you see...and who is behind Ishaq Ya'qub}? This sentence is completely appropriate for our prophet Jacob, peace be upon him, which means "the one who follows another" or the one who comes after someone.

Here lies the miracle, because the "person" who wrote these verses is supposed to know Hebrew, as we agreed at the beginning that you must know the language of the name in order to know its meaning.

All of these signs and references that were used in the Qur'an require a person who knows Arabic and Hebrew at the same time in order to be able to do them. This is something that our prophet Muhammad, may God bless him and grant him peace, could not have done alone because not only did he not have knowledge of Hebrew.

Therefore, God Almighty is the one who inspired the Qur'an.

There is absolutely no doubt about this fact.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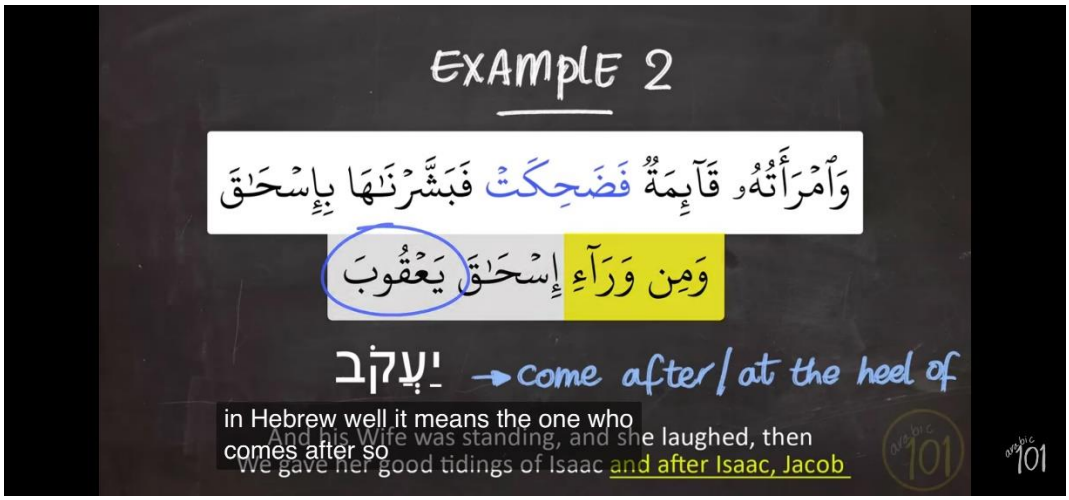
وَمِن وَرَآءِ إِسۡحَٰقَ يَعۡقُوبَ
so Allah specifically
used
And his Wife was standing, and she laughed, then
We gave her good tidings of Isaac and after Isaac, Jacob
arabic 101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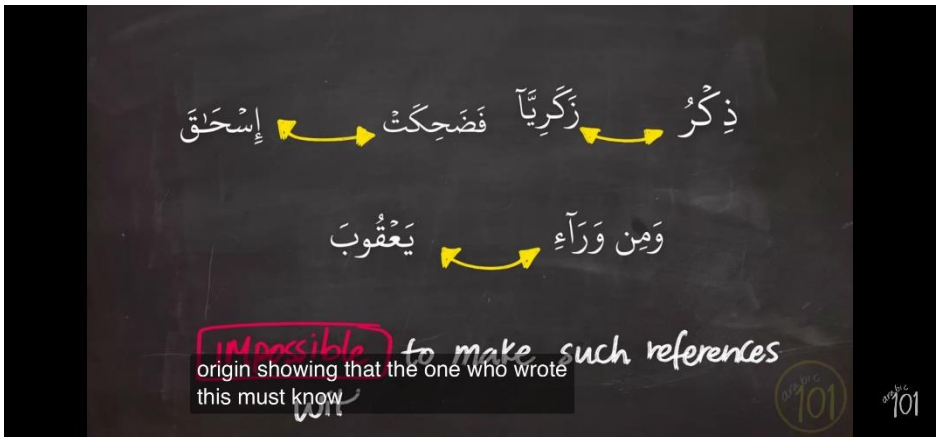
وَمِن وَرَآءِ إِسۡحَٰقَ يَعۡقُوبَ
יַעֲקֹב → come after / at the heel of
in Hebrew well it means the one who
comes after so
And his Wife was standing, and she laughed, then
We gave her good tidings of Isaac and after Isaac, Jacob
arabic 101


ذِكْرُ زَكَرِيَّآ فَضَحِكَتْ إِسْحَٰقَ
وَمِن وَرَآءِ يَعْقُوبَ
Impossible to make such references
origin showing that the one who wrote
this must know
arabic 101

ANOTHER MIRACLE

There Ayah { إِنَّهُۥ لَقَوۡلُ رَسُولٖ كَرِيمٖ } appears twice in the Qur'an once refering to Muhammad ﷺ and once refering to Jibreel عليه السلام

In the instance it is refering to Jibreel عليه السلام the Ayah after it says { ذِي قُوَّةٍ عِندَ ذِي ٱلۡعَرۡشِ مَكِينٖ } "[Who is] possessing power and with the Owner of the Throne, secure [in position],"

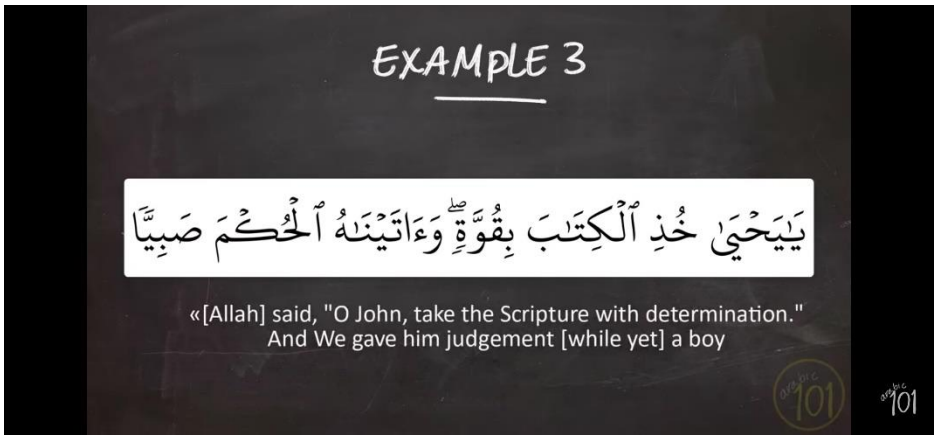
The Hebrew name for Jibreel is גַּבְרִיאֵל with גַּבְר meaning "strength/power" and אֵל meaning "God" so the name could be translated as "Strength from God" which is indirectly referred to in this Ayah

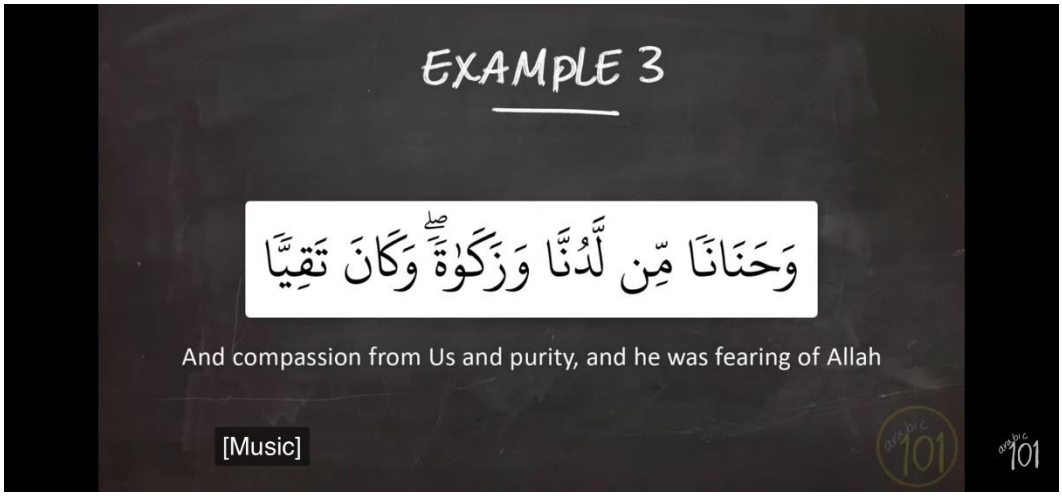
Here is an example as well:

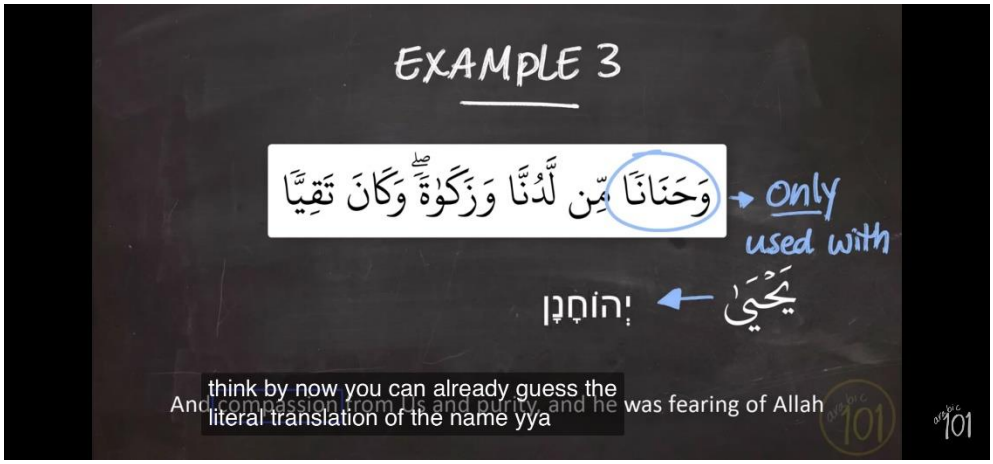
Chapter Maryam- {Oh, Yahya, take the Book firmly. And We gave him wisdom as a child (12) and kindness from Ours and purity. And he was pious. (13)}

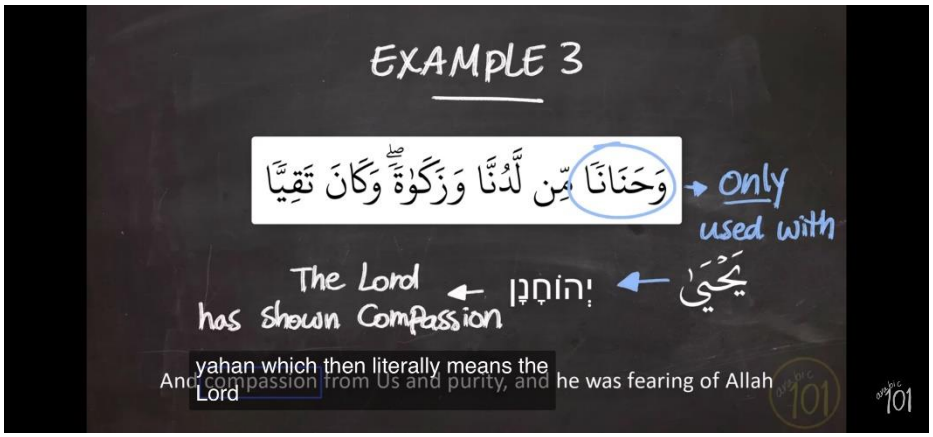
Here our Lord mentioned that He bestowed upon our prophet Yahya, peace be upon him, compassion.

I only remembered this word once in the Qur'an, and it was linked to our prophet Yahya, peace be upon him, whose name means in Hebrew "the kindness/compassion of God."


EXAMPLE 3
يَٰيَحۡيَىٰ خُذِ ٱلۡكِتَٰبَ بِقُوَّةٖۖ وَءَاتَيۡنَٰهُ ٱلۡحُكۡمَ صَبِيّٗا
«[Allah] said, "O John, take the Scripture with determination."
And We gave him judgement [while yet] a boy



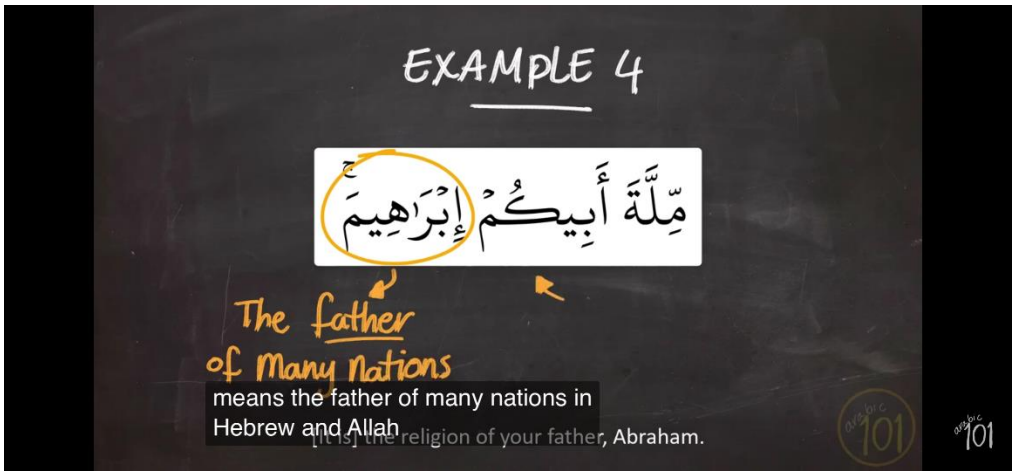

EXAMPLE 3
وَحَنَانٗا مِّن لَّدُنَّا وَزَكَوٰةٗۖ وَكَانَ تَقِيّٗا
only used with
يَحۡيَىٰ
think by now you can already guess the literal translation of the name yya
was fearing of Allah


EXAMPLE 3
وَحَنَانًا مِّن لَّدُنَّا وَزَكَوٰةً ۖ وَكَانَ تَقِيًّا
only used with
The Lord has shown Compassion
יְהוֹחָנָן
יְחֻיָּ
yahan which then literally means the Lord
And compassion from Us and purity, and he was fearing of Allah

WHAT DOES THE WORD HANAN MEAN?

in Hebrew? in Arabic?

4:35 Interestingly, the word حنان (ḥanan) is exactly the same word that is in the name יהוחנן (yeho-ḥanan) and it is not mentioned anywhere else in the Quran


EXAMPLE 4
مِّلَّةَ أَبِيكُمْ إِبْرَٰهِيمَ
The father of Many Nations
means the father of many nations in Hebrew and Allah
[It is] the religion of your father, Abraham.

Chapter Al-Hajj

{...the religion of your father Abraham...

The name of our prophet Abraham, peace be upon him, means "Father of Nations"

The following examples of the linguistic miracle of the Qur'an are deeper than the previous ones chapter elbakara

{...Take what We have given you with strength and listen...

This was an order for the children of Israel to believe in the one who came to them with determination and strength, and to listen What was their response, okay?

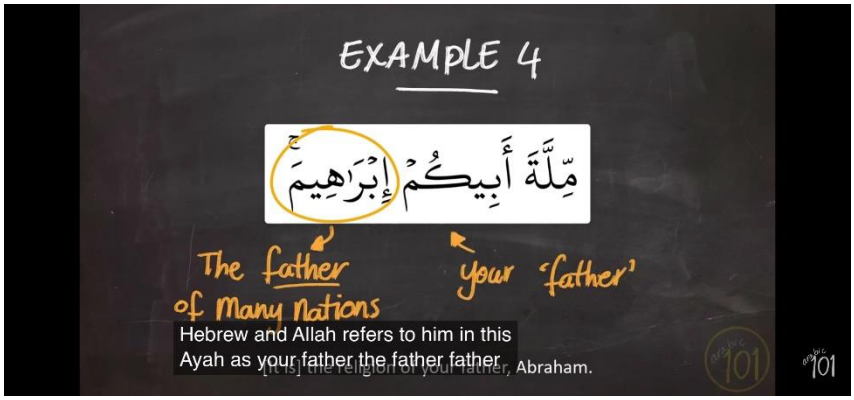
{...They said, "We have heard, but we have disobeyed." And they have imbibed the calf in their hearts because of their disbelief. Say,

""Wretched is that which your faith commands you, if you are believers. (93)}

You read it and it says a simple verse: The children of Israel received a command from our Lord Almighty and they rejected it

He says that this story was mentioned in the Torah. The way they pronounce it is completely similar to "we heard" and "we disobeyed" in Arabic!

This is a miracle because God is here referring to their story that was remembered in the Torah!


EXAMPLE 4
مِّلَّةَ أَبِيكُمْ إِبْرَٰهِيمَ
The father of Many Nations
your 'father'
Hebrew and Allah refers to him in this
Ayah as your father the father father
Abraham.

What does the word Abraham mean?

Reflection – Abraham: Father of Nations

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ

Inna Ibrāhīma kāna ummatan qānitan lillāhi Hanīfan walam yaku minal-mushrikīn

Indeed Ibrahim was a nation, obedient to Allah, upright, and he was not of the polytheists.

(Sūratun Nahl, No. 16, Āyat 120)

This verse praises Abraham (Nabī Ibrāhīm), the great Prophet of Allah, the Patriarch of monotheistic religions. His personality is an inspiration for all believers. His sincerity, his search for the truth, his firm stand against the polytheists, and his close relationship with Allah, all bear testimony to his illustrious character. In this verse Allah describes four qualities of Prophet Abraham (a). He was:

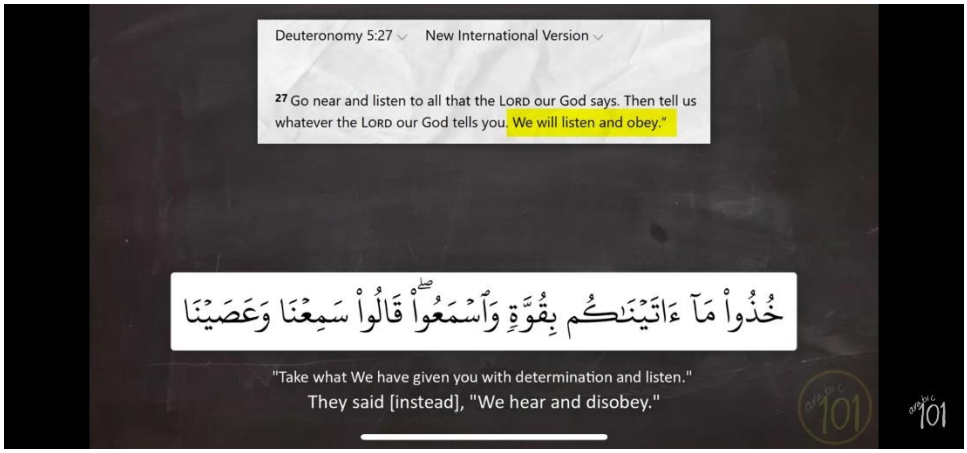
1) A Nation: Nabī Ibrāhīm (a) – a single individual – is referred to as an Ummah. *Tafsīr-e Namūne* says that the following could be possible reasons he was referred to as an entire nation:

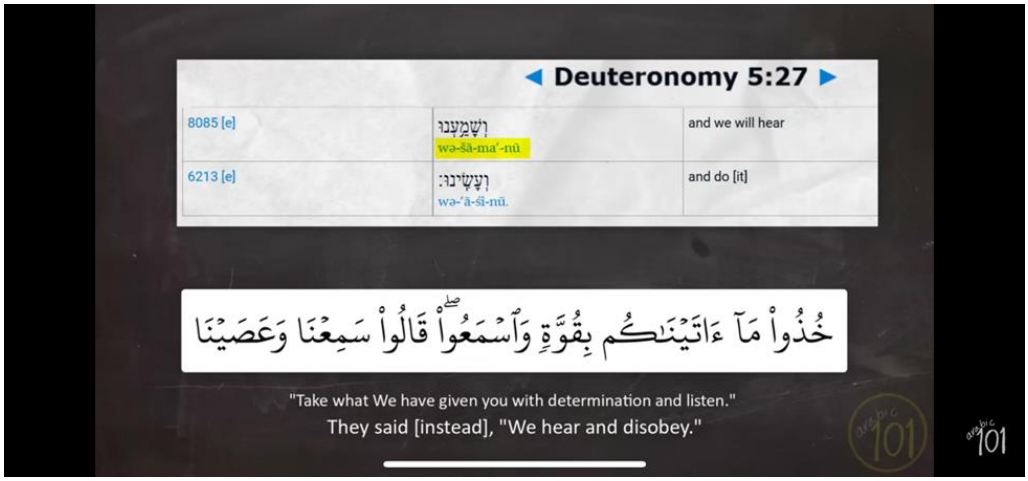
a) His personality was so great that it was equivalent to that of a whole group of people. The rays of his personality reached far beyond that of a single person.

b) He was a leader and a teacher of humanity. Others followed him. As a leader he was the inspiration behind all their deeds and is thus regarded as a nation himself.

c) He was the only monotheist of his time – a nation of monotheism among a nation of idolaters.

d) He was the origin and source of the Muslim nation.


Deuteronomy 5:27
New International Version
27 Go near and listen to all that the LORD our God says. Then tell us whatever the LORD our God tells you. We will listen and obey."
خُذُوا۟ مَآ ءَاتَيْنَـٰكُم بِقُوَّةٍ وَٱسْمَعُوا۟ قَالُوا۟ سَمِعْنَا وَعَصَيْنَا
"Take what We have given you with determination and listen."
They said [instead], "We hear and disobey."
arabic101



Another amazing example:

رَبِّ هَبۡ لِي مِنَ ٱلصَّٰلِحِينَ﴿ ١٠٠ ﴾ فَبَشَّرۡنَٰهُ بِغُلَٰمٍ حَلِيمٖ﴿ ١٠١ ﴾

• Aṣ-Ṣāffāt, Ayah 100 - 101
Means Allah hears اسمعيل

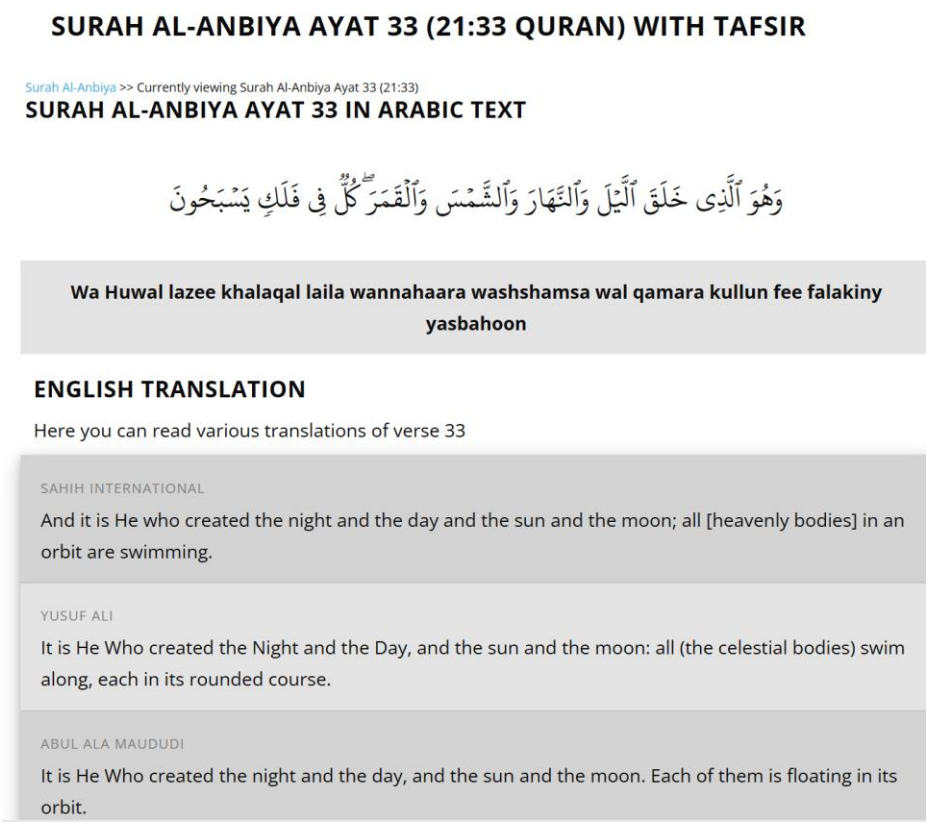
ismail in hebrew is ישמעאל'
(yishma'el) comprised of two words

the first word is ישמע' (yishma')
which means "hears"
the second word is אל (El) which
means god, in turn, yishmael means
"god hears"

There are other linguistic miracles in the KORAN, such as:

Chapter Al-Anbiya:

{And it is He who created the night and the day and the sun and the moon - each swimming in an orbit. (33)}


SURAH AL-ANBIYA AYAT 33 (21:33 QURAN) WITH TAFSIR
Surah Al-Anbiya >> Currently viewing Surah Al-Anbiya Ayat 33 (21:33)
SURAH AL-ANBIYA AYAT 33 IN ARABIC TEXT
وَهُوَ ٱلَّذِى خَلَقَ ٱلَّيۡلَ وَٱلنَّهَارَ وَٱلشَّمۡسَ وَٱلۡقَمَرَۖ كُلٌّ فِى فَلَكٍ يَسۡبَحُونَ
Wa Huwal lazee khalaqal laila wannahaara washshamsa wal qamara kullun fee falakiny yasbahoon
ENGLISH TRANSLATION
Here you can read various translations of verse 33
SAHIH INTERNATIONAL
And it is He who created the night and the day and the sun and the moon; all [heavenly bodies] in an orbit are swimming.
YUSUF ALI
It is He Who created the Night and the Day, and the sun and the moon: all (the celestial bodies) swim along, each in its rounded course.
ABUL ALA MAUDUDI
It is He Who created the night and the day, and the sun and the moon. Each of them is floating in its orbit.

The phrase "all in your orbit"

KLFYFLK

It is useful to read from right to left and from left to right...and here is an indication of its original meaning, which is "orbit."

We conclude this chapter by saying that it occurred to you, "I can do this, too." He mentions that there are some Arab poets who tried to write verses that can be read from right to left and vice versa.

"As for appropriate nouns for the rest of the sentences, we can do the same if we research and think a little."

But the Qur'an is accurate...and people always look at it from one angle and try to pretend it is imitative and easy.

But the Qur'an consists of many layers, such as prophecies, knowledge, rhetoric, knowledge of the unseen, history, Tajweed, and legislation.

ANOTHER MIRACLE FACT:
There is a church called Kathisma church just outside Jerusalem which is allegedly built on the resting place of Mary according to the gospel of James. What is interesting is that the linguistic tradition of this shrine also explicitly calls Mary a sister of Aron just like in the Quran.

And more things, all combined at the same time, complement each other!

In conclusion, praise be to God who guided us to this, and we would not have been guided had God not guided us.

May blessings and peace be upon our prophet Muhammad and his family and companions and those who follow them until the Day of Judgment.

Numbers, Miracles and Sciences:

Now in the age of computers and programming, we have gained awareness of this miraculous mathematical code, which is likewise way beyond human capacity. In fact, I find Koran mathematics, if properly done, to be far less debatable or objectionable than what people refer to as scientific miracles. This is because science changes and develops, and what is once believed to be true turns out to be only partly true, or even false. Koran mathematics, on the other hand, cannot be changed. This is especially true for the straightforward observations. For example, the number of times Noah (Allah's mercy, blessing and Glory be upon him) is mentioned by name in the Koran is not something that will change, nor will the rules of simple mathematics ever change.

So, is everything outlined here a mathematical miracle? Of course not. Some observations simply highlight the mathematical harmony of the code, and only collectively do they become miraculous. Other observations, both alone and collectively, clearly display the miraculous and are simply beyond human capacity.

The Keys to the Koran's Numerical Code

As with every code or map, the mathematics of the Koran involves knowledge of several main keys. Researchers working tirelessly in this new field have highlighted many of these keys in

their findings. Due to the rapid pace of developments taking place in this relatively unchartered field, however, it is still premature to presume that this is the best approach, or that certain methodologies should be prioritized over others. Naturally, any words cited in this book are intended as they appear in the Koran in their original Arabic forms, because Arabic is the language of the Koran, a fact clearly stated in the Koran itself. Translations of the Koran are not the Koran.

Words: Certain words have repeatedly been observed to be prominent keys in the mathematics of the Koran. Their locations, both within the Koran in general, as well as within specific chapters or verses, along with the number of times they appear, all play an important role in the harmony of the mathematical code and highlight threads of interest to follow. Furthermore, if a specific word is repeatedly highlighted, it often means that we should count the number of times its letters appear in relation to certain chapters and verses, as will become clear. Unique words that appear rarely in the Koran, or only appear once, tend to have strong mathematical correlations with respect to their locations, the number of letters they contain, and so on.

Some words are only highlighted within a specific chapter, and their role seems to be as a key in that chapter alone, unless a strong relationship is found between that chapter and another, or even between a group of verses and another related group of verses. Chapter (Surah) names fall under this category, as will become clear.

It is important to note that words are counted "as written," including any prefixes. This becomes more complex with the Arabic letter W, as detailed below (see chapter entitled "Counting Methodologies"). This letter appears at the beginning of Arabic words, sometimes as part of the word, and sometimes as a prefix which is equivalent to the English word "and." Almost all methods count the W as part of the word, but some have apparently uncovered interesting findings by counting the specific instances in which it means "and" as a separate word. This goes to show that the Koran is beyond our efforts to place it within limited boundaries. The written Koran, however, presents the letter W as part of the word, and most researchers count all appearances of the letter at the start of a word as part of the word, which is also the approach taken by this book.

Some of the Koran's "key" words are general, such as "Allah," "Koran," "Muhammad" (God's Glory and Mercy be upon him), "Moses" (God's Glory and Mercy be upon him) and "Jesus" (God's Glory and Mercy be upon him). Others are only relevant to their counterparts, as will be seen, such as both the words "coolness" (cold) and "heat" (hot) being mentioned a total of four times each in the whole Koran. These key words, whether they are general "main" keys that have significant, recurrent roles throughout the Koran, or specific ones related to certain chapters, verses, or themes, have several numerical applications. We have already mentioned the number of times such words appear, but we can also apply this methodology to their letters. For example, a chapter that specifically highlights the revelation of the Koran may yield significant mathematical revelations when we count the number of times the letters that spell out the word "Koran" appear within it.

Phrases: Most of what applies to words also applies to key phrases, so long as they are clearly highlighted, or are indeed the main topic within a chapter or verse. For example, the phrase "Night of Decree" plays a key role in Chapter 97 of the Koran (Surah Al-Qadr), which is basically entirely about this night.

Letters: There are four main ways to approach letters in Koran mathematics. The first involves the "numerical values" of letters in the Arabic language. The practice of assigning numerical values to letters in Semitic languages dates back to at least sixteen centuries before Islam. In brief, each letter in Arabic has a numerical value, which then gives words numerical values based on the letters that make them up. In this system, the letters follow what is called the "Abjadi" alphabetic order. The below chart shows each letter with its corresponding English equivalent or sound along with its numerical value:

أ(a)	ب(b)	ج(g, j)	د(d)	هـ(h)	و(w)	ز(z)
1	2	3	4	5	6	7
ح(ḥ)	ط(ṭ)	ي(y)	ك(k)	ل(l)	م(m)	ن(n)
8	9	10	20	30	40	50
س(s)	ع(ʻa)	ف(f)	ص(ṣ)	ق(q)	ر(r)	ش(sh)
60	70	80	90	100	200	300
ت(t)	ث(th)	خ(kh)	ذ(ḏ)	ض(ḍ)	ظ(ẓ)	غ(gh)
400	500	600	700	800	900	1000

Figure 1: Abjadi Numerical Letter Values Chart, used to calculate the numerical values of letters and words. The word "Abjadi" is derived from the names of the first four letters used in this system (A, B, J, D).

The second method uses the common Hija'i alphabetic order and the numbers associated with it. This does not give the "numerical" value of words or letters but rather the "order" number of each letter in the alphabet. The below chart shows the order number for each letter according to this system:

أ	ب	ت	ث	ج	ح	خ
1	2	3	4	5	6	7
د	ذ	ر	ز	س	ش	ص
8	9	10	11	12	13	14
ض	ط	ظ	ع	غ	ف	ق
15	16	17	18	19	20	21
ك	ل	م	ن	هـ	و	ي
22	23	24	25	26	27	28

Figure 2: Common Hija'i Alphabetic Order Letter Numbers

Note: The mark displayed above the first letter above is not a dot; it is called a "hamza" and may appear above certain other letters as well as between letters. More about this later, when we address methodologies.

The third important issue with respect to letters involves the unique separated letters that some of the Koran's chapters start with. They are called the "separated" letters (Al-Hurouf Al-Muqata'a) in Arabic, because they are read and pronounced as "nouns," meaning that the name of the letter itself is pronounced. For example, if the three Arabic letters A (Alif), L (Lam), and M (Meem) are written together (as a single unit), they would normally be read as a single word ("Alm"), but when these letters appear at the start of a chapter, these "opening" letters, as they are also known, are read as "Alif, Lam, Meem," which are the names of the three letters. In total, there are 14 of these "separated" letters found in the Koran:

أ	ح	ر	س	ص	ط	ع
ق	ك	ل	م	ن	هـ	ي

Figure 3: The Koran's 14 Unique Separated "Opening" Letters

These 14 letters appear in 14 forms at the start of 29 different chapters of the Koran. As explained above, they are not words but are rather pronounced as separate letters. Scholars have written much about Al-Hurouf Al-Muqata'a, but that goes way beyond the scope of this book. The following chart shows the forms in which these letters appear, and in which chapters:

The Quran's Separated Letters	Chapter(s)
الم	2, 3, 29, 30, 31, and 32
الر	10, 11, 12, 14, and 15
المر	13
المص	7
طه	20
طسم	26 and 28
طس	27
يس	36
ص	38
حم	40, 41, 43, 44, 45, and 46
حم عسق	42
ق	50
ن	68
كهيعص	19

Figure 4: The 14 Forms of the Koran's Separated "Opening" Letters

The fourth point regarding letters has to do with "letter dots" (the dots which appear above or below certain letters of the Arabic alphabet). Surprisingly, researchers using what I refer to as "Approach A" in this book have made clear and evident observations which show that even the letter dots are part of the mathematics of the Koran. The reason this is surprising is because the letter dots were only added later as Islam expanded and it became necessary to help new Muslims, especially non-Arabs, to distinguish between the letters. This clearly displays Divine foreknowledge and the fact that time is but a mere creation totally subservient to Allah's will and decree. This also finds support from Prophet Muhammad's (God's Glory and Mercy be upon him) teachings, in which he clarified that the Muslim Nation will never reach a consensus upon a falsehood.[3]

Scholars are in agreement with respect to the number of letter dots used for each of the relevant letters of the Arabic alphabet, and there is no Muslim scholar—or even an Arabic speaker with expertise in the Arabic language—who disagrees with this consensus. In the end, there remains room for discussion regarding the use of the letter dots in the Koran, but the findings are nonetheless surprising and speak louder than words.

The letter dots are counted based on which letters normally have them. For example, the Arabic letter Y has two dots below it, but there are a few instances in which they are not physically added in print. In such cases, they are still counted, and no one disputes that this letter should be counted as having two dots. This is because the method that does consider the dots (Approach A) is based on Arabic grammar rules, as will be detailed.

I was once traversing by a cemetery, and the awe of life and the fear of death made me think deeply about my God and King. The graves are full of people who were great conversationalists, talented writers, illustrious cooks, and fashion idols. It is stunning to think that they all met the same end. Somehow what shade of lipstick matches your outfit doesn't seem to matter when you walk those lone pathways. Somehow your sharp mind that often wins word-wars with others doesn't seem to be able to bring itself to say a word as you touch the soil beneath your feet, the soil above their heads. Somehow the expensive shoes that are covered with the dust of that hushed graveyard don't seem so valuable anymore.

What is the ultimate truth of life in this world?

Everyone who existed died. Everyone who exists will die. The breath in your chest as it rises and falls is an indication that time is passing. Every moment gone is a piece of your one chance, gone.

At death you will not wonder what would my life have been like if I had more things? You will not wish to have made more money or been more fashionable. You will not wish you had more degrees to your name.

You will only wish that you had worshiped Allah better. Only that, nothing else.

The angel of death stands by unbeknownst to you as your life comes to an end by the moment.

The angel of death hovers near you as your time nears its end. The angel of death makes mourners of merry people. He obeys the orders of Allah without fail, without choice in the matter.

One day it will be me under soil. One day it will be my loved ones wiping their tears and walking with hushed words away from where I am. One day I will wish that I had worshiped Allah better. I will only wish that, nothing else.

That day it will be just me and my deeds. And perhaps I will not have done enough. Perhaps the angel of death will take me before I am ready to meet my Lord, before I have given away my money to those who had a right to it... before I had decided to give up everything that leads me away from The Path of Truth.

And so, restlessness is what I seek. Tired eyes and worked hands. I seek until the day I am deposited into the graveyard, to never rest until I have given everything I can, and worshiped Allah with every limb of my body and carried others through their difficulties.

Indeed, restlessness in this life is what I seek. The time for rest will come soon! Now, it is by the Koran and its miracles that we seek enlightenment.

The Miraculous numbers in the Quran:

Numbers: Certain numbers are main keys in Koran mathematics. Other numbers are more specific to certain chapters and extend to other verses outside these chapters when an external connection becomes evident. These numbers are by no means random and are tightly-knit in a harmonious and amazing mathematical code. The Koran’s main numerical keys are 19, 7, 27, 5, 114, and 63 (see Figure 5).

Other key numbers are highlighted within the mathematics of each chapter or group of related verses. The number 10, for example, is clearly highlighted in the Koran’s shortest chapter, as will be seen. Observing where such numbers appear, it becomes evident that they are indeed being highlighted, and their paths reveal amazing and miraculous mathematical connections that we are still discovering.

The Main Numerical Keys of the Quran's Mathematical Code	
19	Nineteen is a main key in Quran mathematics and is believed by many to be the most important. The first verse of the Quran contains 19 letters, and recitation of the Quran is always preceded by this verse, which reads: "In the name of Allah, the Most Gracious, the Most Merciful." This phrase is called the "Basmala." Nineteen is also the only number in the Quran to appear in a context that implies independent significance.
7	Seven is the first number mentioned in the Quran, and appears frequently in different contexts. Not only does the first chapter of the Quran consist of seven verses, but there are seven heavens, seven earths (layers), seven days of the week, seven gates to Hell, and seven colors on the visual spectrum. The number is also connected to Islamic rituals, such as circling the Ka'bah seven times and performing the Sa'i (walk) between the hills of Safa and Marwa seven times.
27	The Quran was first revealed during the "Night of Decree," which is usually on the 27th night of Ramadan.
5	There are five daily mandatory prayers, five pillars of Islam, and other prominent connections to the number five.
114	The number of chapters in the Quran.
63	A recurring key in the Quran and the final age of Prophet Muhammad (PBUH).
Other keys emerge as highlighted for specific chapters, verses, or themes.	

Figure 5: The Main Numerical Keys of the Koran's Mathematical Code
Another number worthy of mentioning is 23. It is the number of years in which the Koran was revealed as well as the number of human chromosomes in the DNA helix.

Prime Numbers: Prime numbers have baffled mathematicians for centuries, and much can be said about them. In the mathematics of the Koran, we are mainly concerned with the "order" number associated with each prime number and what this information reveals of mathematical harmony—and the findings are surprising. For example, a chapter may revolve entirely around two numbers; then to top off all of the findings within the given chapter, we then find that one of the two numbers is a prime number, while the second is its order number among prime numbers.

The Mercy of Allah:

Allah calls out to those whose nights were spent in sinning, whose days were spent in sinning, and yet, Allah calls out in the most affectionate manner: O my beloved slaves! O my beloved Slaves!

What does Allah want to say to us? What is your Allah telling you?

"Never, ever lose hope in the mercy of your Allah!"

The kings may have abandoned you; the governments may have abandoned you, your family may have abandoned you, and the society may not be even prepared to look at you, but the door of your Allah is still open. Come back to your Allah! How much longer are you going to wage war with your Allah?

Allah is most Forgiving, most Merciful!

When a worshipper of Bani Israel announced to his sinning comrades that Allah will not forgive him. However, in the day of Judgement, Allah will call him and say:

Don't you know that I am the most Merciful?

Didn't you know my Mercy is greater than my Anger?

So merciful, yet, in which home today is the order of Allah is found?

Which one of us lowers our gaze when sinful item comes before us? Which houses are not inviting the wrath of Allah? Allah says: I am Allah, there is no deity besides Me, there is no system or government that can bring you higher or lower. When my slaves will obey Me, I will turn the hearts of humanity towards them with mercy.

Even if the rocks or stones had eyes, they would weep seeing the condition of the people. And still the same sins going on, the same culture of sin.

Make your connection with your Allah.

Link your heart with Allah.

Come under the umbrella of Allah.

Come under the friendship of Allah.

Come back to your Allah.

Allah says, I will look after them.

How much longer is it going to be empty Repentance?

From the bottom of our hearts, we have to weep and repent to Allah?

Which homes are those elderly parents found whose children are praying and fasting for Allah?

What didn't our Prophet Muhammad do for us? Which stone did he left unturned?

The most beloved of Allah, Muhammad, the son of Abdullah, was stoned and pelted with rocks and boulders, stone upon stone, the pagans pelted him, and he fell repeatedly, until his lips burst open, and blood starts pouring out. When he could no longer walk, the heathens picked him up to force him to walk on, so they could stone him even more, and for three miles, under the blazing heat of the desert, Muhammad bled and fainted, suffering from hunger and thirst. This orphan shepherd gave his blood and flesh for his people.

Have we forgotten the pelting of Taif?

Have we forgotten Muhammad's tears when he cried for the people who were yet to come?

Have we forgotten his days and nights when he starved, and tied rocks to his stomach to appease hunger?

Have we forgotten his days and nights, when he cried, O my Allah! My people?

What must we do to ensure we live according to the lifestyle of Prophet Muhammad?

We should try to increase our prayers and fast more often.

If you fast, your prayers will be answered:

The Prophet said: There are three prayers that are not rejected: the prayer of a father for his child, the prayer of the fasting person and the prayer of the traveller.

Fasting is a protection from the Hellfire.

The Prophet said: Indeed, anyone who fasts for one day for Allah's Pleasure, Allah will keep his face away from the (Hell) fire for (a distance covered by a journey of) seventy years.

The World is a Transit:

The world is a bridge, and a bridge should not be taken as a home...we forget this and every time we get attached to temporary things and then wonder why our happiness never lasts! We forget Allah has promised that the hereafter will be far better than this world. When your heart breaks again and again, you will realize how imperfect this Donya is.... perfection is in living for the Hereafter only...

Each day, we must invite Allah in our heart, and allow Him to fill the heart with His love and mercy. For indeed, His love never depletes, nor fails us. It is never difficult to cope with any losses when one places his hope in Allah and seeks peace and comfort through Him. Allah is indeed the comforter of hearts. The changer of hearts. The giver of hope and mercy. Narrated Abu Huraira, the Prophet said: "Allah says, 'I have nothing to give but Paradise as a reward to my slave!"

Counting Methodologies of Koran

There are two main methodologies in use for counting words and letters for the purpose of Koran mathematics research. Both methodologies agree on the main points but have nuanced differences that may affect the word and letter counts of some verses.

How the Koran was recorded and preserved is a relevant topic worthy of elaboration but not the focus of this book. To keep things simple so that we may move on rapidly to the main topic of concern here, we will simply address the main points of importance regarding the counting methodologies.

Both methodologies depend on what is called "Al-Rasm AlUthmani" (the orthography of the Uthmanic "mus-haf" or codex) in reference to the physical appearance of the written Koran, named as such because it was distributed throughout the Muslim world as the written Koran during the reign of Uthman bin Affan as caliph. It is the Koran agreed upon by the consensus of Prophet Muhammad's (Allah's mercy, blessing and Glory be upon him) companions. Despite knowing every letter by heart and how to pronounce each one properly, they still put extremely strict rules into place for preserving the Koran in writing and prepared the Koran in its complete written form according to these rules.

Skipping the history lesson, the Uthmanic mus-haf is the official manuscript of the authentic written Koran. The numbers of the verses (ayat) follow what is called "Kufic" numbering, for a total 6,236 verses.

Prophet Muhammad (Allah's mercy, blessing and Glory be upon him) taught his companions several authentic recitations of the Koran as revealed to him by Allah through the Angel Gabriel. These recitations differ very slightly in the pronunciations of certain specific letters, and the Prophet (God's Glory and Mercy be upon him) told them (according to authentic hadith) that these were the authentic recitations of the Koran.

These recitations enrich the Koran, and millions of people have them memorized today through unbroken chains of student-to-teacher, all the way back to Prophet Muhammad (God's Glory and Mercy be upon him). The most common recitation, and the one referenced by both methodologies for counting, is the "Hafs from Aasim" narration of the Koran, which is what the vast majority of the Muslim world is accustomed to. Scholars specialized in the miraculous mathematics of the Koran have far more than they can handle with just this one narration and have not yet begun to fully engage with the other authentic narrations with respect to the mathematically miraculous.

By "other narrations," I mean the same Koran (there is only one!), but a few letters were provided by the Prophet (God's Glory and Mercy be upon him) as authentic in more than one pronunciation, thus allowing a single word to impart a richer meaning. For example, the Prophet (Allah's mercy, blessing and Glory be upon him) taught two narrations for a short two-letter word when pronounced specifically in the verse about the birth of Prophet Jesus (God's Glory and Mercy be upon him) explaining that both were pronunciations revealed by Allah. One recitation of this verse pronounces it as "min," while another recitation pronounces it as "men." As a result, in one recitation of the Koran, the verse means that Mary, Mother of Jesus (God's Glory and Mercy be upon him), was called "from (the location)" below her, while in the other recitation, the verse means that she was called "from (the person)" below her, with both meanings reinforcing and enriching each other. One specifies the person and indirectly hints at his position, while the other specifies his position while indirectly hinting at his location. Together, both the position (or relative location) and the person are confirmed using the same two letters, but with a different official (authentic) pronunciation of the first letter (see Koran 19:24).

Having explained the above, here are the basic rules agreed upon by both methodologies:

1. Use of the Uthmanic manuscript, Kufic numbering (6,236 verses), and the Hafs from Aasim narration.
2. Additions to the Uthmanic manuscript for the purpose of supporting pronunciation are not counted. This is in reference to the addition of vowel marks (called "tashkeel" in Arabic) and other marks which have been inserted above or below letters to help readers with pronunciation. This includes the "soft" A, which I call the "floating" A in this book, because it appears hanging, or disconnected (floating), above certain letters.
3. The letter "W" is part of the word when it appears before the word, regardless of its function. For example, it may appear at the start of a word as part of the word itself, or sometimes to mean the equivalent of the English word "and." In both cases, words beginning with the letter W are counted as one word. In fact, such words are written as one word in the Koran. As will be seen, the first methodology (Approach A) uses modern Arabic grammar rules, yet still adheres to counting words with the letter W as part of the word, regardless of its function.
4. Both methodologies agree that no human-made rules can be said to be the only set to follow when researching the amazing mathematical or numerical findings in the Koran. It's also still far too soon to say that a certain approach is the best one.
5. I would also note that most of the findings are evident regardless of which approach one uses. For example, determining how many singular forms of the word "day" or "month" appear in the Koran is not subject to these approaches. These two approaches only influence general letter and word counts. The counting approaches do not affect the counting of things such as specific words, letters, phrases, and verse or chapter numbers. No sane speaker of Arabic disputes what constitutes a singular form of the word "day," or a plural form of the word "colors," for example, and thus how specific words are counted is not subject to either approach. The specific approach used only affects general word and letter counts and often has no effect on word counts (in most cases), or even on letter counts (in many cases).

As for specifics, most findings requiring letter and word counts in this book are based on the first of the two approaches (which I call "A" and "B") described below. Yet this does not mean that findings from one approach are not found in the other, because the calculations arising from each often differ very little, or even not at all.

The first main difference between the two methodologies is that Approach A depends on modern Arabic writing principles for counting and therefore does not count the "hamza" as a letter, instead regarding it as a mere pronunciation mark. Adherents to this approach apply this principle to all forms of the hamza. Yet using modern grammar rules does not always necessarily mean that the hamza is not counted, because many words in modern grammar write the hamza as a normal A. Furthermore, modern Arabic grammar rules dictate that a word like "book" (kitab) in modern Arabic writing will have an A after the T, but in the original Arabic used for writing the Koran, the A is not written, because people at that time did not need this extra support for pronunciation.

This copy is based on modern Arabic grammar for the sole purpose of mathematical research as it relates to the Koran. Those responsible clearly state that the Koran they have produced is not for recitation or worship, is in no way to be mass-produced, and that its sole purpose is for the benefit of researchers interested in the mathematics of the Koran. They have produced this copy with strict oversight from a panel of Arabic-language experts for this sole purpose. I would add that many, if not most, Koran websites depend on the programming capacity of various software programs and therefore do not show the writing of the Koran exactly as it appears in the Koran. At the time of this writing, one website that does display the writing as it appears in the official printed copies of the Koran is the Koran.com website.

Another key difference between the two approaches concerns the "ya" (two letters used as a call equivalent to "O you" in English) in front of some words. Using the rules of modern grammar, Approach A counts this "ya," called the "ya of calling (attention)," as a separate word, while Approach B adheres to the physical structure of the Uthmanic manuscript, where it is written as part of the word connected to it, thereby counting it with the word as one unit, because that is how it is written in the Koran.

Approach B, unlike A, counts the hamza as a letter, which is important. To that end, I will note that the hamza is not counted separately when it appears above the three letters A, W, and Y, but is rather counted with the corresponding letter as one letter. It is, however, counted separately when it appears alone, level with other letters, or above or between letters in either of its two forms.

A difficult example for non-experts, but clear to those well- acquainted with Arabic subtleties, are the words Al-Ayam ("the days") and Al-Akhirah ("the afterlife," or "the afterworld"). "Al-Ayam" has a hamza on the A, and thus both the hamza and the A count as one letter, but in the word "Al-Akhirah," the hamza is between the A and the L, and is thus counted separately, because it is not part of the A, but rather a separate letter.

This is not a grammar book, nor is there any intent to teach Arabic or the history of the Koran's preservation in this work. You will not need this information to understand the amazing and shocking mathematics present in the Koran. Just keep in mind that the two systems above are used, and in both cases the findings are beyond human capacity, as will become evident. Remember, as well, that the use of one methodology over another does not affect counts for specific words, letters, phrases, verse numbers, and so on.

To completely simplify this in what is a great added value to this work for researchers, Appendix B of this book provides the letter and word counts used in Approach B for the entire Koran. It is a very clear and useful chart, as it also lists all of the Koran's verse numbers, in order, from the start of the Koran.

One may also refer to sites such as the numeric-Koran.com website (in Arabic). Keep in mind, however, that the only real differences in approaches are centered on how they count the hamza, which directly affects the letter A counts, and often the W counts as well. For example, the above-mentioned site seems to count the hamza on a W as a W, and not simply as a form of the hamza. So, depending on how the code was written, and whether it is based on the Koran as written, or on grammar rules, such sites may differ slightly with respect to certain letter counts. For all other letters, however, they are not affected, regardless of approach.

There are hundreds of religions flourishing around the world: Christianity, Islam, Buddhism, Sikhism, Hinduism, Judaism, Bahaism, Scientology, Babism, Zoroastrianism, Mormonism, Jehovah Witnesses, Jainism, or Confucianism. And each of these religions claim that their scripture is preserved from the day it was revealed (written) until our time. There is no question that a religious belief is as authentic as the authenticity of the scripture it follows. And for any scripture to be labelled as authentically preserved, it should follow some concrete and rational criteria.

If a head of state gives an hour-long lecture to his people, and none of the citizens memorized this speech of the leader or wrote it down. A hundred or maybe seventy years after that speech, if those same people decided to replicate the leader's complete speech word for word, would they be able to do it? Probably not. Because historically, the only two modes of preservation were through writing and memorizing. Therefore, for any claimants to proclaim that their scripture is preserved in purity, they have to provide concrete evidence that the Scripture was written in its entirety and memorized in its entirety from the time it was revealed to our time, in a continuous and unbroken chain. If the memorization part doesn't exist parallel to the written part to act as a check and balance for it, then there is a genuine possibility that the written scripture may lose its purity through unintentional and intentional interpolations due to scribal errors, corruption by the enemies, pages getting decomposed etc, and these errors would concurrently be incorporated into subsequent texts, ultimately losing its purity through the ages.

Now, of all the religions mentioned above, does any one of them possess their scriptures in its entirety BOTH in writing AND in memory from the day of its revelation until our time. None of them fit this required criteria, except one: This unique scripture is the Koran, a revelation bestowed to Muhammad nearly fifteen hundred years ago, as a guidance for all of humankind.

If we were to analyse the claim of the preservation of the Koran, then a few steps must be undertaken and the methodology of the preservation studied diligently:

The Memorisation of the Arabic holy book

According to the scholar, Michael Zwettler, ancient authenticity depended on memorisation. He said, "In the ancient times, when writing was scarcely used, memory and oral transmission was exercised and strengthened to a degree now almost unknown."

Who was the First Memoriser of the Koran?

Muhammad, the son of Abdullah, was the first person to memorise the Scripture verbatim.

It was in this verbal society that Muhammad was born in Mecca in the year 570 C.E. When he reached the age of 40, he started receiving divine Revelations from the One God, Allah, through Archangel Gabriel.

Certain groups of people suffer from confusion when getting acquainted to the word, Allah, and many wrongly assume that it is the name of an alien God or deity such as Budda, or Durga. But in reality, the word Allah is merely a derivative of the original Hebrew word which denoted the God of Adam, Moses, Abraham and Jesus in this manner. While the word Allahu Akbar may sound alien to many, Moslems explain that the God they believe to be their deity is the same God that they call Allah, which is derived from the original Hebrew version. The term God is an English world, used when referencing the Maker of the universe. The word, Allah, is generally considered the Arabic equivalent of God. In Arabic, God is denoted as Allah, the one and only God in Islam. Etymologically, the name Allah is a contraction of the Arabic al-Ila, "the God." The name's origin can be traced to the earliest Semitic writings in which the word for God was il, El, or eloah, the latter two used in the Hebrew Bible (Old Testament). Allah is the standard Arabic word for God and is used by Arabic-speaking Christians and Jews as well as by Muslims. Those speaking Hebrew, use Yahweh, to be the name for the Almighty God and Maker of the universe. The people speaking

Aramaic call unto their God by His name Alaha, and it is no different God from the Hebrew deity YHWH. Biblical scholars identify the Canaanite high god as El Elah, or use the even more common Elohim instead of Yhwh, and thus they all call unto the true God using His real name. Arabic speakers who appeared after the Hebrew and Syriac scholars, called the God of the universe Allah, which is the same as Elohim, El Elah, Yod He Waw He or the Hebrew Yhwh and Alaha. Although all these names are but a variation of God's true and only name, it denotes the same deity. For Moslems, God (Allah) is the Creator of the heavens and earth, Who has no human form or shape. He has no gender and is pure and sublime. The God of the universe neither begets nor is He begotten, and He has no human weakness, and has no need of sleep. God is a Supreme Being that has no flesh and blood. He is the first without beginning, and the last without an ending. It is therefore, His name that Moslems praise when they experience joy in their lives. People who follow Muhamad believe in Allah as their only god, and they believe that every letter and every word of the Koran to be directly revealed from God Himself, via his archangel Gabriel. This process of divine revelations delivered to Muhammad continued for about 23 years just before he passed away.

For the remaining purpose of this text, we will refer God as Allah, as per the original Hebrew, Aramaic, and Arabic scriptures.

Since the first day he received revelations, Muhammad miraculously memorized each revelation and used to proclaim it to his family, friends and companions. Angel Gabriel would re-read the scripture to refresh the Koranic memorization of the Moslem Prophet Muhammad each year.

His companions would often say that Muhammad was the most generous person, and he used to become more so generous particularly in the holy month of Ramadan because Angel Gabriel used to meet him every night of the month of Ramadan till it elapsed. And Muhammad use to recite the Koran for him. Gabriel used to repeat the recitation of the Koran with Muhamad once a year, but he repeated it twice with him in the year Muhammad died. The Koranic scripture had a sense of sublimity within, and Muhammad himself use to stay up a greater part of the night in prayers and use to recite Koran from memory.

Who were the First Generation of Preservers

Muhammad's Companions were the First-Generation Memorisers of the Koran.

Muhammad encouraged his companions to learn and teach the Koran, and once remarked, "The most superior among you are those who learn the Koran and teach it."

Thousands of people in Muhamad's time read and memorised the Koran. Among them were Abu Bakr, Umar, Uthman, Ali, Abdullah Ibn Masood, Abu Huraira, Abdullah bin Abbas, Abdullah bin Amr bin al-As, Aisha, Hafsa, and Umm Salama and many more, and they could all recite every page of this Scripture without error, purely from memory. Abu Bakr, the first male Moslem to convert to Muhamad's teachings used to recite the Koran publicly in front of his house in Mecca.

Muhammad would also listen to the recitation of the Koran by his friends. He once said to Abdullah bin Masood, "Recite (of the Koran) to me. I like to hear (the Koran) from others." When Abdullah recited from the Koran, Muhammad became overwhelmed with acute emotion, and he said, "Stop!"

Abdullah remarks, "Behold, his eyes were shedding tears then!"

Many Koran memorisers were present during the lifetime of Muhammad and afterwards throughout the then Muslim world.

After Moslems were ambushed in the city of Yamama, many memorisers of the Koran were murdered. When the people heard that so many scholars were martyred, they were grieved. Abu Bakr said: “Umar has come to me and said, the people have suffered heavy casualties on the day of Yamama, and I am afraid that there will be some casualties among the those who memorized the entire Koran at other place.”

This caused the men to begin writing down every word of the holy book, and thus, the Koran was preserved both in memory and in paper.

Over the centuries of the Islamic Era, there have arisen throughout the various regions of the Islamic world literally thousands of schools devoted specially to the teaching of the Koran to children for the purpose of memorization.

Who were the Second-Generation Memorisers of the Koran?

From the year 633, there were Koranic schools set up everywhere, and memorisers whose mission was to preserve the Islamic holy book read and taught others. Ibn Amir, who was the judge of Damascus under the Caliph Umar Ibn 'Abd Al-Aziz, reported that in his school for teaching the Koran, there were 400 disciples to teach in his absence.

Who were the Memorisers in Subsequent Generations?

The number of similar schools in Cairo (Egypt) alone at one time exceeded two thousand. Currently both in the Moslem and non-Moslem majority countries, there are thousands of schools, with each instructing tens of hundreds of students the art of memorizing the entire Koran. Many mosques hold class for children instructing them the art of Koranic memorisation. The critic Kenneth Cragg, relates, “This phenomenon of Koranic recital means that the text has traversed the centuries in an unbroken living sequence of devotion. It cannot, therefore, be handled as an antiquarian thing, nor as a historical document out of a distant past. The fact of Koranic Memorisation has made the Koran a present possession through all the lapse of Moslem time and given it a human currency in every generation never allowing its relegation to a bare authority for reference alone.”

Author’s observations:

For me, it seems that the greatest miracle of the Koran and the overwhelming evidence for its authenticity is the existence of the people who have memorised it. I am the proud and joyful father of five children, three of whom memorised the noble Koran at a very young age, at a time where there were no organised Koran Study institutions in the United Staes, and it gives me utter happiness to see that my children still cherish, still remember and still retain every syllable of the Koran in their memory. Today, my nieces and nephews and their children are also memorizing the noble Koran, and it astonishes even myself to know that in my family, nearly every person has committed the Koran into memory.

All my sons have memorised the Koran and they recite it beautifully day and night and the spouses of my wife’s siblings, and their scores of children. It seems that there are over one hundred men and women, and even children in my close family members who have committed the entire Koran into their memories for eternity. Now, it gives me great happiness to see that all nine of my grandchildren are reading and memorising the noble Koran, even though they are very young.

To me, this phenomenon is nothing short of miracle. The reason the authenticity of the Koran has not been dependent on written text, is because writing materials can be altered and it can be edited by someone or lettering can be changed or a diacritical mark may be erased, wither intentionally or by accident, so a word spelled as “Raheem” to denote merciful, could be read inadvertently as “rajeem” if one small indiscriminate dot is erased. However, this mistake would vanish from the outset if oral traditions reigned and if thousands of memorisers of the Koran retained the original version in their memories and taught it orally to others. Text can be changed, but memorisation can

never change, especially when thousands of people can correct it if it is changed or is mistake is made while the reciter is praying. These memorisers of the Koran are able read without looking into the book, and I can personally attest to the veracity of this practise. Each year, my four sons diligently lead the evening prayers in various worship places, and they read melodiously from the Koran, and without once glancing at the pages, or seeing the scripture, they recite the entire book before hundreds of people. Even after neglecting to refresh their memories by reading, it every day, my children read the whole Koran, from the first page till the end, and they do not have any mistakes.

Speaking for myself, I have found this feat to be magnificent, and now, at the age of seventy, my wife and I have started to memorise the glorious Koran under the delicate tutelage of my beloved daughter, who along with all my other children, have memorised the Koran in her early years. It is I who have striven to encourage both my daughters to study the Koran and examine the sciences and miracle in this Scripture, and as a doting father, I am pleased with their unusually valuable accomplishments, and therefore, I have even encouraged them to teach me some of the knowledge they have gleaned over the decade. Although both my girls are in their twenties, I have made it abundantly clear that nothing can be more valuable than dedicating one's life to religious science and education, and marriage and raising a personal family is not the purpose of life. I hope more parents adopt an open mind and give their children, particularly the daughters, free rein to pursue knowledge, rather than coercing them to settle down and marry hastily.

Each day, I find the task of studying Koranic exegesis doubly fascinating, and this led me to research the various numerical miracles and codes of the Koran, and here, I hope to share some of the facts I have come across.

Prophet Muhammad had many followers behind him. Among them, four are considered the noblest. They used to be known as the Leader of the Believers:

They are Abu Bakr, Omar Bin Khattab, Uthman bin Affan, Ali bin Abi Talib.

Omar started spreading Islam to other parts of the world and Rome and Persia also came under his control. The same very people who used to fight with each other for generations, they changed so much one person who was known for his violence, was thirsty and dying, but did not drink the water and saved it for the next person; when the next person ready to drink the water but did not drink it because the third person cried out for water, and when the water was taken to the third person, he passed away, then the first person passed away and finally the second person passed away. The same very people who used to take away other people's property, became selfless. One head of a goat came as a gift to one family, they thought the next family needed it most, this way the same goat head circulated number of houses and came back to the first house. This feeling of care and brotherhood transformed the pagane nation only within a span of 23 years. If we engage ourselves in the preaching of peace, we can also follow their footsteps to transform ourselves into good human beings.

It is Common Sense to believe in the Existence of God:

Wherever you are, you are surrounded by things. It may be walls, furniture, fixture, or other things. There had to be someone who had to make these things. You may not know who it is. As little as a small coat has a maker. What about this world, the solar system, the galaxies, the skies and the universe as a whole? It has a Maker and the Creator is Allah.

Nothing exists automatically or by nature as it is claimed by some people. You can go out and try the automatic idea with a vegetable store, as flower shop or a big departmental supermarket. Tell them that all the flowers of the same kind just got together, bouquet formed automatically, by themselves all the differ kinds of rice bagged up themselves. We see the plane fly but don't always the pilot inside. We see the big ship and don't see the captain and other crews inside. For the same argument, the Universe needs somebody in-charge to run the affairs and He is Allah.

Islamic faith is based on Monotheism as opposed to Polytheism. Monotheism is to believe in the existence of One True God. This One True God is Self-Sufficient, Sell-Sustaining, totally

Independent and All-knowing. All-Seeing, All-Hearing and All Powerful. There is no other deity except Him. He has no parents nor children. As the Quran says, “He begets not nor is He begotten,” meaning He does not give birth nor is He was born from anybody. As such, this Lord has no obligation to anyone or anything. When he does things, He does out of His own Will and does out of his sheer Mercy. He is free of doing any injustice. We worship not only one God but we deny the existence of any other God or deity.

There are some very beautiful, interesting, and important information contained in the Islamic faith and the Koran. It has stories and morals from many of the other prophets from the very first Prophet Adam to the very last Prophet Muhammad and everyone in between (peace be on all of them) is recognized. Say you: "We believe in Allah, and the revelation to us, and to Abraham, Ismail, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) prophets from their Lord: We make no difference between one and another of them: And we bow to Allah (in Islam).” 2:136

None of the prophets had any conflict of interest among them rather, they all stood and strive for the same great cause- to promote the name of the same Great Creator.

Prophet Muhammad is claimed to be the servant of God and was the last Messenger. In the Koran, it is said: “Muhammad is no more than an apostle: many were the apostle that passed away before him. If he died or were slain, will ye then Turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah, but Allah (on the other hand) will swiftly reward those who (serve Him) with gratitude.”

The Koran says: If anyone desires religion other than Islam (submission to Allah), never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost (All spiritual good).

Purpose of Life:

We consume various kinds of foods and drinks. The plants, trees, animals, all serve us. These things have a purpose of their life which is to be in our use. Every day, millions of fishes give their lives to provide us important nutrition. Chickens, goats, lambs and cows are providing meat. They are serving us by giving out their lives for us.

Who are we to serve? Human are the best of the creation and when not served, becomes the worst of the creation, as stated in the Quran. To tell the purpose of creation of the human being. Allah said, "I have not created Jinn and Insan (human being) but to worship me". Allah also says: Do not prostrate to the sun and the moon; prostrate the One, Who created the sun and the moon.”

The very first thing needed for us to worship Allah is to know and recognize Him properly. To give Him credit for millions, billions, and trillions of things that we are dependent upon.

Who is Allah? What He is like? What does He do? These questions cannot be answered perfectly by our limited knowledge. Our perception can be wrong. He is so great that it is beyond our capacity. We cannot even imagine as to the greatness of many of His creations. He is our magnificent creator. To know Him correctly, we have to depend on how He said He is. That is why we rather depend on the knowledge given by Him so we do not have to guess. Allah has sent many Messengers and angel Gabriel with revelations. In these revelations, He made things clear over and over again.

Allah is the only Lord of all the things that we can see and cannot see. What we cannot see is unimaginably bigger and more in numbers than what we can see. He is the Lord on the earth, and He is the Lord in the Heavens and beyond. He is the Truth, the Reality. He is the Awesome power. He is not a He or She. He is in control of anything and everything big or small, massive, or super-massive. Imagine that without His will and power, a single leaf of a tree cannot move, a single drop of water cannot fall and not a living being breath in or breath out!

Nothing is a coincidence. Whatever is happening is a part of Allah’s plan. Our lives, deaths, joys and sorrows are at His Hand and Will. He is the Maker, He is the Breaker, He is the Maker of laughter and sadness. Let us ponder upon the amazing things of the Universe from the largest galaxies to the tiniest subatomic particles. He alone created them all out of nothing. He was there when there was no place visible or time known. He created time and place. He created the east and

the west, the north and the south. There was nothing existed, but He did. He is the First without a beginning and He is the Last without an ending.

How important is this Life?

Godfrey was an English magistrate and landowner, a prominent advocate for social reform, historian, and antiquarian, and in his book, "An apology for the life and character of the prophet Mohamed", he wrote that this life is to earn the next life. If someone has to fill this earth with mustard seeds as much as the top of the pile reaches up to the sky and ask a bird to pick one mustard seed after one hundred years, there will come a time when all the mustard seeds will run out but the life in life hereafter will not. The future of the eternal life will be entirely determined on the basis of this tiny little life. How big is the afterlife? Afterlife is the ocean and this life is the tiny little water that comes with a needle when dipped into the ocean.

CHAPTER Women _

Every word and every letter..
Even every dot and every diacritic in the Glorious Koran is according to a perfect arrangement..
It comes in a specific position that cannot be moved forward or backward!
If mankind and the Jinn should assemble to replace even one letter in the Glorious Koran, they could not do that!
If they should gather to move even one letter from its place, they would not be able to do so!
To move any letter from its place means to reconsider the balance of all letters of the Koran, which is impossible!
Remember with me..
The following is the verse in which the word (**النساء**), which means (women), occurs for the first time in the Glorious Koran..

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ (222) البقرة

"222. They question you (O Mohamed) concerning menstruation. Say: It is a hurt, so let women alone at such time and go not in unto them till they are cleansed. And when they have purified themselves, then go in unto them as Allah has enjoined upon you. Truly Allah loves those who turn unto Him, and loves those who have a care for cleanness." (Chapter Al-Baqarah)
The letters of the word (**النساء**) are repeated in this verse 65 times!
65 is the number of diacritical dots on the letters of this verse itself!

The verse comprises **122** letters..
Now let's reflect on the first verse that bears number **122** in the Glorious Koran: يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ (221) البقرة

"122. O Children of Israel! Remember My favor wherewith I favored you and how I preferred you to (all) creatures." (Chapter Al-Baqarah)

> The letter (ا) is repeated in this verse 10 times.
> The letter (ل) is repeated 7 times.
> The letter (ن) is repeated 5 times.
> The letter (س) is mentioned only once.
> The letter (ا) is repeated 10 times.
> The glottal letter (ء) is never mentioned in this verse.
> The above letters are the letters of the word (**النساء**)..
> They are repeated in the above verse **33** times!
> It is quite a wonder that the number of diacritical dots on the letters of this holy verse itself is **33** dots!
> What would you think about these wonderful numerical balances, even at the dot level?!
> Really.. "If it had been from other than Allah they would have found therein much incongruity."
> **Contemplate more wonderful facts..**

Look at the following two verses from Chapter Al-Baqarah and
Chapter Al-Hajj:

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ
(372) البقرة

"273. (Alms are) for the poor who are straitened for the cause of Allah, who cannot travel in the land (for trade). The unthinking man accounts them wealthy because of their restraint. You shall know them by their mark: They do not beg of men with importunity. And whatsoever good thing you spend, lo! Allah knows it." (Chapter Al-Baqarah)

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهُدِّمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ (04) الحج

"40. Those who have been driven from their homes unjustly only because they said: Our Lord is Allah. For had it not been for Allah's repelling some men by means of others, cloisters and churches and oratories and mosques, wherein the name of Allah is oft mentioned, would assuredly have been pulled down. Verily Allah helps one who helps His (cause). Lo! Allah is Strong, Almighty." (Chapter Al-Hajj)

The number of dots on the letters of the first verse is **65**.
The number of dots on the letters of the second verse is **65**.
The wonder is that the sum of the number of words in both verses is **65** words!
The sum of the order numbers of the two verses is 313; this number is a prime number whose order on the list of prime numbers is **65**.
The letters of the name of the Koran (**القرآن**) are repeated in the second verse **65** times!
The verses of the Koran that each comprises **65** letters are **65** in number!
The sum of the order numbers of these 65 verses is 4420; this number= **65** x 68.
Reflect with your sight and insight, but do not comment so that you should not spoil the language of numbers!
But what relationship does the word (**النساء**), which means (women), have with number **65**?
The word (**النساء**) occurs for the last time in the Koran in the first verse of surah No. **65** in the Glorious Koran.
Chapter At-Talaq is surah No. **65** in the Koran. It starts with the following verse:

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا (1) الطلق

"1. O Prophet! When you (men) put away women, put them away for their (legal) period and reckon the period, and keep your duty to Allah, your Lord. Expel them not from their houses nor let them go forth unless they commit open immorality. Such are the limits (imposed by) Allah; and whoso transgresses Allah's limits, he verily wrongs his soul. You know not: it may be that Allah will afterward bring some new thing to pass." (Chapter At-Talaq)

It is the surah where the word (**النساء**), which means (women), is mentioned in its first verse!
The wonder is that this word (**النساء**) occurs **12** times in Chapter An-Nisaa, noting that Chapter At-Talaq consists of **12** verses!
The sum of the order number of the verses in which the word (**النساء**) is mentioned in Chapter An-Nisaa = 578.
This number = **289** + **289**.
The really amazing fact is that **289** is the number of the words of Chapter At-Talaq, which means divorce!!
Now ponder on the only verse that begins with the word (**الطلاق**), which means (divorce), in the Glorious Koran:

الطَّلَاقُ مَرَّتَانِ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ (922) البقرة

"229. <u>Divorce</u> must be pronounced twice and then (a woman) must be retained in honor or released in kindness. And it is not lawful for you that you take from them (women) anything of that which you have given them; except (in the case) when both fear that they may not be able to keep within the limits (imposed by) Allah. And if you fear that they may not be able to keep the limits of Allah, in that case it is no sin for either of them if the woman ransom herself. These are the limits (imposed by) Allah. Transgress them not. For whoso transgresses Allah's limits: such are wrongdoers." (Chapter Al-Baqarah)

As you notice, the verse bears order number **229**.
The word (**النساء**), which means (women), occurs for the first time in verse No. **229** counting from the beginning of the Koran!
229 is the number of repetition times of the name of Allah (**الله**) in Chapter An-Nisaa.
The word (**النساء**) is repeated in **25** verses in the Glorious Koran..
The surprise is that number **25** is the number of repetition times of the name of Allah (**الله**) in Chapter At-Talaq!
Glory be to Allah! Extremely impressive!
Have you seen the precision of this perfect system in terms of verses, words, letters and dots?
Would that we forget about our sight for moments and view with our insight this astounding divine creative momentum!
It is the sun of the ultimate truth which Allah, glory be to Him, has willed to dawn upon people in these times!
Whosoever of them will, let him believe, and whosoever will, let him disbelieve! Those who disbelieve should blame only themselves!
It is certainly the words of Allah, glory be to Him.

The-Five-Keys

Knowledge of the Hour, the sending down of rain, knowing which is in the wombs, provisions and earnings of the future, and death are all (**الغيب**), {Al-Ghayb}, Knowledge of the Unseen or Invisible that is only known to Allah.
They are 5 gates whose keys Allah _____ has given to none of his creation.
The Keys of the Unseen are in the Hands of none but Allah, Glorified be He.

This is referred to in the verses of the Koran that mention those Keys.
The 5 Keys of the Unseen were mentioned in the Koran within the framework of prime numbers.
But, why is that?
Because (**الغيب**), {al-ghayb}, or Knowledge of the Unseen, is known only to Allah, the One, Glorified and Exalted be He.
Prime numbers are only divided by themselves or **1**.
They still remain a mystery challenging the human mind.
Their secret is only known to Allah, Glorified be He.
The prime numbers used by the Koran to refer to the order of surahs or the number of verses are 31. surah number 31 in the Koran is Chapter Luqman.
In the conclusion of this surah, there is the only verse in the Koran that gathers and sums up the 5 Keys of the Unseen:

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (43) لقمان

"34. Lo! Allah! With Him is knowledge of the Hour. He sends down the rain, and knows that which is in the wombs. No soul knows what it will earn tomorrow, and no soul knows in what land it will die. Lo! Allah is All-Knower, All-Aware."(Chapter Luqman)
Examine this verse carefully.
The 5 Keys of the Invisible end with the following 5 words:

(**السَّاعَةِ – الْغَيْثَ – الْأَرْحَامِ – غَدًا – تَمُوتُ**)

(the Hour –rain – the wombs – tomorrow – die)
Think of the order of these **5** words in the verse.
The word (**السَّاعَةِ**), [the Hour], is word number **5** from the beginning of the verse and **23** from its end.
The word (**السَّاعَةِ**), [die], is number **5** from the end of the verse and **23** from its beginning.
Both **5** and **23** are prime numbers!
The word (**الْأَرْحَامِ**), [the wombs], is number **11** from the beginning of the verse and number **17** from its end.
The word (**غَدًا**), [tomorrow], is number **11** from the end of the verse and **17** from its beginning.
Both **11** and **17** are prime numbers!
The word (**الْغَيْثَ**), [rain], is number **7** from the beginning of the verse.
7 is a prime number!
Amazing numerical links between the Unseen (**الغيب**) and prime numbers!
Prime numbers are only divided by themselves or **1**!
Thus, the **5** Keys of the Unseen are known to none but Allah, Glorified be He!
Have you seen how numbers speak?!
Glory be to You, Allah!
Contemplate once more..
The **5** Keys of the Unseen end with **5** words in the following order:
The word (**السَّاعَةِ**), [the hour], is number **5** from the beginning of the verse.
The word (**الْغَيْثَ**), [rain], is number **7** from the beginning of the verse.
The word (**الْأَرْحَامِ**), [the wombs], is number **11** from the beginning of the verse.
The word (**غَدًا**), [tomorrow] is number **17** from the beginning of the verse.
The word (**تَمُوتُ**), [die] is number **23** from the beginning of the verse.
These **5** numbers are prime numbers whose sum = **63**.
63 is the age at which the Prophet Mohamed (God's glory and peace be upon him) died!
It is interesting that the 5th and last word is (**تَمُوتُ**) , [die]!
More astonishing is that (**تَمُوتُ**) , [die], is word number **23** in the verse.
23 is the number of the years of the Revelation of the Koran!
Glory be to Allah!
The verse of Chapter Luqman included the **5** Keys of the Unseen, but it did not include the phrase (**مفاتيح الغيب**), {mafatih al-ghayb}, [the Keys of the Unseen]. So, where was it mentioned?!
Here, in this verse from Chapter Al-An'am:

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ (95) الأنعام

"59. And with Him are <u>the keys of the Unseen</u>. None but He knows them. And He knows what is in the land and the sea. Not a leaf falls but He knows it, not a grain in the darkest bowels of the earth, nothing of wet or dry but (it is noted) in a clear record." (Chapter Al-An'am)
Yes, the phrase is in this verse from Chapter Al-An'am!
The verse is number 59 and this is a prime number!
The word (**الغيب**), {al-ghayb}, is number **3** from the beginning of the verse, and this is a prime number!
The word (**الغيب**), {al-ghayb}, is number **29** from the end of the verse, and this is a prime number!
The verse has **113** letters, and this is a prime number!
The verse has **31** words, and this is a prime number!
It is interesting that **31** is the order of Chapter Luqman in the Koran!
It is the only surah in which the phrase (**مَفَاتِحُ الْغَيْبِ**), [the Keys of the Invisible], is included.
Glory be to Allah!

See how Knowledge of the Unseen is associated with prime numbers!
These numbers whose knowledge is still hidden and concealed!
Consider now what is more amazing..
The sum of the alphabetical orders of the letters of (**مَفَاتِحُ الْغَيْبِ**), {mafatih al-ghayb} = **127**.

The letter (**م**) is number 24 in the Arabic alphabet.
The order of letter (**ف**) is number 20.
The order of letter (**ا**) is number 1.
The order of letter (**ت**) is number 3.
The order of letter (**ح**) is number 6.
The letter order of (**ا**) is number 1.
The order of letter (**ل**) is number 23. The order of letter (**غ**) is number 19.
The order of letter (**ي**) is number 28. The order of letter (**ب**) is number 2.
127 is a prime number whose order on the list of prime numbers is **31**.
31 is a prime number whose order on the list of prime numbers is **11**.
11 is a prime number whose order on the list of prime numbers is **5**.
5 is a prime number, and it is the number of the Keys of the Invisible.
5 is also the number of letters of the word (**الغيب**) , {al-ghayb}!
Isn't that amazing!
Now, here is what is more wondrous and wonderful.
Examine the Verse of the 5 Keys of the Unseen once again..

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (43) لقمان

"34. Lo! Allah! With Him is knowledge of the Hour. He sends down the rain, and knows that which is in the wombs. No soul knows what it will earn tomorrow, and no soul knows in what land it will die. Lo! Allah is All-Knower, All-Aware." (Chapter Luqman)
The letters of the Name of Allah (**الله**) are repeated in this verse **43** times:

The letter (**ا**) is repeated in the verse 18 times.
The letter (**ل**) is repeated 11 times. The letter (**ل**) is repeated 11 times. The letter (**ه**) is repeated 3 times.
It is interesting that the letters of the word (**الغيب**) ,{al-ghayb}, were also repeated in the verse **43** times:
The letter (**ا**) is repeated in the verse 18 times.
The letter (**ل**) is repeated 11 times.
The letter (**غ**) is repeated twice.
The letter (**ي**) is repeated 9 times. The letter (**ب**) is repeated 3 times.
In both cases, **43** is a prime number!
Indeed, No one but Allah, Glorified and Exalted be he, knows the Invisible.
This is what numbers say and assert in all possible ways!
More highlights..

The sum of the alphabetical orders of the letters of the word (**الغيب**) = **73**.

The letter (**ا**) is number 1 in the Arabic alphabet.
The order of the letter (**ل**) is number 23. The order of the letter (**غ**) is number 19.
The order of the letter (**ي**) is number 28.
The order of the letter (**ب**) is number 2.
Amazing and even wondrous is the fact that the total of the alphabetical orders of the letters of the Name of Allah (**الله**) = **73** as well!
The letter (**ا**) is number 1 in the Arabic alphabet.
The order of the letter (**ل**) is number 23. The order of the letter (**ل**) is number 23. The order of the letter (**ه**) is number 26. In both cases, **73** is a prime number!
Glory be to Allah!
See how the Keys of the Unseen or Invisible are associated with prime numbers!
Those numbers which still pose a challenge to the human mind.
For the secrets of prime numbers and the Keys of the Invisible are only known to Allah, the One, Glorified and Exalted be He!

Indeed, the Holy Koran is the word of Allah.

End to End

Evidence of the marvels and miracles of the Koran is so obvious that it can never be ignored or denied.
As days go by, more and more Koranic miracles continue to unfold.
In every age, there are scientists whose discoveries make known what had been in previous times a mystery.
In our digital age, the Koranic numeric marvels stand as a testament for the unquestionable truthfulness and validity of the Holy Koran.
Those who have education and wisdom always respect facts based on numbers.
They know quite well that the language of numbers is valid and reliable.
Numbers never lie; they express nothing but plain truth.
Now, let's examine the language of numbers and see how it proves the truthfulness of the Holy Koran.
In this episode, I will bring together both the beginning and end of the Holy Koran to illustrate this point.
So, pay close attention..
Our starting point is a well-established fact; namely, the Koran has 114 surahs.
So, let's consider the first 114 letters and the last 114 letters of the Holy Koran.
The first 114 letters start with the beginning of the first verse and end with the first letter of the word (**عَلَيْهِمْ**) in the last verse of Chapter Al-Fatihah (the Opening). Note that in the English rendering of this Arabic word (**عَلَيْهِمْ**) the meaning is implied in the phrase "those whom".) بِ سْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (1 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (2 الرَّحْمَنِ ( ) الرَّحِيمِ3 مَالِكِ يَوْمِ الدِّينِ (..) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (5 اِهْدِنَا الصِّرَاطَ المسْتَقِيمَ (6 صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ((4)
الفاتحة (7) *"1. In the name of Allah, the All-Beneficent, the All-Merciful.*

2. Praise be to Allah, Lord of the Worlds.

3. The All-Beneficent, the All-Merciful.

4. Owner of the Day of Judgment.

5. You (Alone) we worship; You (Alone) we ask for help.

6. Show us the straight path.

7. The path of those whom You have favored; … " (Al-Fatihah)

The last 114 letters of the Koran start with the second letter of the first word in the 4th verse of Chapter Al-Falaq (the Daybreak) and end with the last verse of the Koran.

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ (4) وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ (5) الفلق
قُلْ أَعُوذُ بِرَبِّ النَّاسِ (1) مَلِكِ النَّاسِ (2) إِلَهِ النَّاسِ (3) مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ (4) الَّذِي
يُوَسْوِسُ فِي صُدُورِ النَّاسِ (5) مِنَ الْجِنَّةِ وَالنَّاسِ (6) الناس

4. And from the evil of malignant witchcraft.

5. And from the evil of the envier when he envies." (Chapter Al- Falaq)
"1. Say: I seek refuge in the Lord of mankind.

2. The King of mankind.

3. The God of mankind.,

4. From the evil of the sneaking whisperer.

5. Who whispers in the hearts of mankind.

6. Of the jinn and of mankind." (Chapter An-Nas)

You can test the validity of these facts on your own.
Now, let's examine the first 114 letters and their frequency by looking at the following table:

ا	ب	ت	ث	ج	ح	خ	د	ذ	ر	ز	س	ش	ص	ض	ط	ظ
22	3	3	0	0	5	0	4	1	7	0	3	0	2	0	2	0
ع	غ	ف	ق	ك	ل	م	ن	ه	و	ي	ء	ؤ	ئ	ة	ى	**Total**
5	0	0	1	3	16	12	10	3	2	10	0	0	0	0	0	**114**

The same can be done with the last 114 letters of the Koran:

ا	ب	ت	ث	ج	ح	خ	د	ذ	ر	ز	س	ش	ص	ض	ط	ظ
25	2	1	1	1	2	1	4	3	5	0	12	3	1	0	0	0
ع	غ	ف	ق	ك	ل	م	ن	ه	و	ي	ء	ؤ	ئ	ة	ى	**Total**

2	0	3	2	1	14	5	12	1	8	4	0	0	0	1	0	**114**

Now, pay close attention..

Consider the word (**القرآن**) "the Koran," which consists of 5 non-replicated letters (**ا ل ق ر ن**):

The letter	ا	ل	ق	ر	ن	**Total**
Frequency in first 114 letters	22	16	1	7	10	**56**
Frequency in last 114 letters	25	14	2	5	12	**58**
Total	47	30	3	12	22	**114**

If you have any doubt, then examine how the letters of the word
(القرآن) "the Koran" are repeated in the first and last **114** letters of the Holy Scripture!
The 5 Arabic letters which make up the word (القرآن) "the Koran" are repeated in the first and last 114 letters of the Koran **114** times!
And that is the number of the surahs of the Holy Koran!
One may wonder if anyone can deny or ignore such a fact!

What does this mean to you?!

The word (القرآن) "the Koran" is made up of 5 non-replicated letters.. These 5 letters are repeated in the first and last **114** letters **114** times!
The remaining letters of the Arabic alphabet are **23**.
These 23 letters were also repeated in the first and last **114** letters of the Koran **114** times!
Again! 114 is the number of the surahs of the Holy Koran!
23 is the number of the years of Koranic Revelation!
Who dares deny such facts!
These are not theoretical assumptions, but rather facts that can be easily verified.
Nevertheless, there are still those who would stubbornly argue that things of that kind may take place as a matter of coincidence!
For this reason, let's examine another word observing this five-fold pattern.
How about the word (الرسول) "the prophet" which also consists of 5 non-replicated letters: (ا ل ر س و)
Do you have any doubt about that?
The following table illustrates the frequency of the 5 letters of the word (الرسول) "the prophet" in the first and last **114** letters of the Koran:

The letter	ا	ل	ر	س	و	**Total**
Frequency in first 114 letters	22	16	7	3	2	**50**
Frequency in last 114 letters	25	14	5	12	8	**64**
Total	47	30	12	15	10	**114**

The 5 letters which make up the word (الرسول) "the prophet" are repeated in the first and last **114** letters of the Koran **114** times!
So, the same result, the same significance!
Can anyone deny these facts or doubt their significance?!

How can you understand that?!

The word (الرسول) "the prophet" consists of 5 non-replicated letters.
These 5 letters are repeated in the first and last **114** letters of the Koran **114** times!
The remaining letters of the Arabic alphabet are **23**.
These **23** letters were also repeated in the first and last **114** letters of the Koran **114** times!
114 is the number of the surahs of the Koran!
23 is the number of the years of Koranic Revelation!
Once more, the same result and the same significance!

Let me wind up by summing up these findings..

The Arabic letters which make up the word (القرآن) "the Koran" are repeated in the first and last **114** letters of the Koran **114** times.
The remaining **23** letters of the Arabic alphabet are repeated **114** times in the first and last **114** letters of the Holy Koran.
The letters that make up the Arabic word (الرسول) "the prophet" are repeated **114** times in the first and last **114** letters of the Koran.
The remaining **23** letters of the Arabic alphabet are repeated **114** times in the first and last **114** letters of the Koran.

114 is the number of the surahs of the Koran!
23 is the number of the years of the Message of Prophet Mohamed (God's glory and peace be upon him) and the Revelation of the Koran.
Contemplate all of that, you who have sound reasoning and good judgement.
Have some time to ponder over this perfectly accurate Koranic patterning!
Think of how such a precise patterning could ever be when the Holy
Koran was revealed in separate verses and surahs over a period of 23 years, rather than in one batch.
After all, could there be any sane and wise person to doubt the source of the Koran? Or to claim that Mohamed (God's glory and peace be upon him) invented it?
Would it be possible for any sensible person to say it was fabricated by a human being?
Definitely and absolutely no!
The Holy Koran is the Word of Allah.

Four Categories

If we contemplate the visible universe, we realize that the creation falls into four categories.
They are either humans, animals, plants or inanimate objects.
This is scientifically known as quad division.
If we think of the human species, _____ we find that it conforms to this quad division.
Allah, Glory be to Him, endows whomever He wishes with only female progeny.
Others are endowed with only males.
He may also gift whomever He pleases with both males and females.
Others may, by the will of Allah, remain barren.
This is quad division as exemplified in the human species.
Allah, Glory be to Him, created Adam out of no parents.
He created Hawwa' (Eve) out of a male with no female.
The rest of humanity are created out of both male and female.
To complete and perfect this quad division, it was necessary to have a human created out of a female with no male. This was realized in the creation of Issa (Jesus) (God's glory and peace be upon him) whom Allah wanted to be a proof and a sign of His perfect power.
Had the People of the Scripture (Jews and Christians) ever contemplated Allah's wisdom in the creation of Issa (Jesus) [PBUH] they would have never whimsically digressed that far to the extent that Jews degraded and debased him to the lowest level, while Christians idolized him to a state of godliness. Both are misguided. The Messiah is only what the Koran has said about him:

.. إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ.. (171) النساء

"171. ..The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which He conveyed unto Mary, and a spirit from Him.." (Chapter Al-Nisa)
In this great Koranic scene, we will see how numbers assert this meaning in different ways.
Remember..
The following is the only verse in the Holy Koran that mentions together Adam and Jesus (Peace be upon them both): (95) إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ آل عمران
"59. Lo! the likeness of Jesus with Allah is as the likeness of Adam. He created him of dust, then He said unto him: Be! and he is." (Chapter Al 'Imran)
The verse preceding the one quoted here has **7** words.
The verse following it also has **7** words.
The name of Adam is the **7**th word in this verse.
This verse includes the **7**th recurrence of the name of Adam from the beginning of the Koran!
It also includes the **7**th recurrence of the Name of Jesus from the beginning of the Koran!
This verse is number **7** among the verses having a mention of the name of Adam!
It is also number **7** among the verses having a mention of the name of Jesus!
The verses of the Koran with the name of Adam, Jesus or both, are 49; That is, **7** x **7**
Consider the word that comes exactly in the middle of this verse:
The word (خَلَقَهُ) [He created him] comes after **7** words from the beginning of the verse, and **7** words before its end!
The initial letter in the word (خَلَقَهُ) is (خ) [often transliterated as "kh" as it does not exist in the English alphabet].
It is the **7**th letter in the Arabic alphabet!
Examine the word (خَلَقَهُ) [He created him]:

The letter (خ) [kh] is number 7 in the Arabic alphabet.
The letter (ل) [l] is number 23 in the Arabic alphabet.
The letter (ق) [q] is number 21 in the Arabic alphabet. The letter (ه) [h] is number 26 in the Arabic alphabet.
These are the letters of the word (خَلَقَهُ) [He created him]..
The sum of the alphabetical orders of these letters is **77**.
Glory be to Allah, the Creator!

Examine this balance.. إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ (95) آل عمران
"59. Lo! the likeness of Jesus with Allah is as the likeness of Adam. He created him of dust, then He said unto him: Be! and he is."
(Chapter Al 'Imran)
The word (خَلَقَهُ) splits the verse into 2 halves with **7** words before and **7** words after.
The first letter of the word (خَلَقَهُ), i.e. (خ) , divides the verse into 2 equal parts with 23 letters before and 23 letters after.
Think carefully of the 2 numbers (**7**) and (**23**)..
What do they refer to?
The stages of man's creation and growth are **7**.
Each human being is created out of **23** pairs of chromosomes!
So, this is numeric evidence that Jesus is one of Allah's creation!
For this reason, there is no verse in any of the many different versions of the Bible in which Jesus says that he is God or the son of God.
Where did Christians, then, get this falsehood about Jesus (Son of Mary) [PBUH]!
More amazing facts..
Consider the verse of similitude between Adam and Jesus once again: إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ (95) آل عمران
"59. Lo! the likeness of Jesus with Allah is as the likeness of Adam. He created him of dust, then He said unto him: Be! and he is." (Chapter Al 'Imran)
This verse has **47** letters that make up **15** words.
What is amazing is that there are no other verses in the Koran having **47** letters and **15** words except this one!
Yet, is there any surah having **15** words and **47** letters?!
Yes, there is one surah in the Koran that has **15** words and **47** letters. What do you think it is? It is Chapter Al-Ikhlas (the Purity of Faith): (1) قُلْ هُوَ اللَّهُ أَحَدٌ (2) اللَّهُ الصَّمَدُ (3) لَمْ يَلِدْ وَلَمْ يُولَدْ (4) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ)
"1. Say: He is Allah, the One!
2. Allah, the eternally Besought of all!
3. He begets not nor was begotten.
4. And there is none comparable unto Him." (Chapter Al-Ikhlas)
Chapter Al-Ikhlas (the Purity of Faith) has 15 words and 47 letters, but it destroys the whole of the Christian faith!
Now, the picture is complete; So, contemplate: إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ (95) آل عمران
"59. Lo! the likeness of Jesus with Allah is as the likeness of Adam. He created him of dust, then He said unto him: Be! and he is."
(Chapter Al 'Imran)
قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُولَدْ (3) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (4)
"1. Say: He is Allah, the One!
2. Allah, the eternally Besought of all!
3. He begets not nor was begotten.
4. And there is none comparable unto Him." (Chapter Al-Ikhlas)
The verse of similitude between Adam and Jesus has **15** words and **47** letters.
Chapter Al-Ikhlas (the Purity of Faith) which talks about the oneness of Allah, Glory be to Him, has **15** words and **47** letters.
47 is a prime number whose order on the list of prime numbers is **15**.
Pay attention to the language of numbers which conveys the message clearly!
Meditate on Chapter Al-Ikhlas (the Purity of Faith) which came to respond to those who claim that Jesus is a God or son of God!
See how Chapter Al-Ikhlas (the Purity of Faith) completes the meaning and content of the verse of similitude!
Indeed, The Holy Koran is the Word of Allah.

Human's Fingerprints

As time goes by and man gets used to scientific discoveries, many wondrous phenomena in the universe go unnoticed.

One such amazing phenomenon, which we hardly stop to ponder on, is man himself!

This creature, who is considered to be substantial evidence of Allah's greatness, glorified and sublime be He!

To prove this, let me ask you a simple question:

What do you know about the tips of your fingers?

Examine verse number 4 of Chapter Al-Qiyamah (the Resurrection):

لَ أُقْسِمُ بِيَوْمِ الْقِيَامَةِ (1) وَلَ أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ (2) أَيَحْسَبُ الِْنْسَانُ أَلَّنْ نَجْمَعَ عِظَامَهُ (3) بَلَى قَادِرِينَ عَلَى أَنْ نُسَوِّيَ بَنَانَهُ (4) القيامة

"1. Nay, I swear by the Day of Resurrection;

2. Nay, I swear by the self-reproaching soul (that this Scripture is true).

3. Thinks man that We shall not assemble his bones?

4. Yea, verily. Yea, We are able to restore the tips of his very fingers!" (Chapter Al-Qiyamah [the Resurrection])

The word (البنان) [fingertips] refers to that unique and bewildering design or human map whose details are not the same for any two humans and whose size is no bigger than 1 centimeter!

What is this map? Where is it exactly in the human body? What is its secret? Why does the Koran mention it in particular? And, what is its significance?

It is the fingerprints of your fingers and toes!

The fingerprint's reality and significance were not discovered until the end of the 19th Century. It was scientifically proved then that no two fingerprints of two different persons can ever be alike. So, the fingerprint was internationally accepted as an ideal method of revealing people's identity.

Imagine how many people have been buried in their graves or swallowed by earth ever since Cain buried his brother Abel; and how many children will be born from this moment up to Judgement Day: billions of people and yet no two fingerprints of two people are alike, no matter how far they are in time and place!

Thus, as science progresses, we become better able to understand the meaning of this verse as intended by Allah, glorified and sublime be He! (القيامة4بَلَى قَادِرِينَ عَلَى أَنْ نُسَوِّيَ بَنَانَهُ)

"4. Yea, verily. Yea, We are able to restore the tips of his very fingers!" (Chapter Al-Qiyamah)

Now, Let's move from the wondrous rhetoric of the Koran to the marvels of Koranic digits and numbers.

Reflect! And get ready for the surprise!

This verse before your eyes is number 4 in the surah, and its order number is **5555** from the beginning of the Koran

Concentrate well on number 4 and on number 5 repeated 4 times!

Can you figure out a relationship between the two numbers and fingertips?

Simply, every human being has **4** limbs, each having **5** fingertips!

His right hand has **5** fingers and so does the left hand; each finger has a tip.

His right foot has **5** toes and so does the left foot; each toe has a tip.

Remember that the verse is number **4** and its order from the beginning of the Koran is **5555**.

What is more astonishing is that if we consider the order of the word (بَنَانَه) [tips of his very fingers], we will find that it is word number 20 from the beginning of the surah!This number equals **4** x **5**.

Glory be to Allah! The numerical link is emphasized in different ways!

Examine also the sum of the order numbers of the surahs from the beginning of the Koran up to Chapter Al-Qiyamah (the Resurrection) in which there is the verse of fingertips; it is 2775.

This number equals **555** x **5**.

Here, the numerical link is being emphasized once again!
Examine also the sum of the words of Chapter Al-Qiyamah; it is 165 words. This number equals **55** + **55** + **55**.
Pay attention to the fact that the word (بَنَانَه) consists of 5 letters.
Think also of the sum of the order numbers of the surahs of the Koran from the beginning of the Scripture up to the end of Chapter Al-Qiyamah; it is 2850.
This number equals **114** x **5** x **5**.
You know that 114 is the number of the surahs of the Koran!
Thus, the fivefold pattern of the word (بَنَانَه) [fingertips] imposes itself from different perspectives to illustrate the same fact!
Now, let's see where the word (بَنَانَه) [fingertips] is mentioned for the first time in the Koran:
إِذْ يُوحِي رَبُّكَ إِلَىٰ ٱلْمَلَٰٓئِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ (21) الأنفال
"12. When your Lord inspired the angels, (saying:) I am with you. So make those who believe stand firm. I will throw fear into the hearts of those who disbelieve. Then smite the necks and smite of them each finger." (Chapter Al-Anfal)
Then, examine where the word (بنان) is mentioned in the Koran for the last time: (بَلَى قَادِرِينَ عَلَى أَنْ نُسَوِّيَ بَنَانَهُ4) القيامة
"4. Yea, verily. Yea, We are able to restore the tips of his very fingers! ." (Chapter Al-Qiyamah)
For your information, the word "بنان" is only mentioned in the Koran twice, and they are in these two verses only!
Now, what is the relationship between the two verses?
You don't have to think too much.
The first verse has **23** words.
The second verse has **23** letters!
But what does this number mean to you?!
You will say it is the number of the years of Koranic Revelation.
Yes, the number of the years of the Revelation of the Koran is **23** years, but it is totally different here!
Examine the two verses of fingertips again:
إِذْ يُوحِي رَبُّكَ إِلَىٰ ٱلْمَلَٰٓئِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ (21) الأنفال
"12. When your Lord inspired the angels, (saying:) I am with you. So make those who believe stand firm. I will throw fear into the hearts of those who disbelieve. Then smite the necks and smite of them each finger." (Chapter Al-Anfal) (بَلَى قَادِرِينَ عَلَى أَنْ نُسَوِّيَ بَنَانَهُ4 القيامة)
"Yea, verily. Yea, We are able to restore the tips of his very fingers! (4)"
(Chapter Al-Qiyamah)

> The Arabic letter (ب) is repeated in these two verses 9 times.
> The letter (ن) is repeated in these two verses 13 times. The letter (ا) is repeated in these two verses 24 times.
> These are the letters of the word (بنان); do you have any doubt about that?
> These letters are repeated in the two verses 46 times..
> This number equals **23** + **23**.

See how number **23** is emphasized through different means and through doubling!
More reassurance..
The two verses on fingertips appeared in Chapter Al-Anfal (Spoils of War) and Chapter Al-Qiyamah (the Resurrection). The sum of the order numbers of these two surahs is 83.
It is amazing that 83 is a prime number whose order on the list of prime numbers is **23**.
What is more amazing is that the sum of the verses of these two surahs is 115. This number = **23** x **5**.
Have you ever seen such accurate numerical links?!
Still, the question needs a more satisfactory answer!
What is the relationship between number **23** and fingertips?!
Modern science has discovered that every human being has 23 pairs of chromosomes (**23** + **23**). Together they form man's genetic DNA Fingerprint.
It is amazing that the surah following Chapter Al-Qiyamah is Chapter AlInsan (Man)!
This DNA Fingerprint is considered a unique copy distinguishing every human being from other humans.
In so much as fingerprints can never be identical, DNA Fingerprints cannot possibly be alike in any two humans!
Have you ever seen anything more wondrous than that?! This is the Holy Koran whose miracles and marvels are infinite!
More reassurance..
But why did the two verses of finger tips appear in Chapter Al-Anfal and Chapter Al-Qiyamah in particular?
Chapter Al-Anfal has 75 verses!
And Chapter Al-Qiyamah is number 75 in the Koran!
In both cases, 75 equals **25** x 3.
The difference between the number of verses of both surahs equals **25**.
But why is this number reiterated in this strange way!
Because the sum of the number of the verses of Chapter
Al-Anfal = 2850.

The sum of the order numbers of the surahs from the beginning of the Koran up to Chapter Al-Qiyamah = **2850**.
The number 2850 = **114** x **25**.
You know that the number of the surahs of the Koran is 114.
You also know that 25 equals **5** x **5** .
Contemplate this astonishing numerical harmony!
Is it possible that after all this one would cast doubt on the Holy Koran?!
Did Prophet Mohamed (God's glory and peace be upon him) discover fingerprints long before all scientists and with no inspiration from Allah?!
Can any genius scientist today, not 1400 years ago, come up with such amazing numerical system in this accurate way?!
How did Prophet Mohamed (God's glory and peace be upon him) manage to do that when the Koran was not numbered at that time?!
Was he that meticulous with these details to carefully choose letters, words and verse positions of the Koran?!
No. The Holy Koran is undoubtedly the Word of Allah.

What Islam Is About?

The Koran says: "They say: What! when we are reduced to bones and dust, should we really be raised up (to be) a new creation?" Say: Yet shall ye be raised up!" then will they say: "Who will cause us to return?" Say: "He who created you first!" Then will they wag their heads towards thee, and say, "When will that be?" Say, "Maybe, it will be quite soon!"

Does man think that We cannot assemble his bones? Nay, We are able to put together in perfect order the very tips of his fingers. – The Koran.

If there be (no more than) the weight of a mustard seed, We will bring it (to account); and enough are We to take account. – The Koran

The Koran says: BEHOLD, We have inspired thee [O Prophet] just as We inspired Noah and all the prophets after him - as We inspired Abraham, and Ishmael, and Isaac, and Jacob, and their descendants, including Jesus and Job, and Jonah, and Aaron, and Solomon; and as We vouchsafed unto David a book of divine wisdom;

The Islamic faith is based - among other things - on the aspects of the above mentioned verses of the Koran. It is about attaining success of both worlds, before and after death; not just short sighted success of this world. It is about knowing ourselves, our Creator and His creations. Allay says, "look at yourself, don't you find me?" It is about accountability and responsibility, justice and fairness to the self, the Creator and all other creation, so we can save ourselves from the chaotic life of this world and from the big torments of the next world. It is about getting rewards from our Great Creator hereafter for time which is endless. The Islamic faith is the continuation of the faith of Prophet Abraham (peace be on him). This is not a new faith that Prophet Muhammed has brought to the mankind.

The Islamic faith is the food for our soul. A human being is comprised of two parts (1) the body and (2) the soul. We all understand that the body needs food to survive. so does the soul. We all know when to feed the body because we feel hungry, our physical senses are and of his soul, we need to be feeding our soul.

People are asleep; when they awake, they become alert. Without religion, we are asleep.

The Prophet Muhammad said that when the son of Adam does a sin, there befalls a black dot over his heart and when he keeps doing the sins, this black dot expands so much so that there remains no more space over it and at that point, Allah seals up his heart and put a lock over it and there remains no more interest in it to do spiritual stuff anymore. We seek Allah's help to prevent such a loss. Thirdly, the heart is like a mirror which needs to be kept free of dust to fall over it for a good usage. This mirror cannot be used if there are a lot of dust over it.

This necessitates the need to serve our soul with spiritual food. That food starts with faith. It is so important that the body without a soul is a dead corpse, and it has no value. The soul without body cannot do anything by itself. The body is designed for this temporary world and the soul is for the permanent; never to die, and it is destined to remain forever.

All the prophets of all ages had brought this universal message to the whole of mankind. When the pagan king placed Abraham in the fire, Allah Almighty ordered directly to the fire to be comfortably cool to Abraham and the fire did burn him, and not a hair of him was burned.

The basic elements of faith on the subject under discussion is to believe in 7 major things. This is the very structure of our faith. They are: to believe (1) in Allah and (2) in Angels and (3) in (divine) books and (4) in messengers and (5) in the last day and (6) in destiny, good and bad whatever happens, happens from Allah and (7) in the life after death.

1. Aamantubillah (Believe in Allah)

To believe in Allah as the Magnificent Lord. Only to believe that His is the power.

The very name Allah is unique. It is same in all languages. Even if you must open a Bible or Torah in original Arabic text of pre-Islamic era, the word Allah is used to mean God. The name Allah is not found in female or plural form; like god as goddess or goddesses.

Allah is a Merciful god. The prophet asked his friends that if a woman can cast her little son into the fire? The companions replied: No, by Allah, so long as she is in a position not to cast him. The Prophet then said: Indeed, Allah is more Merciful to His slaves than this woman is to her son. (Muslim)

(God) ALLAH'S ATTRIBUTES:

1) Allah begets not nor is He begotten

2) Nothing equal or comparable to Him

3) Does not sleep or get drowsy

4) Does not die

5) No weariness touches Him

6) Does not do things without a purpose. 23:115 "Did ye then think that We had created you in jest, and that ye would not be brought back to Us (for account)?"

“Not without purpose did We create heaven and earth and all between! … We created not the heavens, the earth, and all between them, merely in (idle) sport!”

8) Allah does not need sustenance: "Shall take for my protector any other than Allah, the Maker of the heavens and the earth? And He it is that feeds. but is not fed!"

Allah says: No Sustenance do I require of them, nor do I require that they should feed Me. For Allah is He Who gives (all) Sustenance, Lord of Power- Steadfast (for ever).

9) Does not burden us beyond our capacity.

The Koran says: On no soul doth Allah Place a burden greater than it can bear. It gets every good that it can, and it suffers every ill that it earns. (Pray:) "Our Lord! Condemn us not if we forget or fall into error: our Lord! Lay not on us a burden Like that which Thou didst lay on those before us: Our Lord! Lay not on us a burden greater than we have strength to bear. Blot our sins, and grant us forgiveness. Have mercy on us. Thou art ousins andor. Help us against those who stand against us!”

10) Gives signs and sends miracles

It is essential to know that whenever Allah's physical self is described like His Face, Eyes, Hands, Fingers, Feet, Shin etc., is to reiterate that Allah is nothing like His creation.

11)Among other things, Allah gives life and death, guides, helps, sends messengers and revelations accepts intercession, rewards righteous deeds, punishes wrong doings, saves/rescues, forgives sins, sends down tranquillity, creates, controls, provides and sustain the universe, likes and dislikes, gets

angry, curses, descends, commands forbids, plans, speaks, gives examples, promises, and gathers mankind.

12) Does what He wills

Allah says: “O My servants, were the first of you and the last of you, the human of you and jinn of you to be as pious as the most pious heart of any one of you, that would not increase My kingdom in anything. O My servants were the first of you and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any one of you, that would not decrease My kingdom in anything. O My servants, were the first of you the last of you, the human of you and the jinn of you to rise up in one place and make a request of Me and were I to give everyone what he requested, that would not decrease what I have, any more than a needle decreases the sea if put into it."

It is not possible to see Allah in this world. Even prophets of Allah did not see Him in this life. Allah says:

And when Moses arrived at Our appointed time and his Lord spoke to him, he said: My Lord, show me (Yourself) that I may look at You. (Allah) said: you will not see Me. 7:143

The believers, nevertheless, will see Allah in the Hereafter. The Prophet said: When those deserving of paradise would enter paradise, the Blessed and the Exalted would ask: Do you wish Me to give you anything more? They would say: Have You not brightened our faces? Have You not made us enter paradise and saved us from hellfire? He (the narrator) said: Allah would lift the veil (from their eyes) and of the things given to them, nothing would be dearer to them that the sight of their Lord, the Mighty and the Glorious." (Muslim and Tirmidhi)

In Godfrey Higgin’s “An apology for the life and character of the prophet Mohamed”, the English magistrate and landowner claimed that Prophet Muhammad (God’s Glory and Mercy be upon him) was an exemplary man, who forgave his enemies and was charitable to his assassins.

Bilal was an Ethiopian man who believed in the religion of Prophet Muhammad (God’s Glory and Mercy be upon him) and accepted the One God as his deity. He was seized by the pagans and mercilessly tortured and Arab historians reported that Prophet Muhammad (God’s Glory and Mercy be upon him) burst into tears when he heard of the agonising brutality his dear friend Bilal was facing. Records show that Prophet Muhammad (God’s Glory and Mercy be upon him) was besotted with grief and despair and hurried to his friends, trying to secure release for the helpless Bilal, and after much negotiation, he was able to purchase Bilal from his pagan owners and released him at once. Bilal was free, and from that day, he became one of the closest friends to Prophet Muhammad (God’s Glory and Mercy be upon him). He also became one of the most respected men in the Peninsula and later in life, when Prophet Muhammad (God’s Glory and Mercy be upon him) had established a democratic government, Bilal was his minister of finance and confidante.

Prophet Muhammad (God’s Glory and Mercy be upon him) had taught his countrymen the importance of loving neighbours and caring for the weak and the elderly. He exhorted the pagans to worship only One God, the Lord and Creator of the heavens and the earth, and told them to treat all of mankind equally, but the polytheists were furious over the revolutionary ideas Prophet Muhammad (God’s Glory and Mercy be upon him) introduced to them, and they rejected his message that all humans were equal under the eyes of God. The pagans doubled down on their hatred and began to belittle Ameen and increased the persecution of innocents. Often, they hurled animal excrement at him, and stomped on his face when he knelt to pray. For many years, this man was unable to ride his horse or camel, because the pagans of Mecca would kick him off his camel and injure him until he could not walk. More voices, many more, joined in the mockery. It was so hard to bear.

Prophet Muhammad (God’s Glory and Mercy be upon him) was spit upon, flogged, beaten and cursed, and he was forced to walk along the city roads and bear the jeers of those passing by but he shed involuntary tears only to his god.

The family of Prophet Muhammad (God's Glory and Mercy be upon him)'s friend, Ammar, was also suffering at the hands of the idolaters during this time, and pagan torturers flew into fits of rage and flung spear into Ammar's mother, wounding her gravely.

The Moslem prophet was a sensitive and quiet man but he could not tolerate seeing any of his friend get hurt, and when Prophet Muhammad (God's Glory and Mercy be upon him) saw the terrible plight of Ammar and his parents, who were being tortured by the pagans, tearfully he cried out to them. "O family of Ammar! Rejoice, as you have most certainly been promised paradise." When he heard that Ammar's mother was murdered by her jealous employer, tears poured down from his eyes as he broke the tragic news to Ammar, vowing to love him as his own kin.

Prophet Muhammad (God's Glory and Mercy be upon him) knew about the generosity of a Christian king who ruled Ethiopia and he told his followers to go to the king and stay under his protection so that the polytheists cannot harm them anymore.

Prophet Muhammad (God's Glory and Mercy be upon him) loved and respected Christians greatly and he trusted the followers of Jesus Christ with all his heart. Therefore, he instructed his friends who believed in one God to flee from the Peninsula and seek refuge under the protection of a Christian king.

When he could no longer bear the torment of the people of Mecca, he decided to seek shelter in the house of his uncle Abbas, who owned a residence in the neighbouring city of Taif. He hoped his Christian relatives and cousins would be able to protect him from bodily harm and insults.

However, when Prophet Muhammad (God's Glory and Mercy be upon him) arrived at the strange town of Taif, he was brutally kicked and whipped for daring to enter their territory, and as he tried in vain to make his countrymen understand that he had come for no other purpose save to seek shelter in the house of his beloved uncle Abbas, every pedestrian began to pelt him with stones, and urchins were tossing filth on his face, and in that terrible time, he had found brief shelter in the periphery of an orchard, and seating his grievously wounded body on a rock, he raised his hands to plead his insignificance to his Creator, the God of Abraham, Moses and Jesus, and in that time of tribulation, a devout Christian farmer had come to his aid, offering some food and refreshment. The owners of the orchard, who were pagans at the time, saw Prophet Muhammad (God's Glory and Mercy be upon him)'s sorrowful condition and had pity on him and allowed him to rest briefly, unmolested by the crowd. The wealthy polytheist landowner wondered how a rich and handsome man like Prophet Muhammad (God's Glory and Mercy be upon him) could tolerate such vile behaviour and endure such derogatory insults from the people. He was once the most sought-after bachelor in Arabia, but had lost all his wealth, all business ventures and every single loved one after proclaiming to his people about the oneness of God. His wealth and status were seized from him for merely announcing that all of mankind should be equal, regardless of genealogical subdivision. Prophet Muhammad (God's Glory and Mercy be upon him) told his countrymen that women and children, orphans and slaves, prisoners and captors were all alike, but the polytheists rejected his message and tormented him in every way they could think of, and finally in this foreign town, knowing he was a long way from home and away from friends and family, they unleashed ultimate terror upon Prophet Muhammad (God's Glory and Mercy be upon him), coaxing wild animals to chase and bite him, letting loose mad dogs to maul him, setting upon him urchins whose task was to throw bricks and hot stones upon him, until he collapsed to the floor, bleeding and aching in every limb of his noble body. John Davenport, the British orientalist and historian best known for his book An Apology for Mohammed and the Koran, stated that no man had borne more ordeal than Muhammad.

With such pain and agony, Muhammad, the son of Abdullah, brought to humanity the book we call Koran, and Moslems believe that the Quran is a book of miracles and science ad mercy.

The Quran presents a challenge to humanity to produce one chapter like it. Its shortest chapter, Al-Kawthar, displays a remarkable frequency of linguistic devices and literary features, and it expresses maximal meaning within a unique structure. Informed by both Islamic and Western scholarship, this essay aims to showcase the Koran's miraculous literary and linguistic inimitability by analysing its smallest chapter. It also addresses key objections.

Here is a challenge. Take ten words in any language, formulated into three lines or verses, and add any preposition or linguistic particle you see fit. Produce at least twenty-seven rhetorical devices

and literary features. At the same time, ensure it has a unique structure, is timelessly meaningful, and relates to themes within a book that it is part of — the size of the which is over seventy-thousand words. Make sure four of its words are unique and never used again in the book. Ensure each line or verse ends with a rhyme, created by words with the most optimal meanings. Make sure that these words are used only once in the three lines, and not used anywhere else in the book. Ensure that the three lines concisely and eloquently semantically mirror the chapter before it, and they must formulate a profound response to an unplanned set of circumstances. You must use ten letters in each line and ten letters only once in the entire three lines. Throughout the whole piece, make sure you produce a semantically oriented rhythm, without sacrificing any meaning. Do all of the above publicly in one attempt, without revision or amendment, in absence of any formal training in eloquence and rhetoric.

Impossible as the above may seem, this is exactly what the Koran achieved in its shortest chapter, Al-Kawthar (The Abundance); and it was expressed through Prophet Muhammad (God's Glory and Mercy be upon him) who was not known to have composed any poetry nor cultivated any special rhetorical skills.

Informed by both Islamic and Western scholarship, this essay aims to showcase to an English speaking audience the Koran's miraculous literary and linguistic inimitability.1 This will be achieved by analysing its smallest chapter, and it will address key objections. Although this essay will also be appreciated by Arabic speakers, it will not delve into the deep linguistic debates because it will be of no significance to those unfamiliar with Arabic linguistics.

Making it Relevant to English Speakers

The analysis of literary and linguistic features is related to balāgha (بلاغة) in the Arabic language.2 This encompasses the use of rhetorical devices, which refers to language that aims to please and persuade; eloquence, including choice of words, word order and conciseness; and the interrelation between style, structure and meaning. English speakers may be familiar with these ideas, however given the context of this essay, the relevance of the content presented may be questioned.

It is important to note that these literary and linguistic features are universal and not only applicable to the Arabic language.3 For instance, in the English language, we use numerous rhetorical devices to convey ideas in a manner that transcends the mere cold, clinical transfer of information. Mark Forsyth in his book, The Elements of Eloquence: Secrets of the Perfect Turn of Phrase, lists over thirty five rhetorical devices, or figures of rhetoric, that aim to achieve the above. For example, he mentions a rhetorical device referred to as 'diacope'. This is a statement in the form A B A, and because the statement is in this form, it somehow makes the statement more powerful and memorable. "Bond, James Bond" is an example of a diacope. Mr. James Bond could have stated his name in a number of different ways but by presenting it in the form of a diacope, he delivers an effect on the listener that causes the statement to be memorable.4

The conceptualisation of eloquence is highlighted when one thinks about the difference between poetry and prose. Both poetry and prose convey ideas. However, a good poem invites the reader to revisit the poem and enjoy the persuasive beauty of its expression, while prose would deliver information in the most effective way possible and the reader may not feel the urge to revisit it.

If a comparison were to be made between a textbook on organic chemistry and the poem above, we can see that in the case of the poem the style is of utmost importance. We are deriving pleasure from the mere reading of the poem while the most important quality of the textbook is the conveying of technical information. One of the unique features of the Koran is its efficient transfer

of information in a semantically optimal way, as we would expect from prose, all the while presenting the reader with the pleasant experience of persuasive beauty, as we would expect from a poem. Notwithstanding further technicalities, and other nuances, this suffices as an introduction to the universality of the ideas that are going to be unpacked and explained in this essay.

The Backdrop

Before analysing Al-Kawthar it is important to briefly explain the challenge of the Koran, the linguistic environment in which it was revealed, and the book's literary impact and authority.

The Challenge

Several verses in the Koran express a Taḥaddī to its readers. The word Taḥaddī in Arabic literally means "Challenge". According to many scholars, these verses refer to the linguistic and literary inimitability of the Koran, which lies at the heart of the Koran's claim to being of Divine origin. The Koran states:

"If you are in doubt of what We have revealed to Our messenger, then produce one chapter like it. Call upon all your helpers, besides Allah, if you are truthful."6

And

"Or do they say he fabricated the message? Nay, they have no faith. Let them produce a recital like it, if they speak the truth."7

The unique literary and linguistic features of the Koran have been used by Muslims to articulate a number of arguments to substantiate their belief that the book is from the Divine. The inimitability of the Koran developed into the Muslim theological doctrine of al-i'jāz al-Koran. The word i'jāz is a verbal noun that means 'miraculousness' and comes from the verb a'jaza, which means: "to fail to act, to be or become incapable of, to become powerless, impotent or unable to carry out something."8

The Moslem prophet Muhammad (May peace be upon him) brought forth laws in seventh century Arabia, which were against racism, bigotry, oppression and violence. The fundamental principle of Islam was cemented on the notion of equality and Moslems claim that their prophet, Muhammad (May peace be upon him), spent his entire life campaigning to uproot injustice in the world. He forgave his enemies, most famous of which was his general amnesty to the Meccans who had persecuted him for over a decade and eventually drove him out of his birth place. As a result, Muhammad (May peace be upon him) was attributed titles such as "the Trustworthy" and "the Merciful" even by his enemies. Until his dying breath, he attempted to abolish slavery by passing edicts mandating the emancipation of slaves since slavery was not compatible with the teaching of Islam or the Koran. The close household and friends of Muhammad (May peace be upon him) freed over forty thousand slaves during the propagation of Islam. While many people around the world are misinformed about Muhammad's (May peace be upon him) lifestyle and characteristics, others have given him the due credit for the many changes he brought about, but even more people are confused about the various traditions or false quotes which are wrongly attributed to him.

According to numerous classical Koranic commentators, the various verses that issue a challenge to produce a chapter like it daringly call for the linguistic experts of any era to imitate the Koran's linguistic and literary features.9 The tools needed to meet this challenge are the finite grammatical rules, literary and linguistic devices, and the letters that comprise the Arabic language; these are independent measures available to all. Jalal al-Din al-Suyūṭī, a prolific 15thcentury writer and scholar, summarises this point:

"…when the Prophet brought [the challenge] to them, they were the most eloquent rhetoricians so he challenged them to produce something like the Koran, and many years passed and they were unable to do so as God says, Let them then produce a recitation similar to it, if indeed they are truthful (Q.52:34). Then, [the Prophet] challenged them to produce 10 chapters like it where God says, Say, bring then ten chapters like it and call upon whomever you can besides God, if you are truthful. Then, he challenged them to produce a single [chapter] where God says, Or do they say he [i.e. the Prophet] has forged it? Say, bring a forged chapter like it and call upon whomever you can besides God, if you are truthful(Q.11:13). When the [Arabs] were unable to produce a single chapter like [the Koran] despite there being the most eloquent rhetoricians amongst them, [the Prophet] openly announced the failure and inability [to meet the challenge] and declared the inimitability of the Koran. Then God said, Say, if all of humankind and the jinn gathered together to produce the like of the Qur'an, they could not produce it—even if they helped one another (Q.17:88)."10

The Arab poetic and literary masters of the 7th century failed to produce anything like that of the Koran. They were powerless and incapable of producing anything like it. The fact that it has not been matched since it was first revealed, does not surprise most scholars familiar with the Arabic language and the stylistic features of the Koran. This conclusion will be substantiated in this essay with the literary and linguistic analysis of the Koran's shortest chapter.

The Linguistic Environment

John Davenport, the British historian best known for his book An Apology for Mohammed and the Koran, stated that understanding the context of the challenge is significant in appreciating the Koran's inimitability. The Koran posed this challenge to the greatest Arabic linguists; the 7th century Arabs. The fact that they reached the peak of eloquence is affirmed by many scholars. According to 9th century biographer of the poets, Al-Jumaḥī, "Verse was to the Arabs the register of all they knew, and the utmost compass of their wisdom; with it they began their affairs, and with it they ended them."11 14th century scholar Ibn Khaldūn highlights the importance of poetry in Arab life: "It should be known that Arabs thought highly of poetry as a form of speech. Therefore, they made poetry the archives of their history, the evidence for what they considered right and wrong, and the principal basis of reference for most of their sciences and wisdom."12

Linguistic ability and expertise were a highly influential feature of the 7th century Arab social environment. The literary critic and historian Ibn Rashīq illustrates this: "Whenever a poet emerged in an Arab tribe, other tribes would come to congratulate, feasts would be prepared, the women would join together on lutes as they do at weddings, and old and young men would all rejoice at the good news. The Arabs used to congratulate each other only on the birth of a child and when a poet rose among them."13 9th century scholar Ibn Qutayba defined poetry as the Arabs saw it: "The mine of knowledge of the Arabs, the book of their wisdom… the truthful witness on the day of dispute, the final proof at the time of argument."14

7th century Arabia developed a socio-cultural environment that had all the right conditions to facilitate the unparalleled expertise of the Arabic language. Navid Kermani, a writer and expert in Islamic studies, explains the extent to which the Arabs had to study to master the Arabic language, which indicates that the 7th century Arab lived in a world that revered poetry: "Old Arabic poetry is

a highly complex phenomenon. The vocabulary, grammatical idiosyncrasies and strict norms were passed down from generation to generation, and only the most gifted students fully mastered the language. A person had to study for years, sometimes even decades under a master poet before laying claim to the title of poet. Muhammad ﷺ grew up in a world which almost religiously revered poetic expression."15

Their linguistic abilities notwithstanding, they collectively failed to produce an Arabic text that matched the Koran's linguistic and literary features. Linguistics expert professor Hussein Abdul-Raof asserts, "The Arabs, at the time, had reached their linguistic peak in terms of linguistic competence and sciences, rhetoric, oratory, and poetry. No one, however, has ever been able to provide a single chapter similar to that of the Qur'an."16 17

Muhammad Abdullah Draz, who was a scholar and professor of Islamic Studies at Al-Azhar University, affirms how the 7th century experts were absorbed in the discourse that left them incapacitated: "In the golden age of Arab eloquence, when language reached the apogee of purity and force, and titles of honour were bestowed with solemnity on poets and orators in annual festivals, the Qur'anic word swept away all enthusiasm for poetry or prose, and caused the Seven Golden Poems hung over the doors of the Ka'ba to be taken down. All ears lent themselves to this marvel of Arabic expression."18

A powerful argument that supports the assertion that the 7th century Arabs failed to imitate the Koran relates to the socio-political circumstances of the time. Central to the Koranic message was the condemnation of the immoral, unjust and evil practices of the 7th century Meccan tribes. These included the mistreatment of women, unjust trade, polytheism, slavery, hoarding of wealth, infanticide and the shunning of orphans. The Meccan leadership was being challenged by the Koranic message, and this had the potential to undermine their leadership and economic success. In order for Islam to stop spreading, all that was needed was for the Prophet's ﷺ adversaries to meet the linguistic and literary challenge of the Koran. Such a linguistic response to the challenge would effectively expose Prophet Muhammad (God's Glory and Mercy be upon him) as a charlatan and fraud. The Koran would easily be debunked publicly. With such humiliation, Prophet Muhammad (God's Glory and Mercy be upon him) would have lost supporters across Arabia. However, the fact that Islam succeeded in its early, fragile days in Mecca testifies to the fact that its primary audience was not able to meet the Koranic challenge. The fact that the Meccan leadership had to resort to extreme campaigns, such as warfare and torture, to attempt to extinguish Islam demonstrates that the easy method of refuting Islam—meeting the Koranic challenge—failed.

Linguistic and Literary Authority and Impact

It is important to note that non-Muslim and Muslim scholars do not contend that the Koran is an authority in Arabic literature and has had an unparalleled influence. For instance, Wadad Kadi and Mustansir Mir state:

"Although Arabic, as a language and a literary tradition, was quite well developed by the time of Muhammad's prophetic activity, it was only after the emergence of Islam, with its founding scripture in Arabic, that the language reached its utmost capacity of expression, and the literature its highest point of complexity and sophistication. Indeed, it probably is no exaggeration to say that the Qur'an was one of the most conspicuous forces in the making of classical and post-classical Arabic literature."19

The Koran's unique and unparalleled use of the Arabic language was the cause of the dramatic intellectual revival of desert Arabs, and after thirteen years of the first revelation, it became the foundational reference for a new civilisation. This inimitable speech, the Koran, became the unique source of the new civilisation's political, philosophical, and spiritual outlook. David Margoliouth, who was a Professor of Arabic at University of Oxford, explains this impact of the Koran:

"The Koran [sic] admittedly occupies an important position among the great religious books of the world. Though the youngest of the epoch-making works belonging to this class of literature, it yields to hardly any in the wonderful effect which it has produced on large masses of men. It has created an all but new phase of human thought and a fresh type of character. It first transformed a number of heterogeneous desert tribes of the Arabian Peninsula into a nation of heroes, and then proceeded to create the vast politico-religious organizations of the Muhammadan world which are one of the great forces with which Europe and the East have to reckon today."20

Karen Armstrong, a popular historian, argues that the literary uniqueness of the Koran, with its new literary form, ensured Islam's success:

"It is as though Muhammad had created an entirely new literary form…Without this experience of the Koran, it is extremely unlikely that Islam would have taken root."21

Reason for Revelation

At this stage, it is useful to note the background to Al-Kawthar's revelation. Notwithstanding a difference of opinion, many Koranic exegetes maintain that this chapter was revealed as a response to al-'Āṣ ibn Wā'il who called the Prophet ﷺ "cut off", when the Prophet's ﷺ son passed away.22 For instance, the exegesis known as Tafsīr Al-Jalalayn states:

"This was revealed regarding al-'Āṣ ibn Wā'il, who called the Prophet [ﷺ] abtar (cut off) when his son al-Qāsim died."23

It was a source of huge pride and joy for a 7th century Arab to have a son. It was a means for being remembered and for one's name and lineage to continue long after one's death. Hence the death of the Prophet's ﷺ son was perceived to be a source of dishonour and shame in the Arab culture of the time.

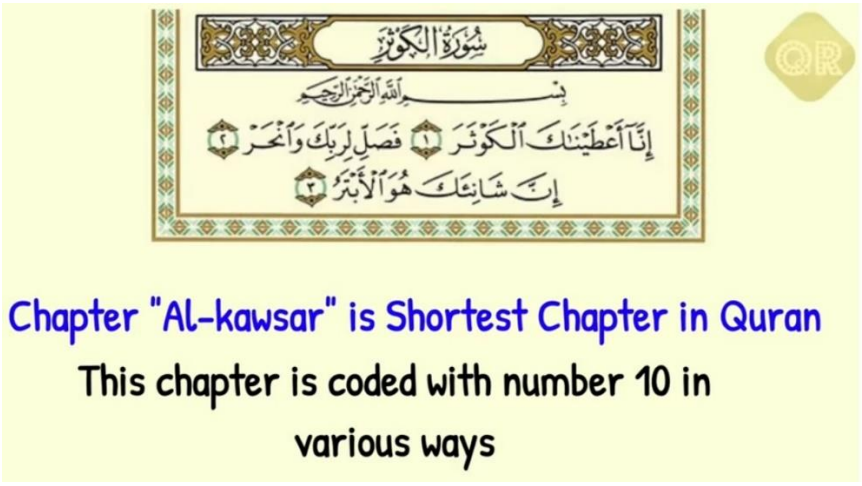
According to authentic historical reports, al-'Āṣ ibn Wā'il was one of many who attempted to denigrate the Prophet ﷺ in this way. Others included 'Uqbah ibn Mu'ayt, Ka'b ibn Al-Ashraf, and Abu Lahab.

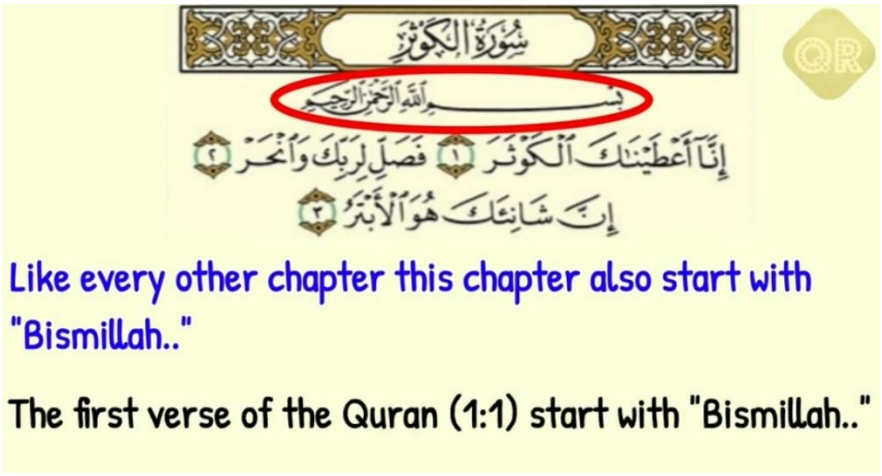
In response to such attacks, God revealed three verses to console, elevate, and advise the Prophet ﷺ. It was narrated the Prophet ﷺ that, despite the suffering endured by the loss if his son, he raised his head after a nap, and smiled. His companions asked him why he was smiling and he replied:

“Just now this chapter was revealed to me: In the Name of God, the Most Gracious, the Most Merciful. Verily, We have granted you Al-Kawthar. Therefore turn in prayer to your Lord and sacrifice (to Him only). For he who hates you, he will be cut off.”24

The power of these three lines was able to change the perspective from focussing on what was taken away from the Prophet ﷺ, to focus on what was given to him. It was able to transform the emotions associated with loss and suffering into emotions that made the Prophet ﷺ smile.

These are only some of the incredible numerological miracles of the Koran which I wished to share with esteemed readers.


سُورَةُ الْكَوْثَرِ
بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ١ فَصَلِّ لِرَبِّكَ وَانْحَرْ ٢
إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ٣
Chapter "Al-kawsar" is Shortest Chapter in Quran
This chapter is coded with number 10 in
various ways


سُورَةُ الْكَوْثَرِ
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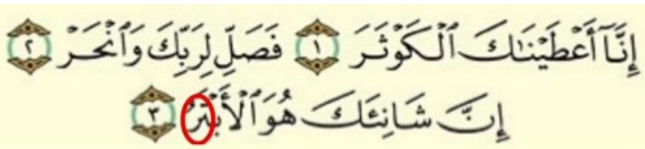
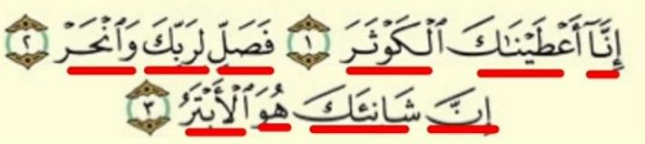
إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ١ فَصَلِّ لِرَبِّكَ وَانْحَرْ ٢
إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ٣
Like every other chapter this chapter also start with
"Bismillah.."
The first verse of the Quran (1:1) start with "Bismillah.."



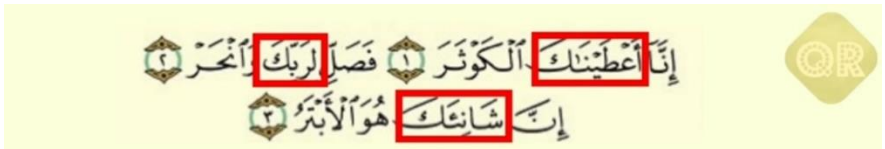
Only 10 chapters in Quran end with letter "ر"

10th chapter end with letter "ر" is this shortest chapter

Only 10 words end with letter "ر" from the start of this chapter to the end of Quran



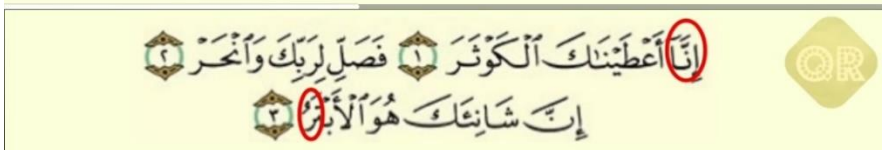
This Chapter made-up by using
10 words only



2nd word in each verse end with letter "ك"

Exactly 10 different letters are used for making all these 3 word

These letters are:- ا،ع،ط،ي،ن،ك،ل،ر،ب،ش



Like this chapter only one other chapter in Quran start with "انا" and every verse end with letter "ر".

إِنَّآ أَعۡطَيۡنَٰكَ ٱلۡكَوۡثَرَ ١ فَصَلِّ لِرَبِّكَ وَٱنۡحَرۡ ٢
إِنَّ شَانِئَكَ هُوَ ٱلۡأَبۡتَرُ ٣

In this chapter two verses start with the same word "ان" which means " indeed"

This word "ان" first occured in Quran at verse 6 of chapter 2

10th verses which has letter "ر" is verse 6 of chapter 2

ب س م ا ل ل ه ا ل ر ح م ن ا ل ر ح ي م
1 2 3 4 5 6 7 8 9 10 9 8 7 6 5 4 3 2 1

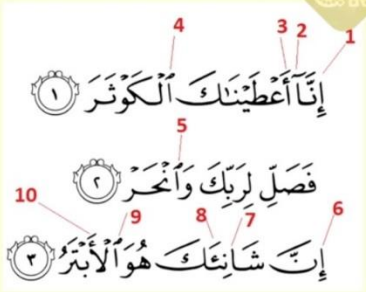
Letter "ر" is 10th letter from both the begining and end of the "Bismillah"

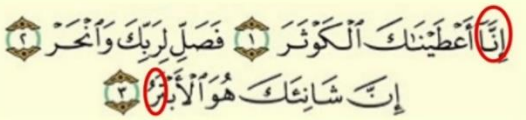
"Bismillah" also made-up by 10 different letters

These letters are:- ب،س،م،ا،ل،ه،ر،ح،ن،ي

The 1st letter "ا" is most repeated letter in this Chapter

Letter "ا" repeated exactly 10 times

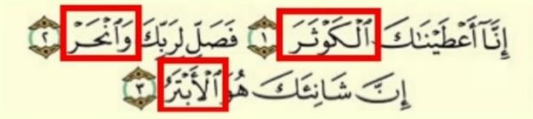




Like this chapter only one other chapter in Quran start with "انا" and every verse end with letter "ر".

That is chapter 97

Exactly 10 chapters occured between these two chapters



Last word in each verse end with letter "ر"

Exactly 10 different letters are used for making all these 3 word

These letters are:- ا،ل،ك،و،ث،ر،ن،ح،ب،ت

Second word in each verse end with letter "ك"
Last word in each verse end with letter "ر"

Numerical value of 10 times "ك" = Numerical value of "ر"

Letter "ر" exactly occured 10 times in chapter 97

From begining word "انا" of chapter 97 to the begining word "انا" of shortest chapter, Exactly 10 verse begin with " انا"

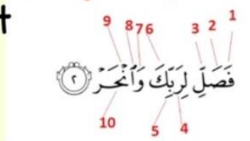
From the last verse of chapter 97 to the first verse of shortest chapter, Exactly 10 word end with letter "ر"

First word in chapter 97 start with letter "ا". Only 10 word start with letter " ا" in this chapter

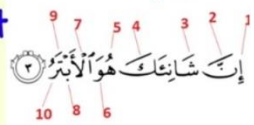
Quran Miracle - Amazing mathematical coding of shortest chapter in Quran

1st verse made-up by using 10 different letters (ا،ن،ع،ط،ي،ك،ل،و،ث،ر)

2nd verse made-up by using 10 different letters (ف،ص،ل،ر،ب،ك،و،ا،ن،ح)



3rd verse made-up by using 10 different letters (ا،ن،ش،ك،ه،و،ل،ب،ت،ر)



10th letter "ر" in the entire Quran is in verse 3 of chapter 2

10th verse of Quran is also 3rd verse of chapter 2

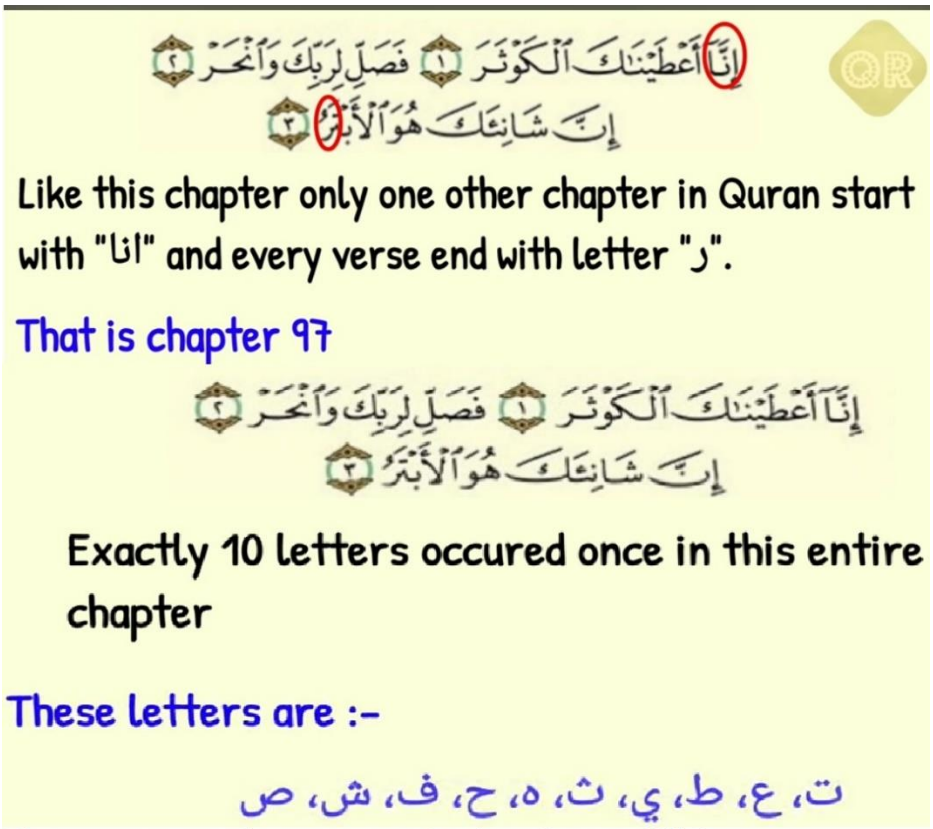
Last letter in this Chapter is letter "ر"

Every verse in this Chapter end with letter "ر"

Letter "ر" is 10th letter in Common Hijai Alphebets order

Total letters in All Other words (excluding every 2nd word and last word in each verse) are exactly 10 letters

These letters are:- ا،ن،ا،ف،ص،ل،ا،ن،ه،و


إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ ١ فَصَلِّ لِرَبِّكَ وَٱنْحَرْ ٢
إِنَّ شَانِئَكَ هُوَ ٱلْأَبْتَرُ ٣
Like this chapter only one other chapter in Quran start with "انا" and every verse end with letter "ر".
That is chapter 97
إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ ١ فَصَلِّ لِرَبِّكَ وَٱنْحَرْ ٢
إِنَّ شَانِئَكَ هُوَ ٱلْأَبْتَرُ ٣
Exactly 10 letters occured once in this entire chapter
These letters are :-
ت، ع، ط، ي، ث، ه، ح، ف، ش، ص

These are only some of the incredible numerological miracles of the Koran which I wished to share with esteemed readers.

The Day of Discrimination

Here we are before a historic event.
An event, thanks to Allah, that glorified Muslims and humiliated disbelievers.
The Day of the Great Battle of Badr, the Day of Discrimination, the Day when Allah set a demarcation line between truth and falsehood.
Have you ever visited the site of the Great Battle of Badr?!
What if you pay a visit with me to this great site; a numerical visit.
A visit that proves the fact that the Holy Koran is not only made up of letters and words, but of digits and numbers as well.
Judge and make sure for yourselves.
Examine the verse of Badre:

"41. And know that whatever you take as spoils of war, lo! a fifth thereof is for Allah, and for the Messenger and for the kinsmen (who has need) and orphans and the needy and the wayfarer; if you believe in Allah and that which We revealed unto Our slave on the Day of Discrimination, the day when the two armies met. And Allah is ever Able to do all things." (Chapter Al-Anfal)
Reflect on these 5 Arabic words:

(يَوْمَ الْفُرْقَانِ يَوْمَ الْتَقَى الْجَمْعَانِ).

(the Day of Discrimination, the day when the two armies met).
They are right in the middle of Chapter Al-Anfal.
These 5 words have in total **25** letters.
The final letter in these 5 words is (ن), which is also the **25th** letter of the Arabic alphabet.
The word (الفرقان), [Discrimination], is number **25** from the beginning of the verse.
The verse has 150 letters, a number which equals **25** x 6.
Chapter Al-Anfal has 75 verses; this number equals **25** x 3.
Glory be to Allah!
Even the sum of the verse numbers of Chapter Al-Anfal is 2850; and this number = **114** x **25**.

114 is the number of the surahs of the Koran; but, what does **25** refer to?
Here is the surprise.
25 is related to (الفرقان), Discrimination, not simply because this word is number 25 from the beginning of the verse, but also because the order of Chapter Al-Furqan (الفرقان) in the Koran is number **25**!
Glory be to Allah. This is the language of digits and numbers!
The Battle of Badr, known as (الفرقان), [Discrimination], was ordained by Allah to discriminate between truth and falsehood.
Similarly, the Holy Koran is described as (الفرقان), [the Criterion], as it differentiates between truth and falsehood.
More links between Al-Furqan and number 25..
Here is the opening of Chapter Al 'Imran (the Family of 'Imran):

الم (1) اللَّهُ لَ إِلَهَ إِلَّ هُوَ الْحَيُّ الْقَيُّومُ (2) نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَاةَ وَالِنْجِيلَ (3) مِنْ قَبْلُ هُدًى لِلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ (4) آل عمران

"1. Alif. Lam. Mim. 2. Allah! There is no God save Him, the Alive, the Eternal. 3. He has revealed unto you (Mohamed) the Scripture with truth, confirming that which was (revealed) before it, even as He revealed the Torah and the Gospel 4. Aforetime, for a guidance to mankind; and has revealed the Criterion (of right and wrong). Lo! those who disbelieve the revelations of Allah, theirs will be a heavy doom. Allah is All-Mighty, Able to Requite (the wrong)" (Chapter Al 'Imran)
Glory be to Allah!
The word (الفرقان) is number **25** from the beginning of the verse from Chapter Al-Anfal.
Here, too, the word (الفرقان) is number **25** from the beginning of Chapter Al 'Imran.
The final letter of the word (الفرقان) is (ن), which is number **25** from the beginning of the verse.
The final letter of the word (الفرقان) is number **25** in the Arabic alphabet.
As we mentioned earlier, **25** is the order of Chapter Al-Furqan (الفرقان) in the Koran.
Contemplate this wondrous numerical pattern.
Could it be done by any human being?!
But, what is the position of the word (الفرقان) in Chapter Al-Furqan)?!

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا (1) الفرقان

"1. Blessed is He Who has revealed unto His slave the Criterion (of right and wrong), that he may be a warner to the peoples ." (Chapter Al-Furqan)
Glory be to Allah.
The word (الفرقان) came **25** letters before the end of the first verse of the surah.
The same meaning and the same numerical significance!
Now, let's examine the verse of Al-Furqan, i.e. the verse which contains the word (الفرقان), in Chapter Al-Anfal once again.

وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أَنْزَلْنَا عَلَى عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ الْتَقَى الْجَمْعَانِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (14) الأنفال

"41. And know that whatever you take as spoils of war, lo! a fifth thereof is for Allah, and for the Messenger and for the kinsmen (who has need) and orphans and the needy and the wayfarer; if you believe in Allah and that which We revealed unto Our slave on the Day of Discrimination, the day when the two armies met. And Allah is ever Able to do all things." (Chapter Al-Anfal)
Look at the first word in the underlined phrase of the verse:

(يَوْمَ الْفُرْقَانِ يَوْمَ الْتَقَى الْجَمْعَانِ.

(the Day of Discrimination, the day when the two armies met) It is word number **619** from the beginning of the surah.
619 is a prime number whose order on the list of prime numbers is **114**.
Of course, this is the number of the surahs of the Koran!
(الفرقان) , [the Criterion], is one of the names of the Koran.
Look also at the words coming right before the same phrase:

(يَوْمَ الْفُرْقَانِ يَوْمَ الْتَقَى الْجَمْعَانِ.

(the Day of Discrimination, the day when the two armies met)
They are 23 words from the beginning of the verse. This is the number of the years of the Revelation of the Koran, Al-Furqan, or the Criterion.
Glory be to Allah!
But, wait! I have not yet shown you what is more wondrous!

وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أَنْزَلْنَا عَلَى عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ الْتَقَى الْجَمْعَانِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (14) الأنفال

"41. And know that whatever you take as spoils of war, lo! a fifth thereof is for Allah, and for the Messenger and for the kinsmen (who has need) and orphans and the needy and the wayfarer; if you believe in Allah and that which We revealed unto Our slave on the Day of Discrimination, the day when the two armies met. And Allah is ever Able to do all things." (Chapter Al-Anfal)
Yes, the Day of Discrimination, the Day when the two armies met, is the Day of the Great Battle of Badr. Do you know the year in which this battle took place!

It was in **624** AD.
Use this historical fact as a basis for discovering one of the amazing numerical aspects of the Koran.
Look at the phrase (يَوْمَ الْتَقَى الْجَمْعَانِ) [the Day when the two armies met], which is the Day of the Battle of Badr, you will find that it comes between the word (الفرقان) [Discrimination] and the Name of Allah (الله).
Do you know why this is amazing?!
The Name of Allah (الله) is word number **624** from the beginning of the surah!
And, the word (الفرقان), [Discrimination], is number **624** from the end of the surah!
Look carefully at number (**624**), isn't it the year of the Great Battle of Badr, the Day of Discrimination?!
Glory be to Allah. No comment is required on my part or yours! Just leave it for your hearts to ponder!
Indeed, the Holy Koran is the Word of Allah.

Signs of Greatness

The Holy Koran..
It is the eternal, renewable miracle of all generations.
Its letters, words, verses and surahs are based on an amazing numerical structure!
This structure relies on a large amount of data at the same time without any violation of meaning.
This characteristic feature of the Koranic structure is one of the greatest challenges to the human mind.
To make sure of this for yourselves, let's examine the following..
Examine the evidence for the majestic grandeur of the letters, words, verses and surahs of the Koran.
The verses of Chapter Al-Isra (the Night Journey) which end with the letter (ا) [a] are 110 verses!
Following Chapter Al-Isra in order is Chapter Al-Kahf (the Cave), which has 110 verses, all ending with the letter (ا) [a].
The letter (ا) is repeated in Chapter Al-Isra 1248 times.
The letter (ا) is repeated in Chapter Al-Kahf 1200 times.
The sum of the repetition of the letter (ا) in both surahs is 2448 times.
This number = **18** x **17** x **8**
18 is the order of Chapter Al-Kahf in the Koran!
17 is the order of Chapter Al-Isra in the Koran!
But what about number (**8**)?!
Here is the strange answer which, I think, you will not be able to expect by all means!
Consider the difference between the repetition numbers of the letter (ا) in both surahs: 1248 – 1200 = **48**.
Now, look at verse No. **48** in both surahs!
Here is verse 48 of Chapter Al-Isra (the Night Journey): انْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا (**48**) السراء
"48. See what similitudes they coin for you, and thus are all astray, and cannot find a road!." (Chapter Al-Isra)
And here is verse 48 of Chapter Al-Kahf (the Cave): وَعُرِضُوا عَلَى رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا
(**48**) الكهف
"48. And they are set before your Lord in ranks (and it is said unto them): Now verily have you come unto Us as We created you at first. But you thought that We had set no tryst for you (i.e. an appointment for you to meet your Lord)." (Chapter Al-Kahf)
What is the relationship between the two verses?!
The letter (ا) is repeated in the first verse **8** times, and in the second **8** times as well.
It is amazing that the sum of the letters of both verses is 106. This number equals 114 – **8**.
You know that **114** is the number of the surahs of the Koran!
More amazing facts..
The total number of letters of both verses = 106.
The total number of dots on the letters of the first verse = **23**.
The total number of dots on the letters of the second verse = **23**.
The surah which is number **23** in the Koran is Chapter Al-Muminun (the Believers).
Now, examine verse No. 106 of Chapter Al-Muminun: قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ (**106**) المؤمنون
"106. They will say: Our Lord! Our evil fortune conquered us, and we were erring folk." (Chapter Al-Muminun)
What is strange about this verse?!
The letter (ا) is repeated in this verse 8 times!
This same verse has 8 words!
Indeed, if it had been from other than Allah, they would have found therein much incongruity.
Reconsider the verse of Chapter Al-Kahf: وَعُرِضُوا عَلَى رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا
(**48**) الكهف
"48. And they are set before your Lord in ranks (and it is said unto them): Now verily have you come unto Us as We created you at first. But you thought that We had set no tryst for you (i.e. an appointment for you to meet your Lord)." (Chapter Al-Kahf)

This verse has 64 letters. This number = **8** x **8**.
The letter (ا) is number 1 in the Arabic alphabet..
It is repeated in this verse **8** times.
The letter (ل) is number 23 in the Arabic alphabet..
It is repeated in this verse **8** times.
The letter (م) is number 24 in the Arabic alphabet..
It is repeated in this verse **8** times.
The sum of the repetition times of these 3 letters in the verse is **24**.
The sum of the alphabetical orders of these 3 letters is **48**, and that equals **24** + **24**.
Notice that the number of the verse is also **48**. Isn't it!
Glory be to Allah!
Remember..
The letter (ا) is repeated **8** times in verse **48** of Chapter Al-Isra.
The letter (ا) is repeated **8** times in verse **48** of Chapter Al-Kahf.
The total number of letters of both verses = **106**.

Now, let's examine verse No. 106 in both surahs: وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا (السراء **106**)
"106. And (it is) a Quran that We have divided, that you may recite it unto mankind at intervals, and We have revealed it by (successive) revelation." (Chapter Al-Isra)

ذَلِكَ جَزَاؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا (الكهف **106**)
"106. That is their reward: hell, because they disbelieved, and made a jest of My revelations and My messengers." (Chapter Al-Kahf) **The amazing and surprising thing is that:**
The letter (ا) is repeated in the first verse **8** times!
It was also repeated **8** times in the second verse!
Wondrous numerical Koranic links!
The first verse has **9** words.
The second verse has **9** words as well.
Let's move to surah number **9** in the Koran, which is Chapter At-Tauba.. Examine verse number **106** of Chapter At-Tauba (Repentance): وَآخَرُونَ مُرْجَوْنَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ (التوبة**106**)
"106. And (there are) others who await Allah's decree, whether He will punish them or will forgive them. Allah is All-Knower, All-Wise ." (Chapter At-Tauba)
What is strange about this verse?!
The letter (ا) is repeated in this verse **8** times!
Glory be to Allah!
Contemplate the Koran's great numerical memory!
More amazing facts..
Let's put the Koran's numerical memory to a more complicated test.
Remember these consistencies..
The verses of Chapter Al-Isra that end with the letter (ا) are **110** in number. This number equals **10** x **11**.
The verses of Chapter Al-Kahf that end with the letter (ا) are **110** in number. This number equals **10** x **11**.
Here is verse 106 of Chapter Al-Isra:

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا (السراء **106**)
"106. And (it is) a Quran that We have divided, that you may recite it unto mankind at intervals, and We have revealed it by (successive) revelation." (Chapter Al-Isra)

The letter (ا) is repeated in this verse **8** times.
And here is verse No. 106 of Chapter Al-Kahf:

ذَلِكَ جَزَاؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا (الكهف **106**)
"106. That is their reward: hell, because they disbelieved, and made a jest of My revelations and My messengers." (Chapter Al-Kahf)

The letter (ا) is repeated in this verse **8** times.
You know that 1060 equals **106** x **10**..
Now, let's move to verse number 1060 counting from the beginning of the Koran..

Here is verse **1060** right before your eyes: قَالَ إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ (الأعراف **106**)
"106. (Pharaoh) said: If you come with a token, then produce it, if you are of those who speak the truth." (Chapter Al-A'raf) Look carefully at the verse number. Isn't it **106**!
How amazing!
More wondrous still is the fact that the letter (ا) is repeated here in this verse 8 times!
What do you think of these amazing Koranic numerical facts?!
Contemplate this well-calculated and accurate numerical patterning of the letters, words and verses of the Koran!
Who can construct such a marvelous structure other than Allah, the Ultimate Creator, Glory be to Him!
Indeed, The Holy Koran is undoubtedly the Word of Allah!

The Elixir of Life

Water is the secret of existence; it is the elixir of life.
Think of the composition of your body and the functions of its organs.
Rather, think of all living creatures, including animals, plants and others.
You will find that the functions of your body and of all living beings are controlled by water, which is vital for such functions to be completed.
Water is thus greatly essential for life to continue; it is in itself a miracle.
It is a miracle that is accurately depicted in the Magnificent Koran via 6 words: وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ!
" .. and We made every living thing of water."
Indeed; it is a blessed liquid; a wondrous fluid. It is even one of the most precious of all that mankind possess to sustain life.
Its great value is known to all human beings - adult and young, educated and illiterate, urban and rural.
If light, in clouds it floats; if heavy, in rain it falls.
If hot, in vapor it flies; if cool, in dew and snow.
In streams and rivers it flows; of springs it upward goes.
In seas and earth it lies, as life's infinite source!
Water covers more than 70% of the surface of the earth. Its first appearance was 4.6 billion years ago when the whole universe was just one mass.
This amazing liquid has numerous chemical properties that are only known to Allah, Glorified and Exalted be He. It is, indeed, the artery of life; a drop of water can save life.
Let's contemplate the wonders of the Koran as it talks about the artery of life: water.
The word (ماء), {maa} [water], is mentioned in the Koran for the first time in the following verse:
الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَ تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ (**22**) البقرة
"22. Who has appointed the earth a resting-place for you, and the sky a structure; and caused <u>water</u> to pour down from the sky, thereby producing fruits as food for you. Then do not set up rivals to Allah when you know (the truth." (Chapter Al-Baqarah) The verse is number 22; that is, **11** + **11**.
Did you notice that the word (ماء), [water], is word number **11** in the verse?
It is also word number 253 from the beginning of Chapter Al-Baqarah.
It is interesting that the sum of the numbers of the verses from the beginning of Chapter Al-Baqarah up to this verse also equals 253.
The number 253 = **11** x **23** Glory be to Allah!
11 is the order of the word [water] in the original Arabic text of the verse!
23 is the number of the words of the verse, and also the number of the years of Koranic Revelation!
The Revelation came down from Heaven to breathe life into our hearts.
Water came down from the sky to sustain life in our bodies.
It is even more interesting that the Koran mentioned **23** types of water!
So, do you know the reason why number **23** was associated with the first mentioning of water in the Koran?!
And why the number of the words of the first verse mentioning water is **23** in particular?!
Have you ever come across a book that associates one number with multiple data at the same time with no conflict or contradiction? It is none but the Koran!
Look at the verse once again:
الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَ تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ (**22**) البقرة
"22. Who has appointed the earth a resting-place for you, and the sky a structure; and caused <u>water</u> to pour down from the sky, thereby producing fruits as food for you. Then do not set up rivals to Allah when you know (the truth ." (Chapter Al-Baqarah)
Since water is vital to our life, it had to be related to something significant on its first appearance in the Koran.
Can you guess what that significant thing is? Here is the surprise..
The verse has 99 letters, which is the number of Asmaa Allah AlHusna (the Most Beautiful Names and Attributes of Allah)!
The word [water] is number **282** from the beginning of the Koran! **282** is the number of the repetitions of the Name of Allah (الله) in Chapter Al-Baqarah!
It is the surah with the largest number of recurrences of the Name of Allah (الله) in the Koran!
The interesting thing is that the highest frequency of the Name of Allah (الله) came in the longest surah of the Koran, Chapter Al-Baqarah.
More amazing is that the highest frequency of the Name of Allah (الله) in Chapter Al-Baqarah itself came in the longest verse of that surah!
It came in the verse whose number is **282** in Chapter Al-Baqarah!
O My Lord, Allah! How worthy of meditation this precise Koranic patterning is!
Look at what is more wonderful..
The repetition of the letters of the word (ماء), {maa} [water], from the beginning of the Koran up to the end of the letters of the word (ماء) {maa} in the verse:

The letter (م) is repeated 135 times.
The letter (ا) is repeated 224 times. Al-Hamzah (ء) is repeated 12 times.
Thus, the letters of the word (ماء), {maa}, are repeated from the beginning of the Koran up to the end of the letters of (ماء) {maa} in this verse **371** times.
The number 371 = **53** x **7**.

53 is the sum of the repetition times of the letters of the Name of Allah (الله) in Chapter Al-Fatihah, the first and the greatest surah of the Koran!
7 is the number of the verses of Chapter Al-Fatihah!
For your Information, the letter (ا), which is the first letter in the verse, is repeated 22 times in this verse!
22 is the number of the verse itself!
Consider the repetition of the letters of the 2 words (ماء), {maa}, and (قرآن), {Koran}, from the beginning of Chapter Al-Baqarah up to the word (ماء) {maa} in the verse.
The letters of the word (ماء), {maa}, are repeated 456 times.
The letters of the word (قرآن) {Koran} are repeated 342 times.
What is the relationship between the 2 numbers?
The number 456 = **114** x **4**.
The number 342 = **114** x **3**.
The difference between the 2 numbers: **114**; that is the number of the surahs of the Koran!
Glory be to Allah. There is an amazing link between the 2 words [water] and [Koran]!
Here is what is more wondrous..
Examine this verse from Chapter Yunus (Jonah):

وَأَوْحَيْنَا إِلَى مُوسَى وَأَخِيهِ أَنْ تَبَوَّآ لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَةَ وَبَشِّرِ الْمُؤْمِنِينَ (**87**) يونس

"87. And We inspired Moses and his brother, (saying): Appoint houses for your people in Egypt and make your houses oratories, and establish worship. And give good news to the believers." (Chapter Yunus)
This verse has 83 letters.
This same verse is number 1451 from the beginning of the Koran.
What is the relation between **83** and **1451**?
83 is a prime number whose order on the list of prime numbers is **23**.
1451 is a prime number whose order on the list of prime numbers is **230**. This equals **23** x **10**.
10 is the order number of Chapter Yunus in which this verse appeared!
Now examine the repetition of the letters of the word (ماء), {maa}, in this verse from Chapter Yunus.
The letter (م) is repeated in this verse 8 times.
The letter (ا) is repeated in this verse 15 times. Al-Hamzah (ء) did not appear in this verse.
These are the letters of the word (ماء)..
They are repeated **23** times in this verse!
23 is the number of the types of water mentioned in the Holy Koran!
Have you ever seen such amazing numerical associations?
Indeed, if it were from other than Allah, they would have found much incongruity!
Examine the verse once again..

وَأَوْحَيْنَا إِلَى مُوسَى وَأَخِيهِ أَنْ تَبَوَّآ لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَةَ وَبَشِّرِ الْمُؤْمِنِينَ (**87**) يونس

"87. And We inspired Moses and his brother, (saying): Appoint houses for your people in Egypt and make your houses oratories, and establish worship. And give good news to the believers." (Chapter Yunus)
Look also at this verse from Chapter Al-Anbiyaa (the Prophets):

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَ إِلَهَ إِلَّ أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ (**87**) الأنبياء

"87. And (mention) Dhun Nun (Jonah), when he went off in anger (at his folk) and deemed that We would not straighten him (by punishment), but he cried out in the darkness, saying: There is no God save You. Be You glorified! I have been a wrong doer." (Chapter Al-Anbiyaa)
Examine the 2 verses carefully.
The order number of both verses is 87.
Either verse comprises **83** letters.
83 is a prime number whose order on the list of prime numbers is **23**.
The letters of the word (ماء) are repeated in each of the 2 verses **23** times!
The second verse has **23** words!
The first verse in the Koran mentioning the word (ماء) has **23** words as well!
Have you ever seen such amazing, wise and well-calculated relations among numbers at different places in the Koran?
Have you seen that great similarity and affinity between water and Koran?!
In spite of the discovery of the chemical composition of water and the chemical bond between hydrogen and oxygen, scientists are still incapable of solving the mystery of this interaction that produces a single drop of water. Likewise, in spite of the huge advancement in the field of linguistics, linguists remain unable to comprehend the relationship between letters and numbers in the Holy Koran!
It is a kind of interaction that is far removed from the interaction of matter, and close to the integration of the soul!
Water and Koran are the two elixirs of life!
The Holy Koran is the Word of Allah.

Remembrance of Allah

Everyone shall inevitably die!
This is the great truth that most people forget or ignore.
Suppose that after death you have an opportunity to give one piece of advice to living people, what will you say in your advice?!

It is a wonder that this thing has actually happened!
There is someone who had the opportunity to give those who are still alive a piece of advice..
Who is he and what is his advice to us?
On the night of Israa and Mi'raj (i.e. the Night Journey of Prophet Mohamed (God's glory and peace be upon him) from Makkah to the Aqsa Mosque in Jerusalem, then to Heaven), Prophet Mohamed (God's glory and peace be upon him) met with Prophet Abraham (God's glory and peace be upon him). Prophet Abraham said, "O Mohamed, give your nation my greeting and tell them that the Garden (Paradise) has a vast plain of pure soil and sweet water. It is a plain of levelled land. The plants grow there by uttering: Subhan-Allah, Wal-hamdu lillah, Wa La ilaha illallah and Wa Allahu Akbar (Glory be to Allah; praise be to Allah; there is no true god except Allah; and Allah is Greatest)".
As you see, it is the remembrance of Allah, which is the spirit and essence of all devotions, acts of worship and obedience to Allah..
Reflect on the following verse from Chapter Al-A'raf:

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنْسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّى إِذَا ادَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ لِأُولَاهُمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا ضِعْفًا مِنَ النَّارِ قَالَ لِكُلٍّ ضِعْفٌ وَلَكِنْ لَا تَعْلَمُونَ (**38**) الأعراف

"38. He says: Enter into the Fire among nations of the jinn and humankind who passed away before you. Every time a nation enters, it curses its sister (nation) till, when they have all been made to follow one another thither, the last of them says unto the first of them: Our Lord! These led us astray, so give them double torment of the Fire. He says: For each one there is double (torment), but you know not." (Chapter Al-A'raf)

Consider the repetition times of the phrase (ذكر الله), i.e. (Remembrance of Allah), in the above verse:

> The letter (ذ) is repeated in this verse twice.
> The letter (ك) is repeated 5 times. The letter (ر) is repeated 5 times.
> The letter (ا) is repeated 37 times.
> The letter (ل) is repeated 22 times. The letter (ل) is repeated 22 times. The letter (ه) is repeated 6 times.
> These are the letters of (ذكر الله), which means (Remembrance of Allah); it is repeated in the above verse **99** times!
> Ponder on another verse from Chapter Al-A'raf itself..

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ (**54**) الأعراف

"54. Lo! your Lord is Allah Who created the heavens and the earth in six Days and then established Himself on the Throne. He covers the night with the day, which is in haste to follow it, and has made the sun and the moon and the stars subservient by His command. His verily is all creation and commandment. Blessed be Allah, the Lord of the Worlds!" (Chapter Al-A'raf)

Consider the repetition times of the phrase (ذكر الله), i.e. (Remembrance of Allah) in the above verse:

> The letter (ذ) is mentioned in this verse only once.
> The letter (ك) is repeated twice.
> The letter (ر) is repeated 10 times.
> The letter (ا) is repeated 30 times.
> The letter (ل) is repeated 25 times. The letter (ل) is repeated 25 times. The letter (ه) is repeated 6 times.
> These are the letters of (ذكر الله), which means (Remembrance of Allah); it is repeated in the above verse **99** times!
> The same result, isn't it?!
> Do not depart from Chapter Al-A'raf; look at this verse, too..

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

(**158**) الأعراف

"158. Say (O Mohamed): O mankind! Lo! I am the messenger of Allah to you all (the messenger of) Him unto whom belongs the Sovereignty of the heavens and the earth. There is no God save Him. He quickens and He gives death. So believe in Allah and His messenger, the Prophet who can neither read nor write, who believes in Allah and in His words and follow him that haply you may be led aright." (Chapter Al-A'raf)

Consider the repetition times of the phrase (ذكر الله), i.e. (Remembrance of Allah) in the above verse:

The letter (ذ) is repeated in this verse twice.
The letter (ك) is repeated 4 times. The letter (ر) is repeated 3 times.
The letter (ا) is repeated 29 times.
The letter (ل) is repeated 25 times. The letter (ل) is repeated 25 times. The letter (ه) is repeated 11 times.
These are the letters of (ذكر الله), which means (Remembrance of Allah); it is repeated in the above verse **99** times!
The same result, and the numerical significance itself..
Contemplate another verse from Chapter Al-A'raf itself:

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ مِثْلُهُ يَأْخُذُوهُ أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ وَالدَّارُ الْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ (**169**) الأعراف

"169. And a generation has succeeded them who inherited the Scriptures. They grasp the goods of this low life (as the price of evil doing) and say: It will be forgiven us. And if there came to them (again) the offer of the like, they would accept it (and would sin again). Has not the covenant of the Scripture been taken on their behalf that they should not speak anything concerning Allah save the truth? And they have studied that which is therein. And the abode of the Hereafter is better, for those who ward off (evil). Have you then no sense?" (Chapter Al-A'raf)

Consider the repetition times of the phrase (ذكر الله), i.e. (Remembrance of Allah) in the above verse:

The letter (ذ) is repeated in this verse 5 times.
The letter (ك) is repeated twice.
The letter (ر) is repeated 8 times.
The letter (ا) is repeated 30 times.
The letter (ل) is repeated 23 times.
The letter (ل) is repeated 23 times.
The letter (ه) is repeated 8 times.
These are the letters of (ذكر الله), which means (Remembrance of Allah); it is repeated in the above verse 99 times!
Amazing! The same result!
Now combine the above four verses from Chapter Al-A'raf together..

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنْسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّى إِذَا ادَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ لِأُولَاهُمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا ضِعْفًا مِنَ النَّارِ قَالَ لِكُلٍّ ضِعْفٌ وَلَكِنْ لَا تَعْلَمُونَ (**38**) الأعراف

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ (**54**) الأعراف

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ (**158**) الأعراف

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ مِثْلُهُ يَأْخُذُوهُ أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ وَالدَّارُ الْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ (**169**) الأعراف

The letters of (ذكر الله), which means (Remembrance of Allah) are repeated in the first verse above **99** times!
They are repeated in the second verse **99** times!
They are repeated in the third verse **99** times!
They are repeated in the fourth verse **99** times!
It is a wonder that all the four verses occur in one surah; that is, Chapter Al-A'raf!
More amazing is the fact that the letters of the same phrase (ذكر الله) are not repeated 99 times in any other verse throughout the Glorious Koran!
99 is the number of the most beautiful names of Allah!
The really stunning thing is that the total number of the letters of these four verses is exactly **619** letters!
What does this number (**619**) mean to you?!
619 is a prime number whose order on the list of prime numbers is **114**.
Glory be to Allah! Reflect on how we are back to number **114**.
What does this number suggest?
You may say it is the number of the surahs of the Glorious Koran!
This is a fact; but the matter is different here..
Reflect with your sight and insight..

The letter (ذ) is No. 9 on the list of Arabic alphabet.
The order of the letter (ك) is No. 22.
The order of the letter (ر) is No. 10.
The order of the letter (ا) is No. 1.
The order of the letter (ل) is No. 23. The order of the letter (ل) is No. 23. The order of the letter (ه) is No. 26.
The above letters are the letters of the phrase (ذكر الله), which means (Remembrance of Allah). The sum of their order numbers in the Arabic alphabet = **114**.
114 is the number of the surahs of the Glorious Koran!
Do not forget that (ذكر الله), which means (Remembrance of Allah), is one of the names of the Glorious Koran!
Go back again to the four verses from Chapter Al-A'raf and reflect again on them..

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالِ ْنسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّى إِذَا ادَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ لِأُولَاهُمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا ضِعْفًا مِنَ النَّارِ قَالَ لِكُلٍّ ضِعْفٌ وَلَكِنْ لَ تَعْلَمُونَ **(38)** الأعراف

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَ لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ **(54)** الأعراف

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَ إِلَهَ إِلَّ هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ **(158)** الأعراف

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ مِثْلُهُ يَأْخُذُوهُ أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَ يَقُولُوا عَلَى اللَّهِ إِلَّ الْحَقَّ وَدَرَسُوا مَا فِيهِ وَالدَّارُ الْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَ تَعْقِلُونَ **(169)** الأعراف

What do you expect is the total number of words in the above four verses together?
The total number of their words is 144; this number = **12** x **12**.
12 is the number of the letters of the Testimony of Faith (مُحمَّد رسول الله), which means (Mohamed is the Messenger of Allah)!
Ponder, then, on the letters of (مُحمَّد رسول الله) in these four verses..

The letter (م) is repeated in these four verses 42 times.
The letter (ح) is repeated 4 times.
The letter (م) is repeated 42 times. The letter (د) is repeated 9 times.
The letter (ر) is repeated 26 times.
The letter (س) is repeated 12 times.
The letter (و) is repeated 42 times.
The letter (ل) is repeated 95 times.
The letter (ا) is repeated 126 times.
The letter (ل) is repeated 95 times. The letter (ل) is repeated 95 times.
The letter (ه) is repeated 31 times.
The above are the letters of the testimony (مُحمَّد رسول الله), which means (Mohamed is the Messenger of Allah); they are repeated in the four verses **619** times!
619 is the total number of the letters of these very four verses!
619 is a prime number whose order on the list of prime numbers is **114**.
114 is the number of the surahs of the Glorious Koran!
What do you think about these astounding numerical facts?!
I repeat due to the importance of these facts..
In the Koran, there are specifically 4 verses in each of which the letters of (ذكر الله), which means (Remembrance of Allah), are repeated **99** times..
All the four verses are from Chapter Al-A'raf..
The total number of the words of these four verses is 144 words..

This number = **12** x **12**.
12 is the number of the letters of the second testimony of faith (مُحمَّد رسول الله)!
The letters of the testimony (مُحمَّد رسول الله) are repeated in the four verses 619 times!
619 is the total number of letters in these four verses themselves!
619 is a prime number whose order on the list of prime numbers is **114**.
114 is the number of the surahs of the Glorious Koran!
Thus we are back to the starting point again!
Glory be to Allah, Who phrased and patterned the Koran!
Have you ever known any written text throughout the history of mankind that is as accurate as that?!
Can humanity as a whole produce such a great structure!
Indeed, it is undoubtedly the Word of Allah.

Poetical Numbers

Disbelievers said about Prophet Mohamed (God's glory and peace be upon him) that he is a poet;
And that the Koran is but a work of his creative imagination and fine poetry.
Now, here are numbers and digits in the digital age breaking the silence after more than 14 centuries to answer them back, refute their argument and deny their claims that Mohamed (God's glory and peace be upon him) is a poet.

Examine this verse from Chapter Al-Haqqah (the Reality): (الحاقّة**41**وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلاً مَا تُؤْمِنُونَ)
"41. It is not poet's speech-little is it that you believe!" (Chapter Al-Haqqah) (the Reality)
This verse is number 41.
This number is a prime number whose order on the list of prime numbers is **13**.
Examine the first part of the verse: وَمَا هُوَ بِقَوْلِ شَاعِرٍ..
"It is not poet's speech." This part = **13** letters.
Now, look at the second part: قَلِيلاً مَا تُؤْمِنُونَ..
"little is it that you believe."
This part = **13** letters
The first letter of the Arabic word (شاعر) [poet] is (ش), which is number **13** in the Arabic alphabet.
So, you can easily come to the conclusion that the verse has
26 letters.
Yes, the verse has **26** letters.
But why did this verse have **26** letters in particular?!
Examine the verse carefully. You may possibly find the answer!

Notice the word right in the middle of the verse; it is the word (شاعر) [poet]: (الحاقّة**41**وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلاً مَا تُؤْمِنُونَ)
"41. It is not poet's speech-little is it that you believe!" (Chapter Al-Haqqah)
Chapter Ash-Shu'araa (the Poets) is number **26** in the Koran!
What do you say about this amazing numerical fact?!
The verse is number 41, and this number is a prime number whose order on the list of prime numbers is **13**.
This explains why the Name of Allah (الله) is mentioned in Chapter Ash-Shu'araa **13** times!
The word (شاعر) [poet] in its singular form recurred in the Koran 4 times.
Look at verse number 4 of Chapter Ash-Shu'araa (the Poets):

إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ (**4**) الشعراء

"4. If We will, We can send down on them from the sky a portent so that their necks would remain bowed before it." (Chapter Ash-Shu'araa)
The letters of the word (شاعر) are repeated in this verse 13 times.

Here is another verse from Chapter Ash-Shu'araa: قَالُوا أَرْجِهِ وَأَخَاهُ وَابْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ (**36**) الشعراء
"36. They said: Put him off, (him) and his brother, and send into the cities summoners." (Chapter Ash-Shu'araa)
The letters of the word (شاعر) are repeated in this verse **13** times.

And here is another verse from the same surah: فَأَلْقَوْا حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ (**44**) الشعراء
"44. Then they threw down their cords and their staves and said: By Pharaoh's might, lo! we verily are the winners." (Chapter Ash-Shu'araa)
The letters of the word (شاعر) are repeated in this verse **13** times!

Here is one more verse from Chapter Ash-Shu'araa: وَلَ تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَ تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ (**44**) الشعراء
"183. Wring not mankind in their goods, and do not do evil, making mischief, in the earth." (Chapter Ash-Shu'araa)
The letters of the word (شاعر) are repeated in this verse **13** times.
There are no other verses in Chapter Ash-Shu'araa where the letters of the word (شاعر) are repeated **13** times except the ones quoted here.

The 4 Verses..

It is indeed amazing that the sum of the letters of these 4 verses is 169; This number = **13** x **13**
This is an astonishing Koranic numerical fact!
Examine this verse from Chapter Al-Ahqaf (the Wind-Curved Sandhills):

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَ خَوْفٌ عَلَيْهِمْ وَلَ هُمْ يَحْزَنُونَ (**13**) الأحقاف
"13. Lo! those who say: our Lord is Allah, and thereafter walk aright, there shall no fear come upon them neither shall they grieve." (Al-Ahqaf)
As you can see, this verse is number **13**.
The verse has **13** words!
Can you believe that the letters of the word (شاعر) are repeated in this verse **13** times!
It is interesting that the verse has 52 letters. This number = **13** x 4
More amazing still is the fact that the number of dots on the letters of this verse is 26, a number that equals **13** x2 Glory be to Allah!

More amazing facts..

The word (the following verses:شاعر) in its singular form recurred in the Koran 4 times in بَلْ قَالُوا أَضْغَاثُ أَحْلَمٍ بَلِ افْتَرَاهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأَوَّلُونَ (5) الأنبياء

"5. Nay, say they, (these are but) muddled dreams; nay, he has but invented it; nay, he is but a poet. Let him bring us a portent even as those of old (who were God's messengers) were sent (with portents)." (Chapter Al-Anbiyaa)

وَيَقُولُونَ أَإِنَّا لَتَارِكُوا آلِهَتِنَا لِشَاعِرٍ مَجْنُونٍ (36) الصّافّات

"36. And said: Shall we forsake our gods for a mad poet?"
(Chapter As Saffat)

أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُ بِهِ رَيْبَ الْمَنُونِ (30) الطّور

"30. Or say they: (he is) a poet, (one) for whom we may expect the accident of time?" (Chapter At-Tur)

وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلاً مَا تُؤْمِنُونَ (41) الحاقّة

"41. It is not poet's speech-little is it that you believe!" (Chapter Al-Haqqah) These 4 verses have in total **34** words.

What does this number refer to?!

Why is the number of words of the 4 verses, containing the word (شاعر) in singular form, **34** in particular?!

Now, let's move to the last 4 verses of Chapter Ash-Shu'araa to get the answer:

وَالشُّعَرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ (422) أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ (522) وَأَنَّهُمْ يَقُولُونَ مَا لَ يَفْعَلُونَ (622) إِلَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظُلِمُوا
وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ (722) الشعراء

"224. As for poets, the erring follow them.

225. Have you not seen how they stray in every valley.

226. And how they say that which they do not?

227. Save those who believe and do good works, and remember Allah much, and vindicate themselves after they have been wronged. Those who do wrong will come to know by what a (great) reverse they will be overturned!" (Chapter Ash-Shu'araa)

The word (وَالشُّعَرَاءُ) [poets] comes as word number **34** counting backward from the end of Chapter Ash-Shu'ara!

For your information, the word (شعراء) [poets] in plural appeared in the Koran only once! In this position!

Amazing!

The word (شاعر) in singular is repeated in the Koran 4 times in 4 verses whose total number of words is **34**.

The word (شعراء) in plural appeared only once in the beginning of the last 4 verses of Chapter Ash-Shu'araa. Those verses have a total of **34** words!

More amazing still..

The word (الشعر) [poetry] occurred in the Koran only once.

Look at where it appeared: وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّ ذِكْرٌ وَقُرْآنٌ مُبِينٌ (69) يس

"69. And we have not taught him (Mohamed) poetry, nor is it meet for him. This is nothing else than a Reminder and a plain Koran." (Chapter Ya-Sin)

The word (الشعر) came after 68 verses of Chapter Ya Sin. This number = **34** + **34**.

The word (الشعر) in this verse came before 139 words from the end of Chapter Ya Sin.

139 is a prime number whose order on the list of prime numbers is **34**.

Isn't that amazing?! What is more astonishing is the order of this verse from the beginning of the Koran!

This verse is number 3774 from the beginning of the Koran. This number = **34** x 111

This verse came after 3773 verses from the beginning of the Koran; This number = **7** x **7** x **77**

Chapter Ash-Shu'araa has 227 verses; this is a prime number whose order on the list of prime numbers is 49; that is **7** x **7**

The word (شاعر) in singular form occurred in the Koran in 4 verses having in total **77** dots!

The word (شاعر) in singular form occurred in the Koran in 4 verses having in total 49 dotted letters, a number that equals **7** x **7**.

The 6 verses containing the words (شاعر, الشعراء, الشعر) have in total 49 words. This number equals **7** x **7**.

Reflect on this accurate and precise Koranic system in letters and words; digits and numbers!

Can't you see in that an overwhelming highly literary, numerical Koranic style?!

What would disbelievers in the Koran say about this stunning system?!

Do they still believe that poets can compose the like of this Great Koran?!

No. Never. the Holy Koran is the Word of Allah.

A Wonderful Letter

Arabic is the mother of all languages.

Its letters share with the Koran an infinite number of miracles.

Each and every letter of the Koran speaks for the greatness of Allah.

Why not? The Holy Koran is the Word of Allah.
Now, we will concentrate on the wonders of just one letter, a letter that will overwhelm us with astonishment.
It is the 14th letter in the Arabic alphabet.
The letter that is made eternal by having a whole surah of the Koran carry its name; Chapter Sad.
Reflect on the magical charm of wonder of the letter (**ص**) and its patterns in the surahs and verses of the Holy Koran.
It is the boundless world of wonder with its never-ending marvels.

Here is Chapter Al-Fatihah (the Opening), the first surah of the Koran: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (1) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (2) الرَّحْمَنِ الرَّحِيمِ (3) مَالِكِ يَوْمِ الدِّينِ (4) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (5) اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (6) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَ الضَّالِّينَ (7)

"1. In the name of Allah, the All-Beneficent, the All-Merciful.

2. *Praise be to Allah, Lord of the Worlds.*
3. *The All-Beneficent, the All-Merciful.*
4. *Owner of the Day of Judgment.*
5. *You (Alone) we worship; You (Alone) we ask for help.*
6. *Show us the straight path.*
7. *The path of those whom You have favored; Not (the path) of those who earn Your anger nor of those who go astray."*

The letter (**ص**) appeared for the first time as letter number **88** in the Koran.
Thus, this letter became linked to an amazing numerical pattern based on number **88**.
Chapter Sad has **88** verses!
Chapter Al-Qasas (the Story), in whose title the letter (**ص**) is repeated twice also has **88** verses!
Chapter Al-Qasas (the Story) is the first surah whose title contains the letter (**ص**) !
There are no surahs in the Koran having **88** verses except Chapter Sad and Chapter Al-Qasas!
Reflections..
The letter (**ص**) is number **14** in the Arabic alphabet.
Chapter Al-Qasas is number 28 in the Koran..
This number = **14** + **14**
Glory be to Allah! The letter (**ص**) is repeated in the title of a surah twice (صص); thus the order number of the letter in the Arabic alphabet is doubled in the order number of the surah as well!
More wonders of the letter (ص) :
The letter (in this verse:ص) never appeared 4 times in 2 consecutive words except وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَث ذَّلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ (**176**) الأعراف

"176. And had We willed We could have raised him by their means, but he clung to the earth and followed his own lust. Therefor his likeness is as the likeness of a dog; if you attack him he pants with his tongue out, and if you leave him he pants with his tongue out. Such is the likeness of the, people who deny Our revelations. Narrate unto them the history (of the men of old), that haply they may take thought." (Chapter Al-A'raf) The verse is number 176; this number = **88** + **88**.
The letter (**ص**) appeared in this verse for the first time as letter number **114**.
Of course, this is the number of the surahs of the Koran!
More wondrous facts..
The first 8 verses in the Koran having the number **88** do not have the letter (ص).
The first verse in which the letter (**ص**) recurs 8 times is the only verse in the Koran that has **88** words:
وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ الرُّبُعُ مِمَّا تَرَكْنَ مِنْ بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَا أَوْ دَيْنٍ وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُمْ مِن بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَلَةً أَوِ امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ (**12**) النساء

"12. And unto you belongs a half of that which your wives leave, if they ~~have no child;~~ but if they have a child then unto you the fourth of that which they leave, after any legacy they may have bequeathed, or debt (they may have contracted, has been paid). And unto them belongs the fourth of that which you leave if you have no child, but if you have a child then the eighth of that which you leave, after any legacy you may have bequeathed, or debt (you may have contracted, has been paid). And if a man or a woman have a distant heir (having left neither parent nor child), and he (or she) have a brother or a sister (only on the mother's side) then to each of them twain (the brother and the sister) the sixth, and if they be more than two, then they shall be sharers in the third, after any legacy that may have been bequeathed or debt (contracted) not injuring (the heirs by willing away more than a third of the heritage) has been paid. A commandment from Allah. Allah is All-knower, AllIndulgent." (Chapter Al-Nisa)

It is the only verse in the Koran that has **88** words!
It is number **88** among the verses ending with the letter (م) from the beginning of the Koran!
This verse is from Chapter Al-Nisa.
The interesting thing is that Chapter Al-Nisa has 176 verses..

This number equals **88** + **88**.
More interesting is the fact that verse number **88** of Chapter Al-Nisa has **88** letters:

فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضْلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلً (**88**) النساء

"88. What ails you that you are become two parties regarding the hypocrites, when Allah cast them back (to disbelief) because of what they earned? Seek you to guide him whom Allah has sent astray? He whom Allah sends astray, for him you (O Mohamed) cannot find a road." (Chapter Al-Nisa)

88 is both the number of the verse and the number of its letters!
The number 88 equals **22** x **4**.
22 is the number of the words of this verse!
4 is the order of Chapter Al-Nisa in the Koran!
What an amazing numerical pattern of the letter (**ص**) in the Koran!
Glory be to Allah!
Here are more amazing facts about the letter (**ص**) in Chapter Al Ghashiyah (the Overwhelming Event)..
Chapter Al-Ghashiyah is number **88** in the Koran.
The first occurrence of the letter (ص) was in the third verse: هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ (1) وُجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ (2) عَامِلَةٌ نَاصِبَةٌ (3)

"1. Has there come unto you tidings of the Overwhelming Event?

2. On that day (many) faces will be downcast.

3. Toiling, weary (with chains and forms of torment)."

The appearance of the letter (**ص**) in this verse is number 2024 from the beginning of the Koran.
This number = **88** x **23**
You know that 88 is the order of Chapter Al-Ghashiyah in the Koran.
88 is the order of the letter (**ص**) in its first occurrence in the Koran.
88 is also the number of the verses of Chapter Sad.
But what does the number **23** refer to here?!
You will say: the number of the years of Koranic Revelation.
Yes, that's right. Still, there is something different here!
Reflect on the wonder letter..

> The letter (ص) is number 14 in the Arabic alphabet.
> The letter (ا) is number 1 in the Arabic alphabet. The letter (د) is number 8 in the Arabic alphabet.
> These are the letters of the word (صاد) [sad].
> What would you say when you know that the sum of the alphabetical orders of these letters = **23**!
> What an amazing numerical fact!

Look again at the first 3 verses of Chapter Al-Ghashiyah: هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ (1) وُجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ (2) عَامِلَةٌ نَاصِبَةٌ (3)

"1. Has there come unto you tidings of the Overwhelming Event?

2. On that day (many) faces will be downcast.

3. Toiling, weary (with chains and forms of torment)."

The letter (**ص**) came exactly after **38** letters from the beginning of Chapter Al-Ghashiyah.
That is absolutely amazing!
38 is the order of Chapter Sad (**ص**) in the Koran!
Glory be to Allah!
Chapter Sad has **88** verses.
Chapter Al-Ghashiyah is number **88** in the Koran!
Amazing networks of numerical Koranic links!
Here is another link: هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ (1) وُجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ (2) عَامِلَةٌ نَاصِبَةٌ (3)

"1. Has there come unto you tidings of the Overwhelming Event?

2. On that day (many) faces will be downcast.

3. Toiling, weary (with chains and forms of torment)."

Chapter Al-Ghashiyah begins with the letter (**هـ**) in the word (**هَلْ**).
This is letter number 26 in the Arabic alphabet.
26 is the number of the verses of Chapter Al-Ghashiyah!
Glory be to Allah!
If the order of Chapter Al-Ghashiyah is number 88 and the number of its verses 26, this means that the sum of both numbers: 88 + 26 = **114**.
Yes, the number of the surahs of the Koran!
Indeed, these are astonishing numerical Koranic links!
Chapter Al-Ghashiyah opens with the letter (هـ) which is number **26** in the Arabic alphabet.
What is interesting is that **26** is also the number of the verses of the same surah, Chapter Al-Ghashiyah!
Experience more and more wonders..
Look at the positions of the letter (**ص**) in Chapter Al-Ghashiyah: عَامِلَةٌ نَاصِبَةٌ (3)

"3. Toiling, weary (with chains and forms of torment)." (4) تَصْلَى نَارًا حَامِيَةً

"4. Scorched by burning fire." (15) وَنَمَارِقُ مَصْفُوفَةٌ

"15. And cushions ranged."

(91) وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ

"19. And the mountains, how they are set up?" (22) لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ

"22. You are not at all a warder over them."

The sum of the words of these 5 verses = **14**.

14 is the order of the letter (**ص**) in the Arabic alphabet!

More highlights..

The letter (ص) is repeated in these 5 verses 5 times.
The letter (ا) is repeated in these 5 verses 9 times.
The letter (د) did not appear in any of these 5 verses.
These are the letters of the word (صاد) [sad]..
They recurred in these 5 verses **14** times!
14 is of course the order of the letter (**ص**) in the Arabic alphabet!

More amazing facts..

As you know, the letter (ص) is number 14 in the Arabic alphabet.
We have seen how it is related to a wondrous eightfold pattern.
What would you say when you learn that the first **14** verses of the Koran have in total **88** words!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (1) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (2) الرَّحْمَنِ الرَّحِيمِ (3) مَالِكِ يَوْمِ الدِّينِ (4) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (5) اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (6) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَ الضَّالِّينَ (7)

الم (1) ذَلِكَ الْكِتَابُ لَ رَيْبَ فِيهِ هُدًى لِلْمُتُّقِينَ (2) الَّذِينُ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَةَ وَمِمَّا رُزَقْنَاهُمْ يُنْفِقُونَ (3) وَالَّذِينُ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَبِالْخِرَةِ هُمُ يُوقِنُونَ (4)أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (5) إِنَّ الَّذِينَ كَفَرُوَا سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَ يُؤْمِنُونَ (6) خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ (7)

"1. In the name of Allah, the All-Beneficent, the All-Merciful.

2. *Praise be to Allah, Lord of the Worlds.*
3. *The All-Beneficent, the All-Merciful.*
4. *Owner of the Day of Judgment.*
5. *You (Alone) we worship; You (Alone) we ask for help.*
6. *Show us the straight path.*
7. *The path of those whom You have favored; Not (the path) of those who earn Your anger nor of those who go astray."*

"1. Alif. Lam. Mim.

2. *This is the Scripture whereof there is no doubt, a guidance unto the righteous (who fear Allah and ward off evil).*
3. *Who believe in the unseen, and establish worship, and spend of that We have bestowed upon them.*
4. *And who believe in that which is revealed unto you (Mohamed) and that which was revealed before you, and are certain of the Hereafter.*
5. *These are on (true) guidance from their Lord; and these are the successful.*
6. *As for the disbelievers, whether you warn them or you warn them not, it is all one for them; they believe not.*
7. *Allah has sealed their hearts and their hearing, and on their eyes there is a covering. Theirs will be an awful doom."*

Glory be to Him Whose Words are the Koran!

Here is absolute wonder in the wonder letter..

The **88**th letter from the beginning of the Koran is the letter (**ص**) .
Chapter Sad has **88** verses.
There is another surah in the Koran having **88** verses; that is Chapter Al-Qasas (the Story).
Chapter Al-Qasas has **88** verses and **1438** words.
Examine this number carefully: **14 38**!
The left half (**14**) is the order of the letter (**ص**) [sad] in the Arabic alphabet!
The right half (**38**) is the order of Chapter Sad in the Koran!
Amazing accuracy in the arrangement of the letters, words, and verses of the Koran!
Indeed, the Holy Koran is the Word of Allah.

Unparalleled Use and Frequency of Linguistic and Literary Features

The 108th chapter, Al-Kawthar, like all the other chapters in the Koran has an abundance of linguistic and literary features. According to many scholars and academics, the Koran has a greater use of literary and linguistic devices and features than any other text, past or present.25 Below are some examples of how chapter Al-Kawthar achieves this. The list below is not exhaustive, however, it provides compelling evidence to substantiate the miraculous inimitability of this chapter.

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

فَصَلِّ لِرَبِّكَ وَانْحَرْ

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

innā aʿṭaynāka l-kawthara

faṣalli lirabbika wa-in’ḥar

inna shāni-aka huwa l-abtaru

[Indeed We have given you the abundance,

So pray to your Lord and sacrifice,

Indeed your enemy is cut off.]

1. Emphasis

إِنَّ

inna

[Indeed/Surely]

The إِنَّ is the emphatic particle with the semantic implication of ‘certainty’, ‘indeed’, and ‘surely’.26 This particle contributes to the first line’s emphasis that it is without a doubt that the One who owns and has power over everything has given you the abundance. Starting the chapter with this particle also serves as an exclamatory device to excite the attention of the listener or reader. With this in mind the use of إِنَّ has the effect of “Hey! Unquestionably, the One who has full power and ownership over all things has given you the abundance.” (See points 2 to 8).

2. Choice of Pronoun

إِنَّا

innā

[Indeed/Surely, We]

The first-person plural is used which suggests the magnificence of Lordship, majesty and ability. It indicates power, certainty, ability, greater quantity and it can be used to stress status and greatness. This is an apt choice of pronoun because it refers to power and ability. This adds to the verse's persuasive force, because it is affirming that God, who is powerful and able to do all things has given the Prophet Muhammad (God's Glory and Mercy be upon him) the abundance. Combined with the previous point (see point 1), the effect is "Hey! Unquestionably, the majestic, powerful creator, who has power over all things and who is the master and owner of everything has given you the abundance." (See points 3 to 8).

3. Word Choice

أَعْطَيْنَاكَ

[We have given you]

The word أَعْطَي, in comparison to similar words, is more apt due to some subtle, conceptual differences. The Koranic choice indicates to hand over a thing that someone owns with one's own hand and that it is coming from someone most excellent in giving. Other words of similar meanings, not used in this chapter, do not provide these additional subtleties. In the context of the objective of consoling Mohamed, this choice of word is precise as it strengthens the sentence emphasising the surety of giving, ability, greatness, power and intimacy (see point 10).

4. Past Tense

أَعْطَيْنَاكَ

[We have given you]

The word أَعْطَي has been used in the past tense which indicates that is has already happened, thus making it definitive. In other words, it is of absolute certainty that the Prophet is going to receive Al-Kawthar that it has been articulated as if it has already happened. Interestingly, use of tense makes sense of Divine predetermination. The above semantically oriented use of tense accentuates the meaning of surety, power and greatness. It also expresses the certainty of a promise, in this case the Prophet will have Al-Kawthar—a river in paradise and all that is good (see points 6 and 7).

5. Plural

أَعْطَيْنَاكَ

[We have given you]

The word أَعْطَيْنَا is in the first-person plural form. This further highlights, as mentioned in the previous points, ability, majesty and power (see point 2). This emphasis of power and majesty further accentuates the intended meaning of the verse and chapter as a whole; to console the Prophet ﷺ and to emphasise that it is without any doubt that he has been given the abundance.

6. Word Choice

الْكَوْثَرَ

[Al-Kawthar/The abundance]

This word Al-Kawthar has many layers of meaning, with a multitude of semantic implications that enhance the communicative effectiveness of the verse. According to the Prophet's teaching, Al-Kawthar refers to the river in paradise with an abundance of good in it: "It is a river that God, the Mighty and Exalted, promised me. There is an abundance of good in it. It is a fount that my community will gather by on the Day of Standing [the Day of Judgement]."

12th century Koranic exegete and polymath Fakhruddīn Al-Rāzī postulates that the word Al-Kawthar, in addition to meaning a great river in paradise and a bequeathing of a great abundance, can also mean Prophet Muhammad's spiritual progeny. In other words his nation (ummah), until the Day of Resurrection. This is indicated by the Koran in Chapter Al-Ahzab, where God says, "The Prophet is worthier as a guardian of the believers than they are of themselves." From this perspective, the spiritual progeny of the Prophet is a million times more than his detractors, and his community love him more than they love their own parents.

Linguistically, Al-Kawthar signifies plentiful, multitude, overflowing, rich, unstinting and unending. The triliteral root for this word are the letters kāf-thā-rā (ك ث ر). This root has the following meanings: "to increase in number, to outnumber, to happen frequently; to show pride in wealth and/or children; to be rich, plentiful, abundance; river."

Other derivations of this root include:

Kathura: to be or become a lot, many, much, numerous.

Kaththara: to cause increase in number, or to multiply.

Akthara: to do something in great quantities or frequently; to cause something to increase or multiply.

Kathratun: multiplicity, abundance, multitude.

Akthar: more than.35

Classical exegete Ibn Kathīr, citing Ibn 'Abbās, mentions that Al-Kawthar denotes an abundant goodness, which includes the river in paradise.36 Ibn Kathīr justifies this view by asserting that the word Al-Kawthar "comes from the word kathrah (abundance) and it (Al-Kawthar) linguistically means an abundance of goodness. So from this goodness is the river (in Paradise)." Al-Qāsimi echoes this view by postulating that the word Al-Kawthar refers to all the good in both this life and the afterlife, which God blessed Prophet Muhammad (God's Glory and Mercy be upon him) with. He cites Sa'īd b. Jubair, the famous pious predecessor, who states: "Al-Kawthar is all the great goodness God blessed to Muhammad ﷺ." A man asked: "We heard that Al-Kawthar is a river in Paradise." Sa'īd b. Jubair replied: "That is just one, amongst many, of the great goodness that God blessed Mohamed with. In summary, Al-Kawthar is a perfectly selected word that conveys the meaning of perpetual abundance of all that is good (see points 7 and 8). This word, in the context of this chapter, cannot be replaced by any other word.

An Ongoing Challenge

Critics in the Holy Koran said that Prophet Mohamed (God's glory and peace be upon him) had invented the Koran!

The Koran firmly answered them back saying that if what you say were true, then, bring forth one surah, the like of it. Only one surah!

But if you do not do it, and indeed you will not, this means that the Koran is not fabricated as you claim!

In trying to do that, they are free to seek the help of whomever they wish and whatever they want!

وَإِنْ كُنتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُوا بِسُورَةٍ مِنْ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ (32) البقرة

"23. And if you are in doubt concerning that which We have revealed unto Our slave (Mohamed), then produce a surah of the like thereof, and call your witnesses besides Allah if you are truthful." (Chapter Al-Baqara)

The Koran challenges them with just one surah no matter how long or short it is. Look at this absolute confidence!

This is the kind of confidence that is attainable by no one except Allah, Glory be to Him!

Imagine yourself writing a book and challenging the whole world to come up with only one page similar to yours!

We have been waiting for more than 14 centuries for Critics in the Koran to produce one surah of the like of it, but in vain.

The challenge is still on and running: فَأْتُوا بِسُورَةٍ مِنْ مِثْلِهِ..

"then produce a surah of the like thereof.."

In the past, Critics failed to produce a similar surah to that of the Koran though they were the masters of eloquence and rhetoric!

Will Critics today succeed in what their predecessors failed to do?!

This is much more difficult than what those Critics imagine!
The challenge is not simply linguistic or rhetorical, it is rather a challenge implicitly loaded with marvels and wonders of deep meaning and signification.
Let's have a look at a new aspect of this challenge. This is Chapter Al-Kawthar, the shortest surah of the Koran:
( )[3]( )[2]إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ( )[1]فَصَلِّ لِرَبِّكَ وَانْحَرْ إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ
"1. Lo! We have given you Abundance.

2. So pray unto your Lord, and sacrifice.

3. Lo! It is your insulter (and not you) who is without posterity." (Chapter Al-Kawthar)
Chapter Al-Kawthar comprises **10** words.
The first verse includes **10** letters from the Arabic alphabet: (أ ث ر ط ع ك ل ن و ي)!
The second verse includes **10** letters from the Arabic alphabet: (أ ب ح ر ص ف ك ل ن و)!
The third verse includes **10** letters from the Arabic alphabet:
(أ ب ت ر ش ك ل ن ه و)!
The most recurrent letter in this surah is the letter (ا) [a]. It is repeated **10** times!
Among the letters included in this surah there are **10** letters that are used only once: (ت ث ح ش ص ط ع ف ه ي).
Disconnected or separate initial letters (that appear at the beginning of certain surahs) recurred in the surah **10** times!
All the verses of this surah ended with the letter (ر) [r], whose order is number **10** in the Arabic alphabet!
The surah ends with the letter (ر) [r].There are **10** surahs in the Koran ending with this letter, the last of which is Chapter Al-Kawthar!
The word (سورة) [surah] in its singular and plural forms recurred in the Koran **10** times!
The words ending with the letter (ر) [r] - starting from the beginning of Chapter Al-Kawthar till the end of the Koran - are **10** words!
The surah opens with the word (إِنَّا) [lo]. The first verse starting with this word in the Koran has **10** words!
What is the secret behind the number **10**?!
Consider carefully what the middle verse says:
"So pray unto your Lord, and sacrifice"!
The Day of Sacrifice is the day No. **10** of the month of Dhu al-Hijjah!
Thus, Chapter Al-Kawthar, the shortest surah in the Koran, continues to reveal its diversified tenfold pattern!
Examine carefully the words of Chapter Al-Kawthar and pay close attention to them: إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ( )[1]فَصَلِّ لِرَبِّكَ
( )[3]إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ( )[2]وَانْحَرْ

"1. Lo! We have given you Abundance.

2. So pray unto they Lord, and sacrifice.

3. Lo! It is your insulter (and not you) who is without posterity." (Chapter Al-Kawthar)
Any word of this surah contains one or more letters of the Name of
Allah (ا ل ه) [a l h]!
All the words of Chapter Al-Kawthar begin with one of these 6 letters:
(أ ش ف ل ه و).
Now consider the sum of the repetition times of these letters in Chapter Al-Kawthar:

The letter	أ	ش	ف	ل	ه	و	Total
Frequency in Chapter Al-Kawthar	10	1	1	4	1	3	**20**

The sum of the repetition times of the letters that come initially in the 10 words of Chapter Al-Kawthar are 20;
This number = **10** + **10**.
Now, consider The sum of the alphabetical orders of these same 6 letters:

The letter	أ	ش	ف	ل	ه	و	Total
Alphabetical order	1	13	20	23	26	27	**110**

The sum of the alphabetical orders of the letters that come initially in the 10 words of Chapter Al-Kawthar is 110.
This number = **10** x **10** + **10**.
See how this tenfold pattern reiterates!
On the other hand, all the words of Chapter Al-Kawthar ended with one of these 6 letters: (أ ر ك ل ن و) !
Now consider the sum of the repetition times of these letters in Chapter Al-Kawthar:

The letter	أ	ر	ك	ل	ن	و	Total
Repetition times in the surah	10	4	4	4	5	3	**30**

The sum of the letters - coming in the final position of the 10 words of Chapter Al-Kawthar - is 30; This number = **10** + **10** + **10**.
See how the same tenfold pattern appears once again!
Look at what is more wondrous..

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ)[1](فَصَلِّ لِرَبِّكَ وَانْحَرْ)[2](إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ)[3]

"1. Lo! We have given you Abundance.

2. So pray unto they your, and sacrifice.

3. Lo! It is your insulter (and not you) who is without posterity." (Chapter Al-Kawthar)

The **10th** letter from the beginning of the surah is the letter (ك) [k]. Its alphabetical order is 22.
The **20th** letter from the beginning of the surah is the letter (ل) [l]. Its alphabetical order is 23.
The **30th** letter from the beginning of the surah is the letter (ن) [n]. Its alphabetical order is 25.
The **40th** letter from the beginning of the surah is the letter (ا) [a]. Its alphabetical order is 1.
The sum of the alphabetical orders of these 4 letters = **71**
71 is a prime number whose order on the list of prime numbers is 20; that is, **10** + **10**.
If you add the number of the letters of the surah (43) to the number 71, the result is **114** which is the number of the surahs of the Koran!
It is interesting that these same letters are repeated in Chapter AlKawthar 23 times!
From the beginning of Chapter Al-Kawthar to the end of the Koran, there are 137 words. This number = **114** + **23**.
114 is the number of the surahs of the Koran!
23 is the number of the years of Koranic revelation!

There are 6 letters that are common among the 3 verses of Chapter Al[Kawthar. They are: (أ ر ك ل ن و) .
Now, examine the alphabetical orders of these letters:

The letter	أ	ر	ك	ل	ن	و	Total
Alphabetical order	1	10	22	23	25	27	**108**

These letters are 6 in number. Their sum is **108**.
It is interesting to note that **108** is the order of Chapter Al-Kawthar in the Koran!
Also: 108 = **6** x **6** x **3**.
6 is the number of the letters mentioned here, and **3** is the number of the verses of the surah!
Also: 108 = **114** – **6**.
114 is the number of the surahs of the Koran!
More reassurance..
The letter (ر) [r] is number 10 in the Arabic alphabet.
All the verses of the surah ended with this letter which recurred 4 times in the following positions:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ)[1](فَصَلِّ لِرَبِّكَ وَانْحَرْ)[2](إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ)[3]

The letter (ر) came for the first time as number 16 from the beginning of the surah.
The letter (ر) came for the second time as number 21 from the beginning of the surah.
It occurred for the third time as number 28 from the beginning of the surah.
The letter (ر) came for the fourth time as number 43 from the beginning of the surah.
The sum of the 4 positions of the letter (ر) in Chapter Al-Kawthar = **108**; and this is the order of the surah in the Koran!
Have you seen how accurate this system is on the level of the letter!
Have you seen this precise patterning of the shortest surah of the Holy Koran!
Is it possible that this accuracy and harmony on the levels of word, verse, and surah could be without intentional, careful planning!
Was Prophet Mohamed (God's glory and peace be upon him) fully aware of letters to that extent of carefully determining their positions with that degree of precision!
How would a sane and wise person doubt the source of the Koran after all that!

7. Comprehensiveness and Perpetuity

الْكَوْثَرَ

[Al-Kawthar/The abundance]

The word Al-Kawthar is prefixed with the definitive article ال. One of the meanings of the definite article includes denoting the entire class of something. Since Al-Kawthar is not denoting a specific thing, the entire class is to be inferred. This has the semantic implication of "the abundance of that is good". Al-Rāzī maintains that the inclusion of the الfacilitates a "comprehensive meaning" and conveys "the most complete abundance." From a morphological perspective, the use of the و within the main triliteral root emphasises the semantic implication of the overall meaning of the verse. The و implies intensity and perpetuity. This denotes that the abundance of good that has been given is perpetual, ongoing.

8. Word Arrangement

الْكَوْثَرَ

L-Kawthara

The word Al-Kawthar is an attribute denoting plentiful or abundance. However, this word has been aptly placed at the end of the verse with no adjective after to be attributed to it. This, as Al-Rāzī's argues, linguistically facilitates the desire meanings of vagueness, inclusivity, and encompassment; to indicate that it refers to all that is good.40 If God had bestowed one thing in great multitude then that would have been mentioned. However, nothing is specified after the word Al-Kawthar, which indicates everything or many things, and in this context, implying that the Prophet ﷺ has been given an abundance of everything that is good.

9. Conceptual Relatedness (intertextuality)

فَصَلِّ لِرَبِّكَ وَانْحَرْ

[So to pray to your Lord and sacrifice]

The 'fa' (ف) particle, meaning 'so', is causative.41 This indicates bidding and a recommendation to the Prophet to be thankful for the abundance he has been given. This conceptually relates to tawḥīd (affirming the oneness of God). The oneness of God is the central theme of the Koran which permeates every chapter. The Arabs at the time of revelation would worship, pray and sacrifice to 'deities' other than God. Therefore, this statement is not only logical and rational, i.e. to be thankful as a result of being the beneficiary of abundant good, it also serves as a way to illustrate the difference between Mohamed and polytheists who would worship and offer sacrifices to idols. This chapter thematically coheres with a major theme in the Koran, affirming the oneness of God. However, there are verses that specifically relate to this chapter, these include: "Say, 'My prayers and sacrifice, my life and death, are all for God, Lord of all the Worlds; He has no partner. This is what I am commanded, and I am the first to devote myself to Him.' "And do not eat anything over which God's name has not been pronounced, for that is breaking the law. The evil ones incite their followers to argue with you: if you listen to them, you too will become idolaters." Notwithstanding the interrelatedness of the verses, another effect of ف serves to connect the abundance given to Mohamed to the advice that he should focus on his Lord and become indifferent to the hate and denigration expressed by his enemies. Focussing on gratitude and the expression of that gratitude (worship) is a way of helping Mohamed move from a potential state of hurt to one of contentment.

Considering the above, it is evident that Al-Kawthar conceptually relates to other verses, chapters, and themes within the Koran. This feature from a linguistics point of view is called thematic intertextuality.

10. Choice of Noun

رَبِّكَ

[Your Lord]

The noun Rabb, Lord, has been used instead of “Creator” or “Allāh”. Rabb has specific semantic implications. The root for the noun rabb is rā-bā-bā (ر ب ب) and it refers to the following meanings: “master, lord, owner, guardian, to have possessions; to be characteristic of; to pamper; to raise, to educate.”

According to classical scholar Al-Bayḍāwī, the noun is related to tarbiya, that has the associated meanings of nurturing, and to develop something to perfection: This noun is perfectly placed to enhance the overall meaning of the chapter. It facilitates the following semantic implication, “Your Lord who possesses, has power over, and owns everything, is giving you the abundance, which includes elevating and raising your status.” Although the name Allāh could have been used—because it does include the above meanings (as well as the meanings of all of God’s names and attributes)—it would not be specific enough. Rabb has the specific meaning required to emphasise ownership, power, ability, nurturing, etc.

11. Grammatical Shift: Iltifāt

إِنَّا … رَبِّكَ

[Indeed We… your Lord].

Grammatical shifts are an effective rhetorical strategy that are richly and diversely employed by the Koranic text. Known as iltifāt in Arabic, it is an accepted, well-researched part of Arabic rhetoric. This literary device enhances the text’s expression and one can find references to it in the books of Arabic rhetoric by Al-Athīr, Suyūṭī and Zarkashī. These grammatical shifts include change in person, change in number, change in addressee, change in tense, change in case marker, using a noun in place of a pronoun and many other changes.48 The main functions of these shifts include the changing of emphasis, alerting the reader to a particular matter, and enhancing the style of the text. Its effects include creating variation and difference in a text to generate rhythm and flow, and to maintain the listener’s attention in a dramatic way. In Al-Kawthar, there is a change from the first-person plural “We” to the second person “…your Lord”. This change is not an abrupt shift; it is calculated and highlights the intimate relationship between God and Prophet Muhammad (God’s Glory and Mercy be upon him). In the first verse the use of “We” is used, this emphasises the majesty, power and ability of God. This choice of personal pronoun calls attention to the fact that God has the power and ability to grant Prophet Muhammad (God’s Glory and Mercy be upon him) “…The Abundance”. All of which are ideas expressed in the first verse. In the second verse, it shifts to the second person, “your Lord”. This has been done to emphasise intimacy, closeness and love; the phrase has a range of meanings that imply master, provider, and the one that nurtures. This is an apt use of language, as the concepts in the same verse are about prayer, sacrifice and worship: “So pray to your Lord and sacrifice”. Furthermore, the purpose of this chapter is also to console Prophet Muhammad (God’s Glory and Mercy be upon him), using such intimate language enhances the psycholinguistic effect. The Koran uses this feature in such a way that conforms to the theme of the text, while enhancing the impact of the message it conveys. It is not surprising that in his book, Discovering the Qur’an: A Contemporary Approach to a Veiled Text, Professor Neal Robinson concludes that the grammatical shifts used in the Qur’an, “…are a very effective rhetorical device.”

12. Word Choice

وَانْحَرْ

[Sacrifice]

This word is from the triliteral root nā-ḥā-rā (ن ح ر), and it has the following meanings: “chest, the upper part of the chest, the throat, to slaughter; to strive; to pour down heavily.”

This word is multi-layered. The first layer of meaning is that it can refer to the sacrifice of an animal. The second is to stand in prayer. The third is to raise one’s hand in prayer reciting the takbīr (‘God is greater’). This word is apt in conveying the meaning of sacrifice as it has layers of

meanings that are most appropriate for the ideas and concepts that are trying to be delivered in this chapter. Surely, it is only out of God's greatness that Al-Kawthar is given to the Prophet ﷺ and it should be received with gratitude and sacrifice, which are manifested in Islam via sacrificing animals, prayer, and proclaiming and reflecting on God's names (dhikr).

13. Emphasis

إِنَّ

[Indeed/surely]

The emphatic particle is used to emphasise who is truly and unquestionably cut off. This highlights and accentuates that it is the enemies of Mohamed that are the ones who are truly cut off (see points 14 to 17).

14. Your hater

شَانِئَكَ

[Your hater]

The word shāni-aka is derived from the triliteral root shīn-nūn-hamza (ش ن أ) which has the meaning of "To hate, to abhor… hatred; ugliness; evil-doers." The word also denotes "hatred mixed with enmity and evilness of disposition." This is an apt choice of word. When someone hates another person they can hate for justified or unjustified reasons. Anyone who hates Mohamed who is the best human being to have walked on earth, will never hate for justified reasons. The hater will hate because they are evil and have ugly characteristics. The word shāni-aka not only refers to hatred, it denotes someone who is evil. Alternative words for hate would not carry such a meaning. For instance, the word karraha coming from the root kāf-rā-hā (ك ر ه), means to "to cause to be hated, loathed, disliked".55 This word does not have the additional meaning that this hatred comes from an evil person or is driven by ugly characteristics.56 This is why it can be argued, that the Koran uses this word in the context of believers hating the rejection of the truth and evil: "He has made disbelief, mischief, and disobedience hateful to you." The Koran would not, in this context, describe believers as harbouring a type of hatred driven by evil characteristics.

15. Word Choice

الأَبْتَرُ

[cut off]

The use of the word الأَبْتَرُ, al-abtar (cut off), is most suitable as it was a word used by the enemies of Mohamed against him. Its triliteral root is bā-tā-rā (ب ت ر) and it refers to the following meanings: "he cut, or cut off, a thing before it was complete; or he cut, or cut off, in any manner; or he cut off (a tail or the like, entirely, or utterly)". The word in the context of the chapter implies "destitute, one [whose bloodline is] cut off, one with no male descendants" and "he made him to become cut off without offspring or progeny". Linguistically it also relates to "suffering loss", "anything cut off" and "anything cut off from good and prosperity". The word with the definite article, the preceding pronoun, and its placement at the end of the verse emphatically indicate that in reality, it is the enemies of the Prophet ﷺ who are the ones who truly are cut off. They have been completely cut from any good and acquired great loss (see points 15 to 17). This is also accentuated by the preceding two verses which are an intense, emphatic use of language to show that all good has been given to Mohamed. The contrast between the word Al-Kawthar and abtar emphasises the idea that the haters of Mohamed are cut off from all that is good.

16. Choice of Particle: Confinement/Exclusivity

الأَبْتَرُ

[…that is cut off]

The definite article, alif lam (ال), after the pronoun huwa (هُوَ) denotes confinement and exclusivity. The use of the definite article may designate either definition, by referring to a specific person or thing, or it may designate generality. In the context of this verse, it designates a specific person or thing. In this case, it is the enemies of Mohamed that are truly cut off. The effect here is that it is the enemies, and not Mohamed who are really cut off.

17. Emphasis with the Pronoun

هُوَ الأَبْتَرُ

[he is cut off]

The Koran uses هُوَ, third person masculine singular personal pronoun, meaning "he (is)". This further emphasises that the specific person who hates the Prophet ﷺ is cut off. In Arabic, you can emphasise a noun by adding a personal pronoun. The Koran adds هُوَ to present the following meaning: "Indeed, your hater, he is cut off." Without the هُوَ, the meaning would be less emphatic: "Indeed, your hater is cut off."

18. Word Arrangement

إِنَّ شَانِئَكَ هُوَ الأَبْتَرُ

[Indeed your enemy is cut off]

This return of insult is not merely done as a form of 'tit for tat' rather it is eloquently arranged as the last word used in the chapter to stress the meaning. The effect is that it is they who are really cut off as the word l-abtaru is placed right at the end of the chapter to allude to this fact. There are no words after l-abtaru, just like there is no goodness for one who is truly cut off.

19. Specificity and Generality

The chapter does not mention the one who insulted the Prophet ﷺ by name. Therefore, it applies and to anyone who attempts to denigrate the Prophet ﷺ. The chapter does not mention any particular details of who the enemy is; so, in this sense it is both specific (to the one who insulted the Prophet ﷺ) and general (to all those who insulted Mohamed in any manner), as Al-Rāzī states, "it mentions him only by description, not by name, so to be inclusive of anyone like him who plots against the true religion."

20. Semantically Oriented Repetition & Rhythm

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

فَصَلِّ لِرَبِّكَ وَانْحَرْ

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

The Koran has been described as an "inimitable symphony" whose rhythm moves "men to tears and ecstasy".64 The Koran not only selects the most apt words and phrases, but also achieves a unique sound within a unique literary structure. The repetition of the second person of ka (كَ) ('you' x 3) is singling out, focusing on and making exclusive the Prophet ﷺ. The emphasis is a stylistic move to fortify and strengthen the Prophet ﷺ. The consistent use of the second person establishes continuity in the verse and generates rhythm. The rhythm generated by the repetitive use of the ka (كَ) is semantically oriented, as the emphatic use of the second person, to exclusively console the Prophet ﷺ, is responsible for the rhythm.

21. Rhyme

The words that are responsible for the chapter's rhyme are L-kawthara, Wa-in'ḥar and L-abtaru. Reciting and pronouncing these words with tajwīd, which refers to the science of correct pronunciation and recitation of the Koran, produces the following rhyme:

…thar

…har

…tar

22. Semantically Oriented Rhyme

From the previous point, it is clear that this chapter has a rhyme. However, when someone wants a poem or a work of prose to have a rhyming scheme there is usually a playoff between meaning and rhyme. A semantically optimal word may be sacrificed for a word that is less appropriate in order for the literary construction to rhyme. What is fascinating is that this chapter does not only have a rhyme, its rhyme is created with the most relevant and apt words (see points 3 to 8, 12, and 15 to 18). Furthermore, the words used are only used once in the chapter and they are not used anywhere else in the Koran (see point 25).

23. Prophesy

An interesting observation of this chapter is that it also is factual and accurate. At the time when this chapter was revealed the Prophet ﷺ was in one of the lowest points in his life. His enemies were the ones who seemed to have prosperity and power. However, the reality soon changed. The Prophet ﷺ turned out to be the most successful Prophet ﷺ both as a man delivering a Divine message and as a statesman. His enemies eventually lost their power. In fact, the Prophet ﷺ is the most remembered, loved and praised person on earth. No one's life is recorded and remembered as the life of the Prophet ﷺ. Someone is always praising and remembering the Prophet ﷺ every second on this planet; it is always the Islamic prayer time somewhere on earth, therefore there is always the call to prayer, which mentions the Prophet ﷺ. A key feature of perfecting one's faith as a Muslim is to love the Prophet ﷺ more than oneself and family. In fact, a sign of self-love—wanting goodness for oneself—is to love the Prophet ﷺ. For loving and following him leads to a special Divine love and forgiveness.

What makes this chapter prophetic and factual is the events that took place after this revelation. As mentioned in the section explaining the reason for its revelation, it was al-'Āṣ ibn Wā'il and the other leading Arabs who denigrated the Prophet ﷺ. However, after these revealed verses the Prophet ﷺ succeeded in spreading Islam, idol worship (the religion of the Prophet's ﷺ haters) disappeared, and the most honoured lineage among the Arabs now is the Prophet's ﷺ, and the most honoured and praised person in Arabia (and one can argue in the whole world) is the Prophet Muhammad himself.

24. Unique Structure

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

فَصَلِّ لِرَبِّكَ وَانْحَرْ

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

This chapter has 10 lexical items. A lexical item refers to a word or a chain of words that make up the building blocks of a text or language. For example, the words "I love you" are three words but one lexical item, also, the words "I am not" are three words but one lexical item. In the context of Arabic, it can be a word with a linguistic particle, preposition, etc.

This chapter has 10 lexical items:

Innā, indeed We

Aʿṭaynāka, have given you

L-kawthara, Al-Kawthar/The abundance

Faṣalli, so pray

Lirabbika, to your Lord

Wa-in'ḥar, and sacrifice

Inna, indeed

shāni-aka, your enemy

huwa, he is

L-abtaru, cut off

Fascinatingly, the whole chapter has used 10 letters only once:

ع

ط

ي

ف

ث

ص

ح

ش

ه

ت

Interestingly, it also uses ten letters in each verse, with the exception of the last verse. However, in the last verse, the letter ء has been used which is considered a letter that is "cut off" from the letter ع. There is also a difference of opinion whether ء is considered a full letter. Although the majority view is that it is.

The challenge to produce something like this chapter does not only refer to producing three lines of classical Arabic. The challenge includes using only 10 lexical items, and 10 letters only once throughout the whole chapter.

25. Unique Words

Chapter Al-Kawthar is one of the one-hundred and fourteen chapters of the Koran. The Koran contains over seventy-thousand words and this chapter uses four words that have not been used in the entire book. These words are:

l-kawthara: the root ك ث ر occurs 167 times in the Koran. One of its forms (كَوْثَر) occurs once as the noun.66

wa-in'ḥar: the root ن ح ر occurs only once in the Koran, as (ٱنْحَرْ) the form I verb.67

Shāni-aka: the root ش ن أ occurs three times in the Koran. One of its forms (شَانِئ) occurs only once as the active participle.68

l-abtaru: the root ب ت ر occurs only once in the Koran, as (أَبْتَر) the noun.69

The use of these four words not used anywhere else in the Koran, provides strong evidence that there was a careful selection of words in composing this chapter. The Koran did not reuse familiar words found in the Koran, but aimed for originality and a choice of words that maximally enhanced the communicative effectiveness of the chapter's theme and message.

26. Semantic Mirroring of Previous Chapter

Imam Ibn 'Ādil Al-Hanbali cites Imam Ibn Al-Khatīb who explains the special structure of this chapter. Ibn Al-Khatīb shows how this chapter is the direct opposite of the chapter, Al-Mā'ūn, the chapter that comes directly before Al-Kawathr. In Al-Mā'ūn (chapter 107), the hypocrites are described in the following way: they are stingy (verse 2-3), they abandon their prayers (verse 4-5), they are insincere (verse 6), they do not give people their rights (verse 7). In Al-Kawthar, the Prophet ﷺ is described as follows: he has overabundance of goodness that negates tight-fisted stinginess (verse 1), he establishes his prayers (verse 2), he is sincere in doing this for "your Lord" (verse 2), he gives sacrifices, which includes doing good and sacrificing animals to give to charity to the needy (verse 2). The chapter ends by implying that the true belief of the Prophet ﷺ will outlast the showmanship of his haters (verse 3). The point-by-point parallel between chapters 107 and 108 is how the Koran exhibits the stark difference between hypocrisy and true faith.70

In this light, Al-Kawthar exhibits a stunning ability to semantically mirror the same themes of Al-Mā'ūn; yet, Al-Kawthar is only 3 verses while Al-Mā'ūn is 7 verses long. The linguistic prowess here is clear. Chapter 108 of the Koran is able to mirror perfectly chapter 107 but with less than half the number of verses. The Koranic challenge to mimic Al-Kawthar is not simply a challenge to compose three lines; rather, it is a challenge to convey seven lines of imagery and information in three lines without any loss of meaning.

27. Universal, Timeless Lessons

Although this chapter was specifically revealed to console and advise the Prophet ﷺ, there are universal and timeless lessons for those who experience tragic loss and hatred from people. God reminds and affirms that He has given the Prophet ﷺ the abundance. It can be said that God is reminding the Prophet ﷺ to be grateful and joyous due to the blessings He has received. God then advises the Prophet ﷺ to pray and sacrifice, which is an expression of that gratitude. Sacrifice can also mean giving charity and help others. Finally, God is saying that those who hate are truly cut off, and since the Prophet ﷺ should be busy with prayer, sacrifice and doing good, the haters should be left to God.

This consolation and advice can be universalised. For all of us who face tragic loss and enmity from people we should: Be grateful for the abundance of blessings we have. Focussing on gratitude changes one's perspective and emotional state. Once in a state of gratitude, it is difficult to be in a negative state at the same time.

Pray to God and sacrifice, give charity and help others. Expressing gratitude facilitates the state of being grateful. Doing good and helping others also serves as a way to feel better and increase our well-being.

Leave the haters to God. We must realise they are cut off from blessings because the very fact that they hate is a symptom of an underlying cause. They are not happy, they do not realise their abundant blessings. If they did, they would not hate this way. Ignore your haters, and what they say against you, because they will, ultimately, only harm themselves and fail in the end.

Objections and Points to Consider

"There is no consensus on the nature of the Koranic challenge"

There is a difference of opinion concerning the Koranic challenge. Some scholars maintain that the challenge is about the meaning, rather than the literary features or linguistic devices. Others argue that the challenge refers to God preventing people from being able to produce anything like the Koran, a doctrine espoused by the Al-Mu'tazila, the 'rationalist' school of Islamic theology. Notwithstanding the difference of opinion amongst the scholars, none of them denied that there was something special about the literary and linguistic nature of the Koranic discourse. It is important to note that the argument expressed in this essay is not dependent on any formal doctrine. The argument does not attempt to prove any doctrine to be true, it aims to linguistically investigate the inimitability of the Koran's shortest chapter. Since it can be illustrated that the Koran's shortest chapter is linguistically remarkable, one should stand in the possibility that there is something special about the Koranic discourse. Whether one doctrine is more coherent than the other is not of primary importance, the objective is to—through exhibiting the remarkable linguistic and literary nature of Al-Kawthar—encourage engagement with the Koran, which will facilitate Divine mercy and guidance.

"Pre-Islamic and classical poetry can be analysed in the same way"

There are a few key reasons why the Koran cannot be compared to pre-Islamic poetry or classical poetry, like that of the highly acclaimed poet Al-Mutanabbi. With regards to being incomparable to pre-Islamic poetry, it is important to note that the Arabs of the 7th century achieved unparalleled linguistic and literary mastery, yet they failed to challenge the Koran, and the leading experts of the time testified to the inimitable features of the Koran. One of the best linguists of the time, Walīd ibn al-Mughīra, exclaimed: "And what can I say? For I swear by God, there is none amongst you who knows poetry as well as I do, nor can any compete with me in composition or rhetoric—not even in the poetry of jinns! And yet, I swear by God, Muhammad's speech [meaning the Qur'an] does not bear any similarity to anything I know, and I swear by God, the speech that he says is very sweet, and is adorned with beauty and charm." Significantly, the Arab polytheists in the 7th century initially accused the Prophet ﷺ of being a poet. This was an easier thing to do than going to war and fighting the Muslims. The Arab's who perfected their use of the Arabic language and poetry studied for years under a master. None of them came out to expose Muhammad ﷺ as being one of their students. The very fact that Muhammad ﷺ was successful in his message demonstrates that he succeeded in showing the poets and linguists of the time, that the Koran is indeed miraculously inimitable. If the Koran was not inimitable, any poet or linguist could have produced something better or similar to the Koranic discourse. Expert in Islamic studies Navid Kermani makes this point clear: "Obviously, the Prophet succeeded in this conflict with the poets, otherwise Islam would not have spread like wildfire." In fact, the pre-Islamic poet Labīd ibn Rabī'ah, one of the famous poets of the Seven Odes, embraced Islam due to the inimitability of the Koran. Once he embraced Islam, he stopped composing poetry. People were surprised, for "he was their most distinguished poet".73 They asked him why he stopped composing poetry; he replied, "What! Even after the revelation of the Qur'an?" Concerning, the Koran being compared to the classical poetic masters such as Abu at-Tayyib Ahmad ibn al-Husayn al-Mutanabbi al-Kindi, it is important to note that Al-Mutanabbi was considered an unmatched poetic genius by many Arabs. Some have argued that although other poets have used the same panegyric genre and poetic metre as the great poet, they have not been able to match his level of eloquence and stylistic variance. If this is true, then it may undermine the Koran's inimitability. However, this acclamation of Al-Mutanabbi is unfounded.

The first thing to note is that this contention is vague. Al-Mutanabi did not write a book of over seventy-thousands words, like the Koran. His collection of poems contains poems that are unrelated to each other and not placed into chapters. Also, there have been imitations of Al-Mutanabbi's work by the Jewish poets Moses ibn Ezra and Solomon ibn Gabriol. Interestingly, the Andalusian poet Ibn Hani' al-Andalusi was known as the Al-Mutanabbi of the West. One significant point is that medieval Arabic poetry did not create new literary genres. This was due to the fact that it depended on previous poetic work. The academic Denis E. McAuley writes that medieval poetry largely hinged "more on literary precedent than on direct experience."76 In classical Arabic poetry, it was not unusual for a poet to attempt to match a predecessor's poem by writing a new one in the same poetic metre, rhyme and theme. This was considered normal practice.77 It is not surprising that

Professor of Religion Emil Homerin explored the literary expression of Ibn al-Farid, and described his work as "very original improvisations on al-Mutanabbi". To highlight further the fact that Al-Mutanabbi can be emulated, he disclosed that he borrowed work from another poet, Abu Nuwas.79 Many medieval Arab literary critics such as Al-Sahib ibn 'Abbad and Abu Ali Muhammad ibn al-Hasan al-Hatimi wrote criticisms of Al-Mutanabbi. Ibn 'Abbad wrote al-kashf 'an masawi' shi'r al-Mutanabbi and Al-Hatimi wrote a biographical account of his encounter with Al-Mutanabbi in his al-Risala al-Mudiha fi dhikr sariqat Abi al-Tayyib al-Mutanabbi.80 The conclusions of these literary criticisms imply that although his work is the product of genius, they can be emulated. Al-Hatimi presents a stronger polemic against Al-Mutanabbi and argues the case that his poetry does not have a unique style and contains errors. Professor Seeger A. Bonebakker, who studied Al-Hatimi's literary criticism of Al-Mutanabbi, concludes that his "judgement is often well-founded and one almost ends up feeling that Mutanabbi was, after all, a mediocre poet who was not only lacking in originality, but also had insufficient competence in grammar, lexicography, and rhetoric, and sometimes gave evidence of incredibly bad taste."

"If Shakespeare is an unparalleled literary genius, then the Koran's inimitability is a human endeavour"

Willam Shakespeare is arguably the greatest English playwright that ever lived. A common objection to the argument in this essay is that Shakespeare seems to be unmatched in the history of the English language, therefore he is inimitable. Considering his unparalleled literary and linguistic skills, the Koran's inimitability can be explained in reference to a literary genius. There are a few reasons why this objection is misplaced.

Firstly, the inimitability of Al-Kawthar is very different from Shakespeare's masterpieces. Al-Kawthar's frequency and nature of literary and linguistic features are incomparable to any three lines that Shakespeare has written. Considering how Al-Kawthar was revealed, the background context, the intertextuality, its structure, its optimal interrelation between style and meaning, this point is not controversial.

Secondly, Shakespeare did not display sustained matchless eloquence, or inimitable expressions that were expressed without any amendments or revisions. Mark Forsyth argues that Shakespeare's abilities developed over time:

"Shakespeare was not a genius. He was, without the distant shadow of a doubt the most wonderful writer who ever breathed. But not a genius. No angels handed him his lines, no fairies proofread for him. Instead, he learnt techniques, he learnt tricks, and he learnt them well…. Shakespeare got better and better and better, which was easy because he started badly, like most people starting a new job."

In fact, Shakespeare's initial works were, according to Forsyth, "… not very good."

Thirdly, Shakespeare's literary forms are not unique. His sonnets are written predominantly in a frequently used metre called the iambic pentameter, a rhyme scheme in which each sonnet line consists of ten syllables. The syllables are divided into five pairs called iambs or iambic feet.84

Finally, since the blueprint of Shakespeare's work is available, it is not surprising that the English dramatist Christopher Marlowe has a similar style, and that Shakespeare has been compared to Francis Beaumont, John Fletcher and other playwrights of his time.

Conclusion

This essay showcased the miraculous inimitability of the Koranic discourse by analysing its shortest chapter, Al-Kawthar. The literary and linguistic analysis provides compelling evidence that it was not humanly possible to produce the three lines of Arabic. Given the fact that the Prophet was not known to have cultivated any rhetorical gifts and he was not recognised as a poetic master, how can Al-Kawthar be reasonably explained?

Alas! How many a youth have I seen going astray by becoming too indulgent in sexual acts! It pains my heart to see our young men and women becoming beguiled by carnal desires. As a professor, I encounter many such people each day, and I find it imperative upon myself to address these issues, because in every mosque I visit, I notice the decreasing number of youths frequenting the prayer halls.

This is partly due to the inherent tendency of many youths to explore more ways to please themselves sexually, until they forget all about Allah and give up their religion, because excessive sexual acts deaden the heart and blackens the soul.

By writing these lines, all I seek is to save as many youths as I can from potential peril and it is incumbent on all of us to try to save others from eternal damnation. This is what the Prophet Muhammad did all his life, by giving up all his life's joy and comfort and sacrificing every loved one to save the loved ones of others. For this act of charity, our prophet was belittled, beaten and stoned by the pagans who became enraged when he told them to give up lustful practices and become pious. Yet, despite all the beating and scorns, Prophet Muhammad continued to preach about abstinence and chastity and purity of Islam and he never gave up trying to save the soul of the youths of his nation.

As a professor, I interact with young people daily, and unlike the prophet who was cursed and hated by the pagans, I am fortunate to have people respect me, and therefore I have more incentive to try to save our youths from ruining their lives. Everything I mention here, I say only from my own experience. As a fifty-year-old man, I have been exposed to various cultures and nations and have travelled to more than a dozen countries, and it is my nature to try to help and save people everywhere I go, and it is for this reason that I will spare no effort to be blunt in my concerns and try to rectify what I feel is in error.

In the many years that I interacted with different communities, I discovered that sexual acts and obsessing over carnal desires are the root of all evil in the world.

Under no circumstance is it healthy for one person to worship another human, because human beings are born free, and enslaving oneself to the body part of another person not only makes one psychologically broken, but also causes numerous health problems. According to some researchers, breast and other cancers cancer occurs in women and men and is increasing at an alarming rate. The causes for breast cancer in men are now thought to be sexual activity. Older married men who had sex as few as once every six-month reported to have been diagnosed by breast or other forms of deadly cancer. This is believed to have been due to a spike in hormone level following sexual encounters, proving once more that worshiping or idolising or obsessing over human flesh is detrimental to our existence. See https://vonofenheimhans.wixsite.com/health for more information.

For the people of the past, and men who had been our pious predecessors, sexual activities after marriage did not cause much harm because they lived in an ancient world where there were no modern amenities like electricity or fast cars, but for us, indulging in lust and carnal desires is doubly sinful.

We live in a utopian world, where Allah had given us everything we could ask for. Right now, we do not have to dig wells to find fresh water, and neither do we have to swelter in the heat without coolers and air conditions, and in this heavenly existence, where at the touch of a button, thousands of items of food and groceries and even furniture, are delivered to our doorstep, we must turn to Allah and devote every moment of our remaining time to the service of Faith and Humanity, before the life we live becomes a living hell, due to some natural or unnatural calamity. Indeed, it takes only one moment for everything in our life to change, and it takes only one disaster to ruin every happiness in our lives. And as we are generally inclined, when we are happy and have all the luxuries and amenities which our Lord have granted us, we become so indulgent that even the most obligatory prayers and liturgies are forsaken, and the moment some calamity befalls us, we rush to the altar and violently beseech God to help us.

But then, we notice that we are not helped. Why? Because for the past vibrant years of our life, we wasted them in sexual indulgence, and selfish lustful desires, and never cared about remembering Allah or obeying His commandments, and therefore, the blanket of joy was removed and we say Allah is to be blamed for taking away our enjoyment. But it is never God's fault when we lose something precious but rather, it is our own doing that causes calamity to come.

O youngsters! Take my advice, and avoid all forms of sexual pleasures, because it will not benefit you in this world or the next. My words may seem irrelevant or even redundant, but I speak from personal experience. From the age of twenty, I have travelled to over 170 countries and I met different people and found my life's purpose, which was to save them all by preaching goodness and counselling them.

I find human kind to be beautiful and gracious, and it is for this reason that I love all humans. I love people in general and it is this love that causes me to want to save them, the ay our prophet Muhammad loved his people and wanted to save them from annihilation. The pagans of Arabia hated Muhammad for preaching charity and chastity, yet he never desisted from telling them what was right. Some people belittle and cursed him, but that did not stop the desert youth from preaching about the Oneness of God and the eternity of the Hereafter. Numerous scientific papers recently suggested that the harms of sexual activities surpass previously known effects, and researchers confirmed that those people who constantly think of sexual contents begin to lose their compassion. Gradually, those addicted to sex will find their level of empathy lessening so much that they will feel less inclined to be merciful and kind to younger people, siblings or children. Excessive sexual acts also cause people to become aggressive, and in a study conducted with over five thousand convicted criminals, it was found that the men who admitted to be more promiscuous and having multiple sexual partners were guilty of serious crimes and were often repeat offenders.

Becoming obsessed with another human's body causes the level of love to lessen in the heart until the person no longer feels any compassion towards others. So, for staying alive and healthy, O youngsters, abstain from sexual acts as much as possible, and when intimacy becomes necessary, seek forgiveness from Allah and remain in fear, praying that Allah grant children who are pious.

Recently, psychologists have found out that marriages in which couples engage in occasional and rare sexual encounters lasts much longer than marriages where couples are always intimate. This was believed to be due to the mutual respect of one another that caused the marriage to last, and it is also how a believing youth should conduct his or her life.

Many statisticians discovered that when any nation becomes too sexually active and sexual revolutions begin to take place, that nation immediately gets destroyed. Even from the near history, where the world witnessed great depression of the North American societies and Europe faced the worst bloodshed of the century, with millions of casualties, researchers found out that these societies had suddenly become very promiscuous prior to facing these calamities, which suggests that when people become engrossed in pleasing only their bodies using the flesh of other huma beings, and worshiping the private body parts of humans, then they lose the will to live a pious and productive life.

Wherever in the world a ruling party of a nation began to make rules of free mixing men and women and encouraging them be intimate with each other, that race or nation became destroyed, like the horrific incidents our world had witnesses in World War One and Two, with Europe suffering nearly 200 million casualties. It was apparent that they had faced sudden prosperity prior to the wars, and women and men found more reasons to be sexually active, causing utter humiliation and suffering for decades.

None of these horrors ever took place as long as men and women were pious and god fearing and chaste. Whenever godless or communist parties ruled a country and banned all religious obligations, and forbade priests of Imams from teaching their young subjects to be chaste and pious, the nation was destroyed because when people ban religion and religious laws, they have no reason to stay chaste. They have no reason not to fulfil their sexual desire with anyone and everyone. Sinning and sex becomes the norm and those people who start sinning try to make the sinning acts into the greatest virtue in the eyes of people and hence, all forms of sexual deviation like homosexuality, incest and other horrible acts becomes the greatest good deed that a human being could do.

Without religion, chastity disappears from the hearts of men, and every sexual deviation seems like the greatest act. If youths of our world do not actively try to be abstinent, they will have no choice but to regress into a dark state of irreligion, where without the laws of religion, people will start sexually abusing children and make it legal.

The reason I exhort youths to remain chaste and avoid indulging in sexual acts, is because from my own experience, I have seen that every time a country becomes sexually deviated within 10 or 20 years, the entire country becomes embroiled in a most deadly war and millions of people suffer and starve and die. It has happened in every single place in history and every single nation in history, starting from 1970 when a dictator came to power in Iraq, and the first thing he did was allow women to unveil themselves and start working alongside men, and this caused a surge in sexual activities which both men and women in the nation was engrossed in and within ten years, Iraq faced an imaginable suffering, with unending pain and torture. From 1990, they faced embargo and the most brutal sanctions imaginable, where families often had to starve for weeks, and the parents would donate their kidneys in the black market to secure one piece of bread for seven children. Formerly wealthy families in Iraq faced such severe starvation that out of ten children, half would die from hunger, and some would volunteer to sell organs to purchase food to eat, and one member of the family would be able to eat each day.

But since sexual activity was prevalent, the torment of the country did not stop and within another ten years, their country was invaded by foreign forces, and sectarian violence and civil war broke out, causing even more suffering.

Before the Iranian revolution in 1979, all Persians and Iranians who lived under the Pahlavi dynasty were habituated to frequenting night clubs and strip bars, where sexual activity was rampant, and soon after, with bars or nightclubs everywhere, the woman were wearing swimsuits and free mixing and were sexually very open with each other. Then, immediately afterwards, the revolutionary war between Iraq and Iran was taking place, and due to the sin of the past twenty years, millions of people from both sides of the border perished.

This trend happens in every single country in the world that is promiscuous, and when I see youths of our cities and nations becoming obsessed with sexual acts, and are trying to use religious edicts to legalise every act that would satisfy the carnal desires, then I fear that their lives may become ruined with horrifying calamities. Whenever a country becomes sinful and whenever the people of a nation start being sexually active or when the country goes all out into luxury and when a country forgets religion or forgets chastity, immediately that country suffers unimaginable and unspeakable terror whether through natural or unnatural disasters. It pains and shames me occasionally to see the shamelessness of some who are deluding themselves by saying they are having sexual relation for the sake of religion or to practice Islam but we must not delude ourself by saying when someone enjoys worshiping the private parts of another person and does not think about Allah and does not say Allah’s praises, they do it because it's the command of God. Nay, rather, to unite with one’s spouse only for the sake of procreation is permissible, because anything else would be considered blasphemous by all standards of humanity, religiosity and chastity.

I always tell youths that sexual acts are permitted only for having children and even then, one should be feeling extremely tortured by it because it is taking your time away from God and your heart away from Allah. These acts can be done only because by doing it can one increase the number of Allah's Messenger’s ummah but it is imperative not to enjoy conjugal encounters but rather feeling so pained that your night is going away being involved physically and mentally in an ecstatic relation with a human, while you're not being able to read the Quran and cry all night for all the Moslem women that are being humiliated in many parts of the world.

If Moslem youths become even more adamant and even more blinded and even more arrogant with lust and sinning then I fear we will end up completely becoming obliterated and annihilated like all the nations before us. We must not let that happen! We must not let our arrogance and our cruelty and our anger and our personal vengeance come in the way of us saving our future nation and countries. Youths must do everything in their power to stop people from sinning so they could save humanity. When I contemplate the sexual absurdities and obsession which has overtaken the youth of our century, I find sadness overcoming me, for I know that indulging in excess sexual acts is doubly harmful, not only for the spiritual state of faith and integrity, but also the stability of health and cognitive abilities. May Allah make our love for Allah a million times stronger than the love we have for our husbands and wives. May Allah guide us and make us not the reason for misguidance.

Worshiping the body arts of another human being, someone who may or may not be loyal to you tomorrow, and someone who may move on to the next lover moments after your demise, is a senseless endeavour, and not only does this habit destroy the mental health of a person to the point that they will be inclined to follow the falsities and misrepresentations about God and religion, but this obsession with sexual relations often diminishes the human mind. In 1992, the researchers asked the men who did not have prostate cancer to report their typical number of sexual encounters per month during their twenties, forties and the past year. The scientists found that men and women who reported more sex (more than once per month) during their adulthood had two thirds the lifetime risk of prostate cancer of men who reported fewer sexual encounters each year. This study proved that cancer was directly related to excessive sexual activities, suggesting that men and women who wish to be cancer free should also practice abstinence.

Why is sexual activity so dangerous? Because it takes one's heart away from the remembrance of Allah. Our pious predecessors like Imam Ahmad ben Hamble, and Imam Shafi all abstained from sexual actions and even marriages until they were very old, and even then, they regretted ever being intimate with other humans because it distracted them from the prayers and fasting they had been accustomed to. With today's technology and internet, the heart of our youngsters has become rotten with objectifying other sexes and reeks with human obsession, selfishness, greed and anger which have made them extremely insecure with a feeling of entitlement which makes them lose all empathy towards others, and makes them heartless to all but themselves.

My words may not sound very pleasant to the ears, but use your wisdom. Do not be angry at me, as I am counselling in this manner only because I love you, O youngsters! Think about this brief duration we have remaining in this world! I am nearing seventy, and every day, I hear about one more colleague who have passed away from this world, and I know I might be next, but youthhood is a curse in some ways, because it makes you believe that you will live forever, and therefore are free to do any sin or indulgent act you desire, but ponder well, O youths! Do you think doing acts to satisfy carnal desires will give you happiness forever? Do you think it is worth it to give up an eternal life with God in exchange for a few minutes of ecstasy in this world, in the company of someone who may or not love you, and in many cases, may even find your very existence to be revolting? Is it worth it to give up God for the pleasure of a sexual partner, who may love you today but will love another person tomorrow? Will it be worthwhile to spend all your days obsessing over certain body parts of a sexual partner, who will take another lover within days after you die, and he or she may even laugh and joke with the other lover and occupy the same house or bed which you prized?

SURA KAWTHAR:

It is important to remind the read that Al-Kawthar has only 10 lexical items with at least twenty-seven linguistic and literary devices. It has a semantically oriented rhythm and rhyme, whilst maintaining optimal meaning. The chapter was revealed as a response to specific circumstances, however it is universal in its advice and meaning. It also relates to concepts and key themes of a book that it is part of, and it uses four words that are not used in the book, which has over seventy-thousands words. This chapter uses 10 lexical items and the whole chapter uses 10 letters only once, and it semantically mirrors the chapter before it in an eloquent way without any superfluous use of language. Considering the Prophet revealed this verse publicly, without revision or edition, compounds the conclusion that it could not have been humanely possible to produce such literary expression. All of this is in the context of the Koran presenting a challenge to humanity to produce one chapter like it. Although the 7th century Arab linguists of the time were best place to respond to the Koranic challenge, they failed to do so, and resorted to boycott, abuse, war and torture.

How is this humanely possible?

Not being able to adequately answer this question should make one stand in the possibility that the Koran is the word of God:

“Nor could this Koran have been devised by anyone other than God. It is a confirmation of what was revealed before it and an explanation of the Scripture—let there be no doubt about it—it is from the Lord of the Worlds.”86

The remarkable features of Al-Kawthar should also encourage the reader to take the Koran’s message seriously. The Koran teaches that our purpose in life is to worship God.87 This involves affirming God’s oneness, adoring Him and directing and singling out all acts of worship to Him alone.88 The way to worship God is to follow Prophet Muhammad (God’s Glory and Mercy be upon him) and by doing so it will facilitate for us a life of contentment and eternal bliss in the hereafter. It is only through this that we can also hope to be part of the community that will gather at the river of paradise that was promised to him—Al-Kawthar.

The man we know as Muhammad, the prophet of Islam, preferred to be referred to as the son of Abdullah. Muhammad (God’s Glory and Mercy be upon him), the man believed to be Prophet of Islam, and “the desired of all nations,” was born in Mecca, A.D. 570 and died in Medina, A.D. 632.

Washington Irving thus describes the signs and wonders accompanying the birth of the Prophet: “His mother suffered none of the pangs of travail. At the moment of his coming into the world, a celestial light illumined the surrounding country, and the new born child, raising his eyes to heaven, exclaimed: ‘God is great! There is no God bur God, and I am his prophet!’ Heaven and earth, we are assured, were agitated at his advent. The Lake Sawa shrank back to its secret springs, leaving its borders dry, while the Tigris, bursting its bounds, overflowed the neighbouring lands. The palace of Khosru, the king of Persia shook to its foundations, and several of its towers were toppled to the earth. In the same eventful night, the sacred fire of Zoroaster, which, guarded by the Magi, had burned without interruption for upward of a thousand years, was suddenly extinguished, and all the idols in the world fell down.”

While the Prophet Muhammad (God’s Glory and Mercy be upon him) was still but a little babe, the Angel Gabriel with seventy wings came to him, and cutting open the child, withdrew the heart. This Gabriel cleansed of the black drop of original sin which is in every human heart because of the perfidy of Adam and then returned the organ to its proper place in the Prophet's body. (See E. H. Palmer's translation of the Qur'an.)

In his youth Muhammad (God’s Glory and Mercy be upon him) travelled with the Meccan caravans, on one occasion acted as armour-bearer for his uncle, and spent a considerable time among the Bedouins, from whom he learned many of the religious and philosophic traditions of ancient Arabia. While traveling with his uncle, Abu Talib, Muhammad (God’s Glory and Mercy be

upon him) contacted the Nestorian Christians, having encamped on a certain night near one of their monasteries. Here the young Prophet-to-be exchanged warm greeting with the members of the Christian faith, and ever since, greatly loved them as bosom friends.

With the passing years, Muhammad (God's Glory and Mercy be upon him) attained marked success in business and when about twenty-six years old, married one of his employers, a wealthy widow more than fifteen years his senior. The widow, Khadeejah by name, was apparently somewhat mercenary for, finding her young business manager most efficient, she resolved to retain him in that capacity for life! Khadeejah was a woman of exceptional mentality and to her integrity and devotion must be ascribed the early success of the Islamic cause. By his marriage Muhammad (God's Glory and Mercy be upon him) was elevated from a position of comparative poverty to one of great wealth and so exemplary was his conduct that he became known throughout Mecca as "the faithful and true."

Muhammad (God's Glory and Mercy be upon him) would have lived and died an honoured and respected Meccan had he not unhesitatingly sacrificed both his wealth and social position in the service of the God, whose voice he heard while meditating in the cavern on Mount Hira. Year after year Muhammad (God's Glory and Mercy be upon him) climbed the rocky and desolate slopes of Mount Hira (since called the Mountain of light) and here in his loneliness, cried out to God to reveal anew the pure religion of Adam, that spiritual doctrine lost to mankind through the dissensions of religious factions. Khadeejah, solicitous over her husband's ascetic practices which were impairing his physical health, sometimes accompanied him in his weary vigil, and with womanly intuition sensed the travail of his soul. At last, one night in his fortieth year as Muhammad (God's Glory and Mercy be upon him) lay upon the floor of the cavern, enveloped in his cloak, a great light burst upon him. Overcome with a sense of perfect peace and understanding in the blessedness of the celestial presence, he lost consciousness. When he came to him- self again, the Angel Gabriel stood before him, and from him, Muhammad (God's Glory and Mercy be upon him) gained the basic doctrines later embodied in the Koran. Then Gabriel spoke in a clear and wonderful voice, declaring Mohammed to be the Prophet of the living God.

In awe and trembling, Mohammed hastened to his wife Khadeejah, fearing the vision to have been inspired by the same evil spirits who served the pagan magicians so greatly despised by him. Khadeejah assured him that his own virtuous life would be his protection and that he need fear no evil. Thus reassured, the Muhammad (God's Glory and Mercy be upon him), now a prophet, awaited further visitations from Gabriel. When these did not come, however, such a despair filled his soul that he attempted self-destruction, only to be stopped in the very act of casting himself over a cliff by the sudden reappearance of Gabriel, who again assured Muhammad (God's Glory and Mercy be upon him) that the revelations needed by his people would be given to him as necessity arose.

The 17th chapter of the Koran speaks of a certain night where Muhammad (God's Glory and Mercy be upon him) was transported from the temple at Mecca to that of Jerusalem, but no details are given of the strange journey and Muhammad (God's Glory and Mercy be upon him) was made to describe his ascent though the seven heavens into the icy presence of the heavens and the veiled God. Moslems believe that Muhammad (God's Glory and Mercy be upon him) was awakened in the night by the Angel Gabriel, who, after removing the Prophet's heart, washed the cavity with Zaman water, and filled the heart itself with faith and science. A strange creature, called 'the lighing bolt,' was brought for the conveyance of the Prophet. The ride was described as white animal of the shape and size of a mule. According to some Islamic versions, Muhammad (God's Glory and Mercy be upon him) merely rode the animal to Jerusalem, where, dismounting upon Mount Moriah, he caught hold of the lower rung of a golden ladder lowered from heaven and, accompanied by Gabriel, ascended through the seven spheres separating the earth from the inner surface of the empyrean. At the gate of each sphere stood one of the Patriarchs, whom Muhammad (God's Glory and Mercy be upon him) saluted as be entered the various planes. At the gate of the first heaven stood Adam; at the gate of the second, John and Jesus and at the third Joseph at the fourth, Enock at the fifth, Aaron; at the sixth, Moses; and at the seventh, Abraham Upon reaching this Point, Muhammad (God's Glory and Mercy be upon him) is said to have requested Jesus no intercede for him before the throne of God.

On the occasions when the various chapters of the Koran were dictated, Muhammad (God's Glory and Mercy be upon him) is said to have fallen unconscious, and, regardless of the chill of the

surrounding air, to have been covered with beads of perspiration. Often these attacks came without warning: at other times he would sit wrapped in a blanket to prevent a chill from the copious perspiration, and while apparently unconscious would dictate the various passages which a small circle of trusted friends would either commit to memory or reduce to writing. On one occasion in later life, when Abu Bakr referred to the grey hairs in his beard, Muhammad (God's Glory and Mercy be upon him), lifting the end of his beard and looking at it, declared its whiteness to be due to the physical agony attendant upon his periods of inspiration.

If the writings attributed to Mohammed be considered as merely the hallucinations of an epileptic- and for that reason discounted- his Christian detractors should beware lest with the doctrines of the Prophet they also undermine the very teachings which they them- selves affirm, for many of the disciples, apostles, and saints of the early church are known to have been subject to nervous disorders. Mohammed's first convert was his own wife, Khadeejah, who was followed by other members of his immediate family, a circumstance which moved Sir William Muir to note: "It is strongly corroborative of Muhammad (God's Glory and Mercy be upon him)'s sincerity that the earliest converts to Islam were not only of upright character, but his own bosom friends and people of his household, who, intimately acquainted with his private life, could not fail otherwise to have detected those discrepancies which ever more or less exist between the professions of the hypocritical deceiver abroad and his actions at: home."

Indeed, so perfect was his behaviour towards his friends and family, that among the first to accept the faith of Islam was Abu Bakr, Muhammad (God's Glory and Mercy be upon him)'s closest and most faithful friend. Abu Bakr, a man of brilliant attainments, contributed materially to the success of the Prophet's enterprise, and in accord with the express wish of the Prophet, became the leader of the faithful after Muhammad (God's Glory and Mercy be upon him)'s death.

Quietly, but industriously, Muhammad (God's Glory and Mercy be upon him) promulgated his doctrines among a small circle of powerful friends. When the enthusiasm of his followers finally forced his hand and he publicly announced his mission, he was already the leader of a strong and well-organized faction. Fearing Muhammad (God's Glory and Mercy be upon him)'s growing prestige, the people of Mecca, waiving the time-honoured tradition that blood could not be spilt within the holy city, decided to exterminate Islam by assassinating Muhammad (God's Glory and Mercy be upon him). All the different groups combined in this undertaking so that the guilt for the crime might thereby be more evenly distributed. Discovering the danger in time, Muhammad (God's Glory and Mercy be upon him) left his friend Ali in his bed and fled with Abu Bakr from the city, and after adroitly eluding the Meccans, joined the main body of his followers that had preceded him to Yathrib (afterwards called Medina). Upon this incident, is based the Islamic chronological system.

A Prophet for all Ages:

Dating from the migration, the power of Muhammad (God's Glory and Mercy be upon him) steadily grew until in the eighth year, Muhammad (God's Glory and Mercy be upon him) entered Mecca after practically a bloodless victory and established it as the spiritual centre of his faith. Planting his standard to the north of Mecca, he rode into the city, and after circling seven times the sacred temple of Abraham, ordered the 360 idols and images within its precincts to be hewn down. He then entered the Ka'ba itself, cleansed it of its idolatrous associations, and rededicated the structure to Allah, the monotheistic God of Islam. Muhammad (God's Glory and Mercy be upon him) next granted amnesty to all his enemies for their attempts to destroy him. Under his protection Mecca increased in power and glory, becoming the focal point of a great annual pilgrimage, which even to this day winds across the desert in the months of pilgrimage and numbers over millions. In the tenth year after the Hegira, Muhammad (God's Glory and Mercy be upon him) led the valedictory pilgrimage and for the last time rode at the head of the faithful along the sacred way leading to Mecca and the Black Stone. As the premonition of death was strong upon him, he desired this pilgrimage to be the perfect model for all the thousands that would follow.

The prominent writer, Washington Irving writes, "Conscious that life was waning away within him, Muhammad (God's Glory and Mercy be upon him), during this last sojourn in the sacred city of his faith, sought to engrave his doctrines deeply in the minds and hearts of his followers. For this purpose, he preached frequently in the Ka'ba from the pulpit, or in the open air from the back of his camel. Listen to my words, would he say, 'for I know not whether, after this year, we shall ever meet here again. Oh, my hearers, I am but a man like yourselves; the angel of death may at any time appear, and I must obey his summons."

While thus preaching, the very heavens are said to have opened and the voice of God spoke, saying: "This day I have perfected your religion, and accomplished in you my grace." When these words were uttered, the multitude fell down in adoration and even Muhammad (God's Glory and Mercy be upon him) camel knelt. Having completed the valedictory pilgrimage, Muhammad (God's Glory and Mercy be upon him) returned to Medina.

In the seventh year after the Hegira, an attempt was made at Khaybar to poison the Moslem Prophet Muhammad (God's Glory and Mercy be upon him). As Muhammad (God's Glory and Mercy be upon him) took the first mouthful of the poisoned food, the evil design was revealed to him either by the taste of the meat or, as the faithful Moslems believe, by divine intercession. He had already swallowed a small portion of the food, however, and for the remainder of his life he suffered almost constantly from the effects of the poison. In A.H. 11, when his final illness came upon him, Muhammad (God's Glory and Mercy be upon him) insisted that the subtle effects of the poison were the indirect cause of his approaching end. It is related that during his last sickness he rose one night and visited a burial ground on the outskirts of Medina, evidently believing that he, too, would soon be numbered with the dead. At this time, he told an attendant that the choice had been offered him of continuing his physical life or going to his Lord, and that he had chosen to meet his Maker.

For many days and weeks, Muhammad (God's Glory and Mercy be upon him) suffered greatly with his head and side and also from fever, but on June 8th seemed convalescent. He joined his followers in prayer and, seating himself in the courtyard, delivered a lecture to the faithful in a clear and powerful voice. Apparently, he overtaxed his strength, for it was necessary to assist him into his house, which opened into the court of the mosque. Here, upon a tough pallet laid on the bare floor the prophet of Islam and spent his last two hours on earth. Feeling that death was upon him, Muhammad (God's Glory and Mercy be upon him) prayed: "O Lord, I beseech Thee, assist me in the agonies of death."

In The Hero as Prophet, Thomas Carlyle writes thus of the death of Muhammad (God's Glory and Mercy be upon him), "His last words were a prayer, broken ejaculations of a heart struggling-up in trembling hope towards its Maker."

Muhammad (God's Glory and Mercy be upon him) was buried under the floor of the apartment in which he died. The present condition of the grave is thus described: "Above the room is a green dome, surmounted by a large gilt crescent, springing from a series of globes. Within the building are the tombs of Muhammad, Abu Bakr, and Omar, with a space reserved for the grave of our Lord Jesus Christ, who Muslims say will again visit the earth, and die and be buried at al-Madinah. The grave of Fatimah, the Prophet's daughter, is supposed to be in a separate part of the building, although some say she was buried in Baqi."

Concerning the character of Muhammad (God's Glory and Mercy be upon him), there have been the grossest misconceptions both in written work and videos. No evidence exists to support the charges of extreme cruelty and licentiousness laid at his door. On the other hand, the more closely the life of Muhammad (God's Glory and Mercy be upon him) is scrutinized by dispassionate investigators, the more apparent become the finer qualities of his nature.

In the words of Carlyle: "Muhammad (God's Glory and Mercy be upon him) himself, after all that can be said about him, was not a sensual man. We so err widely if we consider this man as a common voluptuary, intent mainly on base enjoyments - nay, on enjoyments of any kind. His household was of the frugalest, his common diet barley bread and water. Sometimes for months there was not a fire once lighted on his hearth. A poor, hard-working, ill-provided man; careless of what vulgar man toiled for. They called him a Prophet, you say? Why, he stood there, face to face with them; there, not enshrined in any mystery, visibly clouting his own cloak, cobbling his own shoes, fighting, counselling, ordering in the midst of them, they must have seen what kind of a man he was, let him be called what you like! No emperor with his tiaras was obeyed as this man in a cloak of his own clouting."

Confused by the apparently hopeless task of reconciling the life of the Prophet with the absurd statements long accepted as authentic, Washington Irving weighs Muhammad (God's Glory and Mercy be upon him) in the scales of fairness and states: "His military triumphs awakened no pride nor vainglory, as they would have done had they been effected for selfish purposes. In the time of his greatest power, he maintained the same simplicity of manners and appearances as in the days of his adversity. It is this perfect abnegation of self, connected with this apparent heartfelt piety,

running throughout the various phases of his fortune, which perplex one in forming a just estimate of Muhammad (God's Glory and Mercy be upon him)'s character. When he hung over the death-bed of his infant son Ibrahim, resignation to the will of God was exhibited in his conduct under this keenest of afflictions; and the hope of soon rejoining his child in Paradise was his consolation."

His companions, questioned after the death of Muhammad (God's Glory and Mercy be upon him) concerning his habits, replied that he mended his own clothes, cobbled his own shoes, and helped in the household duties. Moslem writers highlight that how far removed from Western concepts of Muhammad (God's Glory and Mercy be upon him)'s sanguinary character was Aysha's simple admission that he loved most of all to sew! He also accepted the invitations of slaves and sat at meals with servants, declaring himself to be a servant.

Of all vices, Muhammad (God's Glory and Mercy be upon him) hated lying the most. Before his death, he freed all his slaves. He never permitted his family to use for personal ends any of the alms or tithe money given by his people. He was fond of sweetmeats and used rain water for drinking purposes. His time he divided into three parts, namely: the first he gave to God, the second to his family, and the third to himself. The latter portion, however, he later sacrificed to the service of his people. He dressed chiefly in white but also wore red, yellow, and green. Mohammed entered Mecca wearing a black turban and bearing a black standard. He wore only the plainest of garments, declaring that rich and conspicuous raiment did not become the pious, and did not remove his shoes at prayer. He was particularly concerned with the cleanliness of his teeth and at the time of his death, when too weak to speak, indicated his desire for a toothpick. When fearful of forgetting something, the Prophet tied a thread to his ring. He once had a very fine gold ring but. noting that his followers had taken to wearing similar rings in emulation of him, he removed his own and threw it away lest his followers form an evil habit. (See The Life of Mohammad)

The popular conception that Muhammad (God's Glory and Mercy be upon him) taught that woman had no soul and could attain heaven only through marriage is not substantiated by the words and attitude of Muhammad (God's Glory and Mercy be upon him) during his lifetime. In a paper entitled, The Influence of Islam on Social Conditions, read at the World's Parliament of Religions held in Chicago, in 1893, Alexander Russell Webb states the charge and answers it thus: "It has been said that Muhammad (God's Glory and Mercy be upon him) and the Koran denied a soul to woman and ranked her with the animals. The Koran places her on a perfect and complete equality with man, and the Prophet's teachings often place her in a position superior to the male in some respects."

The American writer and publisher, Alexander Russell Webb justifies his stand by quoting from the thirty-fifth verse of the thirty-third sura of the Koran. "Verily the Moslems of either sex, and the true believers of either sex, and the devout men, and the devout women, and the men of veracity, and the women of veracity, and the patient men, and the patient women, and the humble men, and the humble women, and the alms-givers of either sex, and the men who fast, and the women who fast, and the chaste men, and the chaste women, and those of either sex who remember Allah frequently: for them hath Allah prepared forgiveness and a great reward."

Here the attainment of heaven is clearly set forth as a problem whose only solution is that of individual merit. On the day of his death Muhammad (God's Glory and Mercy be upon him) told Fatima, his beloved daughter, and Safiya, his aunt: "Work ye out that which shall gain acceptance for you with the Lord."

"The Mussulmans," writes Sir William Jones, "are already a sort of heterodox Christians: they are Christians, if Locke reasons justly, because they firmly believe the immaculate conception, divine character, and miracles of the MESSIAH; but they are heterodox, in denying vehemently his character of Son, and his equality, as God, with the Father, of whose unity and attributes they entertain and express the most awful ideas, while they consider our doctrine as perfect blasphemy, and insist that our copies of the Scriptures have been corrupted both by Jews and Christians."

The following lines are declared by the followers of the Prophet to have been deleted from the Christian Gospels: "And when Jesus, the Son of Mary, said, O children of Israel, verily I am the apostle of God sent unto you, confirming the law which was delivered before me, and bringing good tidings of an apostle who shall come after me, and whose name shall be AHMED." In the present text containing the prophecy of Jesus concerning a comforter to come after Him, it is further claimed that the word comforter should be translated 'illustrious' and that it had a direct reference to Muhammad (God's Glory and Mercy be upon him); also that the tongues of flame that descended upon the apostles on the day of Pentecost in no way could be interpreted as signifying

the promised comforter. When asked, however, for definite proof that the original Gospels contained these so-called expurgated references to Muhammad (God's Glory and Mercy be upon him), the Moslems make a counter-demand for production of the original documents upon which Christianity is founded. Until such writings are discovered, the point under dispute must remain a source of controversy.

During his lifetime, Muhammad (God's Glory and Mercy be upon him) revered the Ka'ba, a cube-shaped building in the midst of the great court of the mosque at Mecca, is the most holy spot in the Islamic world. Toward it the followers of Muhammad (God's Glory and Mercy be upon him) must face five times a day at the appointed hours of prayer. Like the devotees of nearly all other faiths, the Moslems originally faced the East while in prayer, but by a later decree he was ordered to turn his face toward Mecca. Before it became a Islamic mosque, the Ka'ba was a pagan temple. At the time the Prophet captured Mecca, the Ka'ba and surrounding court contained 360 idols, which were destroyed by Muhammad (God's Glory and Mercy be upon him) before he actually gained access to the shrine itself. The 'Ancient House,' as the Ka'ba is called, is an irregular cube with the length of each side wall varying slightly. In the southeast corner of the wall, at a convenient distance above the ground is embedded the sacred and mysterious black stone or aerolite of Abraham. When first given to that patriarch by the Angel Gabriel, this stone was of such strong whiteness as to be visible from every part of the earth, but late, it became black because of the sins of man. This black stone, oval in shape and about seven inches in diameter, was broken in the seventh century and is now held together by a silver mounting.

According to traditions, 2,000 years before the creation of the world the Ka'ba was first constructed in heaven, where a model of it still remains. Adam erected the Ka'ba on earth exactly below the spot in heaven occupied by the original, and selected the stones from the five sacred mountains: Sinai, al-Jadi, Hiri, Olivet. and Lebanon. Ten thousand angels were appointed to guard the structure. At the time of the Flood, the sacred house was destroyed, but afterward was rebuilt by Abraham and his son.

Like the temple at Jerusalem, the Ka'ba has undergone many vicissitudes, and the present structure does not antedate the seventeenth century of the Christian Era. When Mecca was sacked in A.D. 930, the famous black stone was captured by the Carpathians, in whose possession it remained over twenty years and it is a moot question whether the stone finally returned by them in exchange for a princely ransom was actually the original block or a substitute The side of the Ka'ba are the supposed graves of Hagar and Ishmael, and near the door is the stone upon which Abraham stood while rebuilding the Ka'ba. Various coverings have always been thrown over the cube-shaped structure, the present drape, which is replaced annually, is a black brocade embroidered in a gold. Small pieces of the old drape are cherished by pilgrims as holy relics. The interior is lined with varicoloured marble, silver, and gold.

Opening into the courtyard are nineteen gates, the sacred and significant number of the Metonic Cycle and also the number of stones in the inner ring of Stonehenge. Seven great minarets tower above the Ka'ba, and one of the sacred ceremonials in connection with the building includes seven circumambulations about the central Ka'ba in an apparent effort to portray the motion of the celestial bodies.

To ignore the heritage of culture received from Islam would be an unpardonable oversight, for when the crescent triumphed over the cross in Southern Europe it was the harbinger of a civilization which had no equal in its day.

Stanley Lane-Poole writes: "For nearly eight centuries under her Mohammedan rulers, Spain set to all Europe a shining example of a civilized and enlightened state. Art, literature and science prospered as they then prospered nowhere else in Europe. Students flocked from France and Germany and England to drink from the fountains of learning which flowed only in the cities of the Moors. The surgeons and doctors of Andalusia were in the van of science: women were encouraged to devote themselves to serious study, and a lady doctor was not unknown among the people of Cordova. Mathematics, astronomy and botany, history, philosophy and jurisprudence, were to be mastered in Spain and in Spain alone."

The Library of Original Sources thus sums up the effects of Islam: "The results of Mohammedism have been greatly underestimated. In the century after Muhammad (God's Glory and Mercy be upon him)'s death, it wrested Asia Minor, Africa, and Spain from Christianity, more than half of the civilized world, and established a civilization, the highest in the world during the Dark Ages. It brought the Arabian race to their highest development, raised the position of women in the East,

though it retained polygamy, was intensively monotheistic, and until the Turks gained control for the most part encouraged progress."

In the same work, among the great Islamic scientists and philosophers who have made substantial contributions to human knowledge are listed Gerber, or Djafer, who in the ninth century laid the foundations for modern chemistry: Ben Musa, who in the tenth century introduced the theory of algebra; Alhaze, who in the eleventh century made a profound study of optics and discovered the magnifying power of convex lenses; and in the eleventh century also, both Avicenna, or Ibn Sina, whose medical encyclopaedia was the standard of his age, and the great Qubbalist Avicebron, or Ibn Gebirol.

"Looking back upon the science of the Mohammedans," resumes the authority just quoted, "it will be seen that they laid the first foundations of chemistry, and made important advances in mathematics and optics. Their discoveries never had the influence they should have had upon the course of European civilization, but this was because Europe itself was not enlightened enough to grasp and make use of them. Gerber's observation that oxidized iron weighs heavier than before oxidation had to be made over again. So had some of their work in optics, and many of their geographical discoveries. They had rounded Africa long before Vasco da Gama. The composition of gunpowder came into Northern Europe from them. We must never forget that the dark ages in Christian Europe were the bright ones of the Mohammedan world. In the field of philosophy, the Arabs started by adopting the Neo-Platonism they found in Europe, and gradually working back to Aristotle."

The following excerpt have been taken from the Indian professor, RamaKrisna Rao, who wrote admirably in his book about Mihammad, the sone of Abdulla.

In the desert of Arabia was Muhammad born, according to Muslim historians, on April 20, 571. The name means "highly praised". He is to me the greatest mind among all the sons of Arabia. He means so much more than all the poets and kings that preceded and succeeded him in that impenetrable desert of red sand.

When he appeared, Arabia was a desert- a nothing

Out of nothing of the desert a new world was fashioned by the mighty spirit of Muhammad- a new life, a new culture, a new civilisation, a new state which extended from Morocco to Indies and influenced the thought and Life of three continents- Asia, Africa and Europe.

It cannot be gainsaid that it has a tendency to envelope the whole universe seen as well as unseen. It somehow permeates, sometime or other, our heart, our souls, our minds, their conscious parts, unconscious or whatever part they contain or are supposed to contain. The problem assumes overwhelming importance when there is a deep conviction that our past, present and future all hang by the soft, delicate, tender silked cord. If we further happen to be highly sensitive, the centre of gravity is very likely to be always in a state of extreme tension. Looked at from this point of view, the less said about others' religion the better.

But there is another aspect of this problem. Man lives in society. Our lives are bound with the lives of so many, willingly or unwillingly, directly or indirectly. We eat the food grown in the same soil. drink the water from the same spring, breathe the air of the same atmosphere. Even while staunchly holding our own views, it would be helpful, if for no other purpose, at least to promote proper adjustment to our surroundings, if we also know to some extent, how the mind of our neighbour moves and what are the main springs of his actions. From this angle of vision, it is highly desirable that one should try to know all religions of the world, in the proper sprit, to promote mutual understanding and better appreciation of our neighbourhood, immediate and remote.

Our thoughts are not scattered as they appear to be on the surface. They have got themselves crystallised around a few nuclei in the form of great world religions and living faiths that guide and motivate the lives of millions that inhabit this earth of ours. It is our duty, in one sense, if we have the ideal of ever becoming citizens of the world before us, to make a little attempt to know the great religions and systems of philosophy that have ruled mankind.

In spite of these preliminary remarks the ground in the field of religion, where there is often a conflict between intellect and emotion, is so slippery that one is constantly reminded of fools that rush in where angels fear to tread. It is also so complex from another point of view. The subject of

my writing is about the tenets of a religion, which. is historic, and its Prophet, who is also a historic personality. Even a hostile critic like Sir William Muir speaking about the Holy Quran says that "There is probably in the world no other book which has remained twelve centuries with so pure a text". I may also add, Prophet Muhammad is also a historic personality, every event of whose life has been most carefully recorded and even the minutest details preserved intact for the posterity. His life and works are not wrapped in mystery. One need not hunt for the accurate information and embark on arduous expeditions to sift the chaff and husk from the grain of truth.

The theory of Islam and Sword for instance is not heard now frequently in any quarter worth the name. Principle of Islam that there is no compulsion in religion is well known. Gibbon, a historian of world-wide fame, says, "A pernicious tenet has been imputed to the Muslims, the duty of extirpating all the religions by the sword." This charge of ignorance and bigotry, says the eminent historian, is refuted by Quran, by the history of Musalman conquerors and by their public and legal toleration of Christian worship. The greatest success of Muhammad's life was affected by sheer moral force without the stroke of a sword

To the Arabs the Prophet of Islam taught self-control and discipline to the extent of praying even on the battle-field.

When, after repeated efforts at conciliation had utterly failed, circumstances arose that dragged him into the battle-field purely in self-defence, the Prophet of Islam changed the whole strategy of the battlefield. The total number of casualties in all the wars that took place during his lifetime, when the whole Arabian Peninsula came under his banner, does not exceed a few hundred in all. He taught the Arab barbarians to pray, to pray not individually but in congregations, to God Almighty even amidst the dust and storm of warfare. Whenever the time for prayer came and it comes five times every day the congregational prayer had not to be abandoned or even postponed. A party had to be engaged in bowing their heads before God while another was engaged with the enemy. After finishing the prayers, the tv,'0 parties had to exchange their positions.

In an age of barbarism, the battlefield itself was humanised and strict instructions were issued not to embezzle, not to cheat, not to break trust, not to mutilate, not to kill a minor child or a woman or an old man; not to hew down date palm nor burn it, not to cut down a fruit tree, not to molest monks and persons engaged in worship. His own treatment of his bitterest enemies was the noblest example for his followers. At the conquest of Mecca, he stood at the zenith of his power. The city which had refused to listen to his mission, which had tortured him and his followers, which had driven him and his people into exile and which had unrelentingly persecuted and boycotted him even when he had taken refuge in a place more than 200 miles away, that city now lay at his feet. By the laws of war he could have justly avenged all the cruelties inflicted on him and his people. But what treatment did he mete out to them? Muhammad's heart overflowed with the milk of love and kindness as he declared, 'This day, there is no reproof against you and you are all free".

This was one of the chief objects why he permitted war in self-defence- to unite human beings. And when this object was achieved, even his worst enemies were pardoned.

Even those who had killed his beloved uncle, Hamza, mutilated his dead body, had ripped it open and chewed a piece of his lever.

The principle of universal brotherhood and the doctrine of the equality of mankind which he proclaimed represent very great contribution of Muhammad to the social uplift of humanity. All great religions have also preached the same doctrine, but the Prophet of Islam had put this theory into actual practice and its value will be fully recognised, perhaps, sometime hence, when intentional consciousness being awakened, racial prejudices would disappear and stronger concept of the brotherhood of humanity comes into existence.

Sarojini Naidu, speaking about this aspect of Islam, says, "It was the first religion that preached and practised democracy; for, in the mosque, when the minaret is sounded and the worshippers are gathered together the democracy of Islam is embodied five times a day when the peasant and ruler kneel side by side and proclaim, "God alone is great". The great poetess of India continues, "l have been struck over again by this indivisible unity of Islam that makes a man instinctively a brother.

When you meet an Egyptian, an Algerian, an Indian and a Turk in London what matters is that Egypt is the motherland of one and India is the motherland of another".

Mahatma Gandhi, in his inimitable style, says,

"Someone has said that Europeans in South Africa dread the advent of Islam, that civilized Spain: Islam, that took the torch of light to Morocco and preached to the world the Gospel of Brotherhood. The Europeans of South Africa dread the advent of Islam, as they may claim equality with the white races. They well dread it If brotherhood is a sin, if it is equality of the coloured races that they dread, then their dread is well founded".

Every year, during the pilgrimage season, the world witnesses the wonderful spectacle of this international Exhibition of Islam in levelling all distinctions of race, colour and rank. Not only the Europeans, the Africans, the Persians, the Indians, the Chinese all meet together in Mecca as members of one divine family, but they are all clad in one dress, every person in two simple pieces of white seamless cloth, one piece round the loin the other piece over the shoulders, bare-headed, without pomp or ceremony, repeating "Here am I, O God; at Thy command; Thou art One and the Only; Here am l."

Thus, there remains nothing to differentiate the high from the low and every pilgrim carries home the impression of the international significance of Islam.

In the words of Prof. Hurgronje, "The league of Nations founded by the Prophet of Islam put the principle of international unity and human brotherhood on such universal foundations as to show candle to other nations".

He continues; The fact is that no nation of the world can show a parallel to what Islam has done towards the realisation of the idea of League of Nations ".

The Prophet of Islam brought the reign of democracy in its best form. Caliph Omar, Caliph Ali, the son-in-law of tie Prophet, Caliph Mansur, Abbas, the son of the Caliph Mamun, and many other Caliphs and Kings had to appear before the judge as ordinary men in Islamic courts. Even today we all know how the black Negroes are treated by the civilized white races. Consider the state of Bilal, a Negro slave in the days of the Prophet of Islam nearly 14 centuries ago. The office of calling Muslims to prayer was considered to be a position of honour in the early days of Islam and it was offered to this Negro slave. After the conquest of Mecca, the Prophet ordered him to call for prayer and the Negro slave, with his black colour and his thick lips, stood over the roof of the holy KAABA, the most historic and the holiest place in the Islamic world, when some proud Arabs painfully cried aloud, "Oh, this black Negro slave, woe to him. He stands on the roof of holy Kaaba to call for prayer"

As if to answer this outburst smacking-of pride and prejudice, both of which the Prophet of Islam and aimed at eliminating, he delivered a sermon in which he said. "Allah is to be praised and thanked for ridding us of the vices and pride of the days of ignorance. O people! note that all men are divided .

He mended his own shoes and wore coarse woollen garments, milked the goats, swept the hearth, kindled the fire and attended to other menial offices of the family. The entire town Of Madina, where he lived, grew wealthy in the later days of his life. Everywhere there was gold and silver in plenty and yet in those days. Of prosperity many weeks would elapse without a fire being kindled in the hearth of the ruler of Arabia, his food being dates and water. His family would go hungry many nights successively because they could not get anything to eat in the evening. He slept on no soft bed but on a palm mat after a long busy day, to spend most of his night in prayer, often bursting with tears before his Creator to grant him strength to discharge his duties. As the reports go, his voice would get choked due to weeping and it would appear as if a cooking pot was on fire and boiling had commenced. On the day of his death his only assets were a few coins, a part of which went to satisfy a debt and the rest was given to a needy person who came to his house for charity. The clothes in which he breathed his last had many patches. The house from where light had spread to the world was in darkness because there was no oil in the lamp.

Circumstances changed, but the Prophet of God did not. In victory or in defeat, in power or in adversity. in affluence or in indigence, he was the same man, disclosed the same character. Like all the ways and laws Of God, Prophets of God are unchangeable.

An honest man, as the saying goes, is the noblest work of God. Muhammad was more than honest. He was human to the marrow of his bones. Human sympathy, human love was the music of his soul. To serve man, to elevate man, to purify man, to educate man, in a word, to humanise man; this was the object of his mission, the be-all and end-all of his life. In thought, in word, in action he had the good of humanity as his sole inspiration, his sole guiding principle.

He was most unostentatious and selfless to the core. What were the titles he assumed? Only two, Servant of

God, and His Messenger; Servant first and then a

Messenger. A Messenger, and Prophet like many other Prophets in every part of the world, some known to us and many not known. If one does not believe in any of these truths one ceases to be a Muslim. It is an article of faith, with all Muslims.

"Looking at the circumstances of the time and the unbounded reverence of his followers" says a Western writer "the most miraculous thing about Muhammad is that he never claimed the power or working miracles". Miracles were performed but not to propagate his faith and were attributed entirely to God and his inscrutable ways. He would plainly say that he was a man like others. He had no treasures of heaven. Nor did he claim to know the secrets that lie in the womb of future. All this was in an age when miracles were supposed to be ordinary occurrences, at the beck and call of the commonest saint and when the whole atmosphere was surcharged with supernaturalism in Arabia and outside Arabia.

He turned the attention of his followers towards the study of nature and its laws, to understand them and appreciate the Glory of God. The Quran says: "God did not create the heavens and the earth and all that is between them in play He did not create them all but with truth. But most men do not know. The world is not an illusion, nor without purpose. It has been created with truth. The number of verses in the Quran inviting close observation of nature are several times more than those that relate to prayer, fast, pilgrimage, etc., all put together. The Muslims under its influence began to observe nature closely and this gave birth to the scientific spirit of observation and experiments which was unknown to the Greeks. While the Muslim Botanist, Ibn Baatar wrote on Botany after collecting plants from all pans of the world, described by Mayer in his Gesch der Botanika as a monument of industry, while Al Biruni travelled for forty years to collect mineralogical specimens, and Muslim astronomers made some observations extending even over twelve years, Aristotle wrote on Physics without performing a single experiment wrote on natural history carelessly stating without taking the trouble to ascertain the most easily verifiable fact that men have more teeth than animals.

Galen, the greatest authority on classical anatomy, informed that the lower jaw consists of two bones, a statement which is accepted unchallenged for centuries till Abdul Lateef takes the trouble to examine a human skeleton. After enumerating several such instances, Robert Briffalut concludes in his well known book, The Making of humanity: "The debt of our science to the Arabs does not consist in startling discoveries or revolutionary theories. Science owes a great deal more to the Arab culture: it owes its existence". The same writer says: "The Greeks systematised, generalised and Theorised but the patient ways of investigation, the accumulation of positive knowledge, the minute methods of science, detailed and prolonged observation, experimental enquiry, were altogether alien to Greek temperament. What we call science arose in Europe as a result of new methods of investigation, of the method of experiment, observation, measurement, of the development of mathematics in a form unknown to the Greeks.... That spirit and these methods were introduced into the European world by the Arabs."

It is the same practical character of the teaching of Prophet Muhammad that has also sanctified the daily labours and the so-called mundane affairs. The Quran says that God has created man to worship him but the Word worship has a connotation of its own. God's worship is not confined to prayer alone, but every act that is done with the purpose of winning the approval of God and is for the benefit of humanity comes under its purview Islam sanctifies life and all its pursuits provided they are performed with honesty, justice and pure intents. It obliterates the age-long distinction between the sacred and profane. The Quran says if you eat clean things and thank God for it, it is an act of worship. It is a saying of the Prophet of Islam that a morsel of food that one places in the mouth of his wife is an act of virtue to be rewarded by God. Another tradition of the Prophet says: "He who is satisfying the desire. Of his heart will be rewarded by God provided the methods

adopted are permissible". A person who was listening to him exclaimed 'O Prophet of God, he is answering the calls of passions, he is only satisfying the cravings of his heart.' Forthwith came the reply: "Had he adopted an unlawful method for the satisfaction of this urge, he would have been punished; then, why should he not be rewarded for following the right course? This new conception of religion that it should also devote itself to the betterment of this life rather than concern itself exclusively with supermundane affairs, has led to a new orientation of moral values. Its abiding influence on the common relations of mankind in the affairs of everyday life, its deep power over the masses, its regulation of their conceptions of rights and duty, its suitability and adaptability to the ignorant savage and the wise philosopher alike are characteristic features of the teachings of the Prophet of Islam.

But it should be most carefully borne in mind that this stress on good actions is not at the sacrifice of correctness of faith. White there are various schools of thought, one praising faith at the expense of deeds, another exhorting various acts to the detriment of correct belief, Islam is based on correct faith and right actions. Means are as important as the ends and ends are as important as the means. It is an organic unity. Together they live and thrive. Separate them and they both decay and die. In Islam, faith cannot be divorced from action. Right knowledge should be transferred into right action to produce that right result. "Those who believe and do good, they alone shall enter paradise." How often these words come in the Quran? Again and again, not less than fifty times these words are repeated. Contemplation is encouraged, but mere contemplation is not the goal. Those who believe and do nothing cannot exist in Islam. Those who believe and do wrong are inconceivable. Divine law is the law of effort and not of ideals. It chalks out for the men the path of eternal progress from knowledge to action and from action to satisfaction.

But what is the correct faith from which right action spontaneously proceeds, resulting in complete satisfaction? Here the central doctrine of Islam is the Unity of God. There is no god but one God. is the pivot from which hangs the whole teaching and practice of Islam. He is unique not only as regards His divine being but also as regards His divine attributes.

As regards the attributes of God, Islam adopts here as in other things too, the law of the golden mean. It avoids, on the one hand, the view of God which divests the divine being of every attribute and rejects on the other, the view which likens Him to things material. The Quran says, on the one hand, there is nothing which is like Him; on the other, it affirms that He is Seeing, Hearing, Knowing. He is the King who is without a stain of fault or deficiency, the mighty ship of His power floats upon the ocean of justice and equity. He is the Beneficent, the Merciful. He is the Guardian over all. Islam does not stop with this positive statement. It adds further which is its most special characteristic, the negative aspect of the problem. There is also no one else who is guardian over anything. He is the mender of every breakage and no one else is the mender of any breakage. He is the restorer of any loss whatsoever. There is no god but one God, above any need, the Maker of bodies, Creator of souls, the Lord of the day of judgement and in short, in the words of Quran, to Him belong all the excellent qualities.

Regarding the position of man in relation to the Universe, the Quran says: "God has made subservient to you whatever is on the earth or in the Universe. You are destined to rule over the Universe." But in relation to God, the Quran says: "O man, God has bestowed on you excellent faculties and has created life and death to put you to test in order to see whose actions are good and who has deviated from the right path."

In spite of free will which he enjoys to some extent, every man is born under certain circumstances and continues to live under certain circumstances beyond his control. With regard to this, God says according to Islam, it is My will to create any man under conditions that seem best to me. Cosmic plans, finite mortals cannot fully comprehend. But I will certainly test you in prosperity as well as in adversity, in health as well as in sickness, in heights as well as in depths. My ways of testing differ from man to man, from hour to hour. In adversity do not despair and do not resort to unlawful means. It is but a passing phase. In prosperity do not forget God. gifts are given only as trusts. You are always on trial; every moment on test: In this sphere of life "their's is not to reason why, their's is but to do and die. "If you live, live in accordance with God; and if you die, die in the path of God. You may call it fatalism. But this type of fatalism is a condition of vigorous increasing effort, keeping you ever on the alert. Do not consider this temporal life on earth as the end of human existence. There is a life after death and it is eternal. Life after death is only a connecting link, a door that opens up hidden reality of life. Every action in life, however insignificant, produces a lasting effect. It is correctly recorded somehow. Some of the ways of God are known to you. but many of His ways are hidden from you. What is hidden in you and from you in this world will be

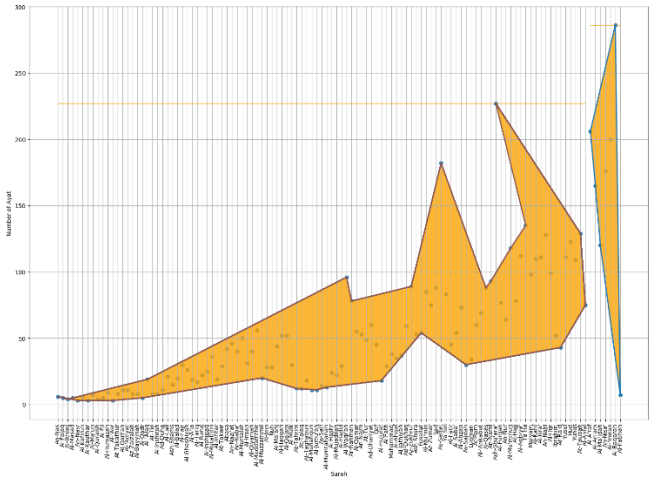
unrolled and laid open before you in the next. The virtuous will enjoy the blessings of God which the eye has not seen, nor has the ear heart, nor have they entered into hearts of men to conceive of them. They will march onward reaching higher and higher stages Of evolution. Those who have wasted opportunity in this life shall under the inevitable law, which makes every man taste of what he has done, be subjected to a course of treatment of the spiritual disease which they have brought about with their own hands. Beware, it is a terrible ordeal. Bodily pain is torture, you can bear it somehow. Spiritual pain is hell, you will find it unbearable. Fight in this life itself the tendencies of the spirit prone to evil, tempting to lead you into iniquitous ways.

Reach the next stage when the self-accusing spirit in your conscience is awakened and the soul is anxious to attain moral excellence and revolts against disobedience. This will lead you to the final stage of the soul at rest, contented with God, finding its happiness and delight in Him alone. The soul no more stumbles. The stage of struggle passes away. Truth is victorious and falsehood lays down its arms. All complexes will then be resolved. Your house will not be divided against itself. Your personality will get integrated round the central core of submission to the will of God and complete surrender to His divine purpose. All hidden energies wilt then be released. The soul then will have peace. God will then address you, 'O thou soul that art at rest, and rests fully contented with thy Lord, return to thy Lord, He is pleased with thee and thou be pleased with Him, So enter among my servants and enter into my paradise.

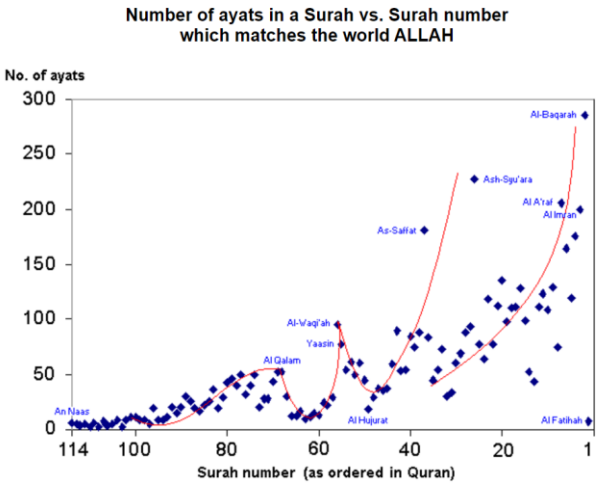
This is the final goal for man; to become on the one hand the master of the Universe and on the other to see that his soul finds rest in his Lord, that not only his Lord will be pleased with him but that he is also pleased with his Lord. Contentment, complete contentment, satisfaction, complete satisfaction, peace, complete peace will result. The love of God is his food at this stage and he drinks deep at the fountain of life. Sorrow and frustration do not overwhelm him and success does not find him vain and exulting.

Thomas Carlyle, struck by this philosophy of life writes: "And then also Islam - that we must submit to God; that our whole strength lies in resigned submission to Him. whatsoever He does to us, the thing He sends to us, even if death and worse than death, shall be good, shall be best, we resign ourselves to God" The same author continues "If this be Islam", says Goethe, "do we not all live in Islam?" Carlyle himself answers this question of Goethe, "Yes, all of us that have any moral life, we all live so. This is yet the highest wisdom that heaven has revealed to our earth."

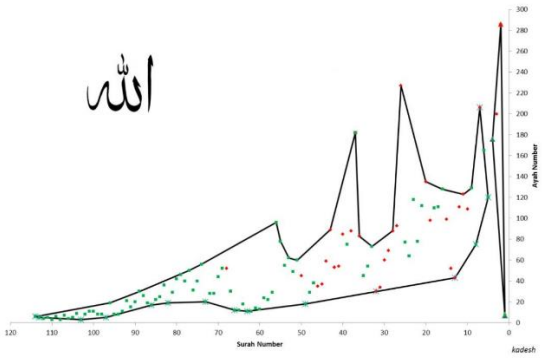
THE MIRACLE OF THE ORDER OF KORAN'S CHAPTERS:



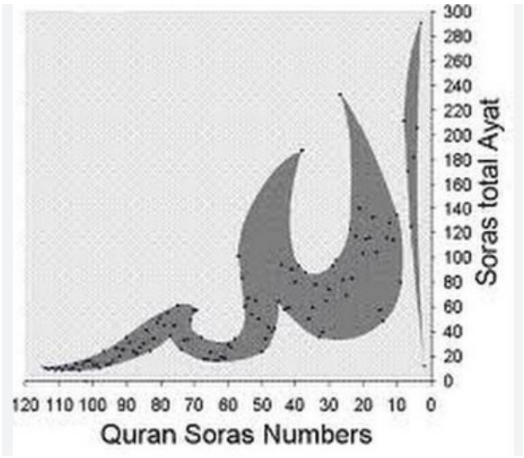
Did you know that the plot of number of verses in the Quran against the list of surah would make up the Arabic word of Allah? I have plotted the numbers and will share the codes on how to draw the word Allah.



There is a simple method to chart each surah against the number of verses in it, and the following result can be found.



This astonishing miracle can be proven by anyone who tries to plot the sura number with corresponding number of verses.



The unique literary form forms the backdrop to the doctrine of i'jaz al-Quran, the inimitability of the Qur'an, which lies at the heart of the Qur'an's claim to being of divine origin. The Qur'an states, "If you are in doubt of what We have revealed to Our messenger, then produce one chapter like it. Call upon all your helpers, besides Allah, if you are truthful"[9] And

"Or do they say he fabricated the message? Nay, they have no faith. Let them produce a recital like it, if they speak the truth."

According to Qur'anic Exegetes, these verses issue a challenge to produce a chapter (surah) that imitates the Qur'an's unique literary form. The tools needed to meet this challenge are the finite grammatical rules and the twenty eight letters that make-up the Arabic language; these are independent and objective measures available to all. The fact that it has not been matched since it emerged to this day does not surprise most scholars familiar with the Arabic language and that of the Qur'an.

The inability of any person to produce anything like the Qur'an, due to its unique literary form, is the essence of the Qur'anic miracle. A miracle is defined as "events which lie outside the productive capacity of nature".[13] The argument posed by Muslim Theologians and Philosophers is that if, with the finite set of Arabic linguistic tools at humanity's disposal, there is no effective challenge; then providing a naturalistic explanation for the Qur'an's uniqueness is incoherent and doesn't explain its inimitability. This is because the natural capacity of the text producer, or author, is able to produce the known literary forms in the Arabic language. The development of an entirely unique literary form is beyond the scope of the productive nature of any author, hence a supernatural entity, God, is the only sufficient comprehensive explanation.

It is the purpose of this article to explain how the Qur'an achieves this unique literary form thereby explaining the miracle of its inimitability.

"(This is) the Revelation of the Book in which there is no doubt,- from the Lord of the Worlds." - Qur'an (32:2)

The Opening Heart

On the 17th of December 1903, the Wright Brothers flew the first plane over Kitty Hawk.

They were heavily breathing!

Later, scientists discovered this inverse relation between the amount of oxygen in the air and ascending.

Oxygen is reduced and air pressure is lowered gradually as we fly up and into space. This leads to suffocation which is the result of the lungs being not dilated.

It is a heavy feeling in the chest that becomes more critical as we go up till it reaches the point of total suffocation.

For these reasons, airplanes today are equipped with instruments to control air pressure and oxygen levels.

An emergency landing becomes a necessity in the case these instruments malfunction or become out of order.

How did the Koran in a few words describe this fact which scientists had to wait for centuries in order to be able to discover:

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلِۡسْلَمِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَ يُؤْمِنُونَ (125) الأنعام

“125. And whomsoever it is Allah's will to guide, He expands his bosom unto Islam, and whomsoever it is His will to send astray, He makes his bosom close and narrow as if he were engaged in sheer ascent up to the skies. Thus Allah lays ignominy upon those who believe not.” (Chapter Al-An’am)

How can any sane person after all this cast doubts on the Koran whose wonders are infinite!

From the suffocated chests of disbelievers to the open minds of meditators we move.

Reflect on the verse..

And notice the relationship between Islam and the number 5, which is the number of the Pillars of Islam itself.

The number of the verse is 125..

This number = 5 x 5 x 5

The word (لِلِۡسْلَمِ) [to Islam] comes after 25 letters from the beginning of the verse. This number = 5 x 5

You know quite well that the Pillars of Islam are 5.

The word (لِلِۡسْلَمِ) is word number 8 from the beginning of the verse.

What is the relationship between 5 and 8 in this verse?!

The word (لِلِۡسْلَمِ) consists of 4 non-replicated letters: (ل, ا, س, م) . The sum of the repetition times of these letters in the verse is 40; that is, 5 x 8

Glory be to Allah!

Examine the repetition of these letters in the verse:

The letter (ي) is repeated in the verse 13 times.

The letter (ش) is mentioned only once.

The letter (ر) is repeated 7 times.

The letter (ح) is repeated twice.

These are the letters of the word (يَشْرَحْ) [expand]..

They recurred in the verse 23 times!

Notice how the letters of the word (صَدْرَهُ) [bosom] are repeated:

The letter (ص) is repeated in the verse 3 times.

The letter (د) is repeated 6 times. The letter (ر) is repeated 7 times. The letter (ه) is repeated 7 times.

These are the letters of the word (صَدْرَهُ)..

They are repeated 23 times!

Glory be to Allah!

The same meaning and the same numerical significance!

You are aware that 23 is the number of the years of Koranic Revelation.

Now, do you know why the word immediately following these two words in the Arabic Scripture is (لِلِۡسْلَمِ)?

Notice how the letter (ل) is repeated at the beginning of the word (للـ).

You know that the letter (ل) is number 23 in the Arabic alphabet!

Glory be to Allah!

Things are much more amazing..

Examine these letters:

The letter (ي) is number 28 in the Arabic alphabet.

The letter (ش) is number 13.

The letter (ر) is number 10.

The letter (ح) is number 6.

These are the letters of the word (يَشْرَحْ). Their sum = 57.

Now examine the alphabetical orders of the letters of the accompanying word (صَدْرَهُ):

The letter (ص) is number 14 in the Arabic alphabet.

The letter (د) is number 8.

The letter (ر) is number 10. The letter (هـ) is number 26.

These are the letters of the word (صَدْرَهُ). Their sum = 58.

Reflections..

The sum of the alphabetical orders of the letters of the word

.57 = (يَشْرَحْ)

The sum of the alphabetical orders of the letters of the word

.58 = (صَدْرَهُ)

The sum of the alphabetical orders of the letters of the two words together: 57 + 58 = 115.

You know that 115 equals 5 x 23.

5 is the number of the Pillars of Islam!

23 is the number of the years of Koranic Revelations!

Examine the two words together (يَشْرَحْ صَدْرَهُ) [He expands his bosom].

The two Arabic words came after 5 words from the beginning of the verse.

Starting from the beginning of the two words up to the end of the verse there are 23 words!

Glory be to Allah!

The same meaning and the same significance are emphasized in different ways!

It is strange that the last 5 surahs in the Koran have in total 23 verses!

Here are the last 5 surahs in the Koran:

	Its verses	Its words
Al-Nasr (the Succour)	3	19
Al-Masad (Palm Fibre)	**5**	**23**

Al-Ikhlas (the Purity of Faith)	4	15
Al-Falaq (the Daybreak)	**5**	**23**
An-Nas (Mankind)	6	20
Total	**23**	**100**

Look at the second surah from the top of the list and the second one from the bottom.
Look at the balance of **5** and **23**!
What a wondrous numerical balance!
Here is what is more wonderful:
فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلِ ْسْلَمِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَ يُؤْمِنُونَ (**125**) الأنعام

"125. And whomsoever it is Allah's will to guide, He expands his bosom unto Islam, and whomsoever it is His will to send astray, He makes his bosom close and narrow as if he were engaged in sheer ascent up to the skies. Thus Allah lays ignominy upon those who believe not." (Chapter Al-An'am)
The total number of letters in this verse is **110**..
This number equals **5** x **22**.
If **5** is the number of the pillars of Islam, then, what does **22** refer to?!It refers to verse No. **22** of Chapter Az-Zumar (the Troops): أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلِ ْسْلَمِ فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ مِنْ ذِكْرِ اللَّهِ أُولَئِكَ فِي ضَلَلٍ مُبِينٍ (**22**) الزمر

"22. Is he whose bosom Allah has expanded for Islam, so that he follows a light from His Lord, (as he who disbelieves)? Then woe unto those whose hearts are hardened against remembrance of Allah. Such are in plain error." (Chapter Az-Zumar)
Do you know why? Because the expansion of one's bosom for Islam was only mentioned in the Koran twice in two verses!
Verse No. **125** of Chapter Al-An'am..
Verse No. **22** of Chapter Az-Zumar.
The word (لِلِ ْسْلَمِ) is the fifth word from the beginning of the second verse!
The Words of Allah the Almighty: (أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلِ ْسْلَمِ) *[Is he whose bosom Allah has expanded for Islam]* consists of 5 words and 22 letters.
The relation between **5** and **22** is emphasized in different ways!
Glory be to Allah!
Reflect on these amazing numerical links throughout the Koran.
Look at where exactly the word (السلم) [Islam] appeared in this verse from Chapter Al 'Imran (the Family of 'Imran):
إِنَّ الدِّينَ عِنْدَ اللَّهِ الِ ْسْلَمُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّ مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ (**19**) آل عمران

"19. Lo! religion with Allah (is) Islam. Those who (formerly) received the Scripture differed only after knowledge came unto them, through transgression among themselves. Whoso disbelieves the revelations of Allah (will find that) Lo! Allah is swift at reckoning." (Chapter Al 'Imran)
The word (السلم) [Islam] is also word No. **5** here!
Glory be to Allah!
The order of the word Islam (السلم) refers to the number of the Pillars of Islam!
The Pillars of Islam are **5**.
The first verses to be revealed from the Koran were **5** verses!
The first revealed verse of the Koran has **5** words!
The obligatory prayers (Salahs) in Islam are **5**, and prayer is the Pillar of Islam!
The Stout of Heart among the Messengers of Allah were **5**.
Here is an interesting observation about the relation between number **5** and Islam:
There are only **5** surahs in the Koran having the word (السلم) [Islam].
Chapter Al 'Imran (the Family of 'Imran). It is number 3 in the Koran.
Chapter Al-Ma'idah (the Table Spread). It is number **5** in the Koran.
Chapter Al-An'am (Cattle). It is number 6 in the Koran.
Chapter Az-Zumar (the Troops). It is number 39 in the Koran.
Chapter As-Saff (Battle Array). It is number 61 in the Koran.
The sum of the order numbers of these surahs in the Koran = **114**.
This is the number of the surahs of the Holy Koran!
Contemplate, and say Glory be to Him Whose Words are the Holy Koran!
The number of the pillars of Islam are **5**.
The first revealed verses of the Koran are **5**..

They are from Chapter Al-Alaq (the Clot)! The first verse of the Koran
has **5** words:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (1) العلق

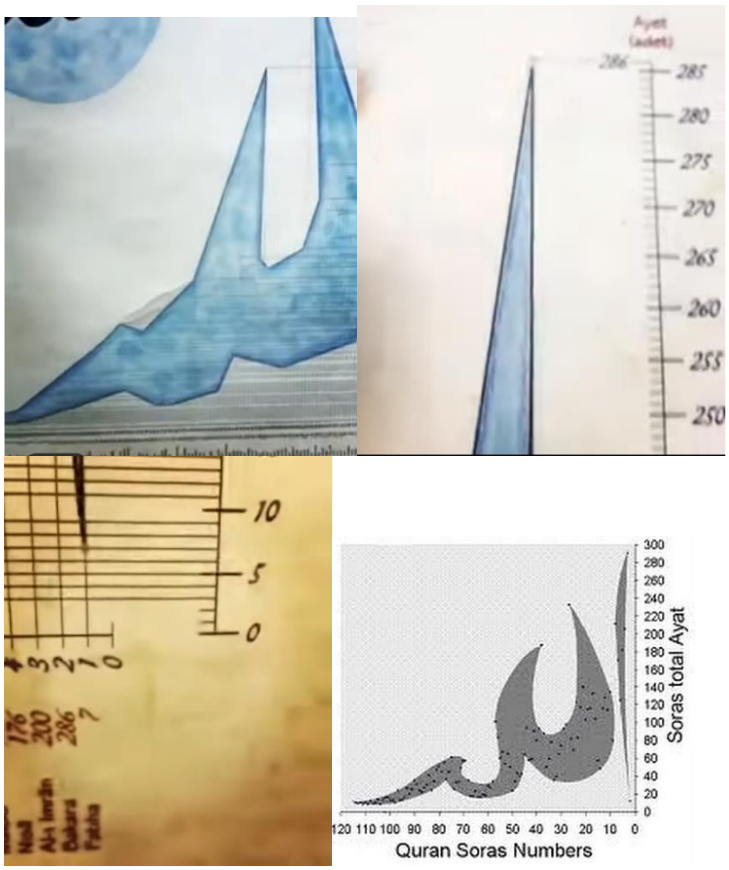
"1. Read! in the name of your Lord and Cherisher Who created ." (Chapter Al-Alaq).
Salah (prayer) is a pillar of Islam..
There are **5** prayers a day.
The Stout of Heart among the Messengers are **5**.
The word (السلم) [Islam] is mentioned in **5** surahs!
The sum of the order of these 5 surahs = **114**, which is the number of the surahs of the Koran, the constitution of Islam!
The letters of the word (يَشْرَحْ) are repeated in the verse **23** times.
The letters of the word (صَدْرَهُ) are repeated in the verse **23** times.
The sum of the alphabetical orders of the letters of the two words equals **5** x **23**
The sum of the verses of the last **5** surahs of the Koran is **23**.
Have you ever seen anything more amazing than that!
Can any human being link the letters, words, and verses in this marvelous way!
This is creative precision and precise creativity!
Indeed, the Holy Koran is the Word of Allah.

In order to understand the real nature of the Quran, it is essential to know the fact that it is a Unique Book, quite different from the usual books in all aspects. Its style and method of explaining things, its central idea and its aim and object are also different from those of other books one commonly reads. The Quran does not contain information, ideas and arrangements about specific themes arranged in a literary order. That is why a common reader, on his first approach to it, finds the enunciation of its theme or its division into chapters and sections or separate instructions for different aspects of life, arranged in an order familiar to him before and which does not conform to his conception of a usual book.

The greatness, perfection, and uniqueness of the Quran appears unambiguously when it talks about science and the creation of living and non-living things. The Quran used simple words yet it delivered lots of scientific meanings to the people in the past and it is delivering lots of meanings to us in the present, and it will deliver more meanings to the people in the future. I see this as stacked layers of meanings and levels of knowledge packed in each and every one of the Quranic verses, which talk about science. As a result, every generation of mankind unveils a layer or more of scientific knowledge according to the state of science in their time. But, more layers of knowledge remain spared for the next generations to discover them according to the state of science in their time, and so one and so forth, until the end of time. This aspect of eternal scientific richness, depth, and power of the Quran is unmatched.

We should take into consideration the fact that the Quran is a Unique Book in the style of the revelation. The revelation of the Quran began simultaneously with the beginning of the Islamic movement, and continued for twenty-three years. The different portions of the Quran were revealed according to the requirements of the various phases of the movement, in different occasions and circumstances.

When the Quran is studied in the light of these basic facts, no doubt is left that the whole it is a closely reasoned argument and there is continuity of subject throughout the Book. There is no incongruity in the style, no gap in the continuity of the subjects and no lack of inter-connection between its various topics. The intimate connection of its different topics with its central theme, may be linked to the beautiful gems of the same necklace, with different sizes and colours.



The Quran adopts its own style to suit the guidance of the movement that was started by the messenger under the direct Command of Allah Who revealed the Quran in portions to meet the requirements of the movement in its different stages. When the Prophet was commanded to start his mission at Mecca, Allah sent down such instructions as the messenger needed for his own training for the great work that was entrusted to him. The Quran imparted also the basic knowledge of reality, and invited people to accept the basic principle of morality, and gave brief answers to the common misunderstandings that misled them to adopt wrong ways of life.

I can say that the Quran is a unique divine holy book because:

The Quran is the last message from Allah (Jalla Jalaluhu) to mankind until the Day of Judgment. 2. The Quran is an everlasting challenge and a miracle from Allah (Jalla Jalaluhu) to all mankind. Allah (Jalla Jalaluhu) gave every prophet miracles affirming his prophethood. However, one problem is that people who have not seen a prophet and his miracle(s) by themselves, will not believe in him or have doubts about his message. But, this is not the case with the Prophet Muhammad (Salla Allahu alay-hi wa-sallam), because he was given the Quran, which is an everlasting miracle. This is because the Quran has precise scientific evidence in some of its verses, which are discovered gradually over time by the successive generations of mankind. In addition, Allah (Jalla Jalaluhu) challenged all mankind to write a book like the Quran and no one did. Therefore, every generation of mankind sees that no one could write a book like the Quran and that modern sciences are in overwhelming agreement with the scientific facts of the Quran. Based on this unique feature of the Quran, every human being at any time bears a witness by him-/herself that the Quran is the word of Allah, the Creator of everything. This miracle of the Quran is timeless and will last until the end of time. 3. The Quran has been memorized by heart, as a whole, by many Muslims. whole, by many Muslims. At any given period of human history (since the revelation of the Quran) thousands and thousands of Muslims memorized it by heart. They can recite and write it entirely word for word and letter by letter verbatim.

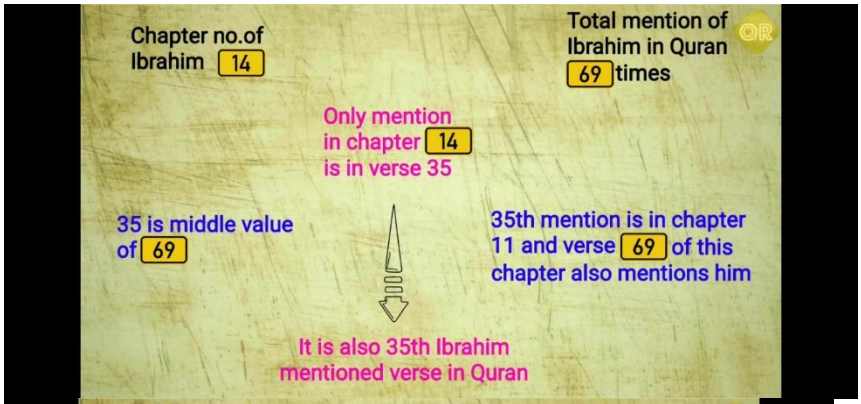
I am not aware of any divine holy book that is memorized entirely by thousands of people, except the Quran. This unique feature of the Quran occurs by the help of Allah: "And We have certainly made the Qur'an easy for remembrance, so is there anyone who will remember?" (Quran 54: 22). 4. The Quran is a stand-alone divine holy book. It does not need any other holy book to support or supplement its content. This is why Muslims use the Quran without referring to other holy books. 5. The Quran is one complete book (volume). Its revelation was completed during the life of the Prophet Muhammad (Salla Allahu alay-hi wa-sallam). Therefore, his death was not a sudden end to the revelation of the Quran. Muslims knew the entire Quran by heart during the life of the Prophet Muhammad (Salla Allahu alay-hi wa-sallam). No part of the Quran was missing then to be rediscovered later. No change was applied to it since the time of its revelation, and in fact any change can be discovered easily by the many Muslims who memorized it by heart. Thus, Muslims do not dig and search for old copies of the Quran in hope of discovering new verses.

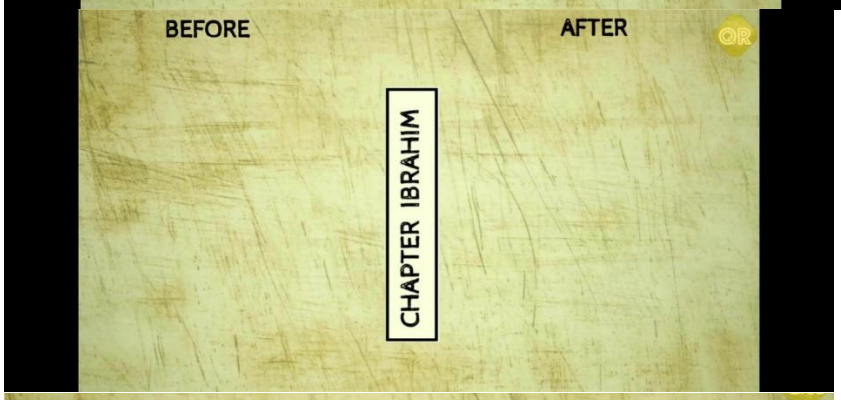
The Quran, as a divine holy book, is protected by Allah (Jalla Jalaluhu) and thus it has been kept intact since the time of its revelation and will remain in this state until the end of time. Allah (Jalla Jalaluhu) stated in the Quran that He shall protect it from being lost or corrupted: "Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian" (Quran 15: 9).

The Miracle of Language:

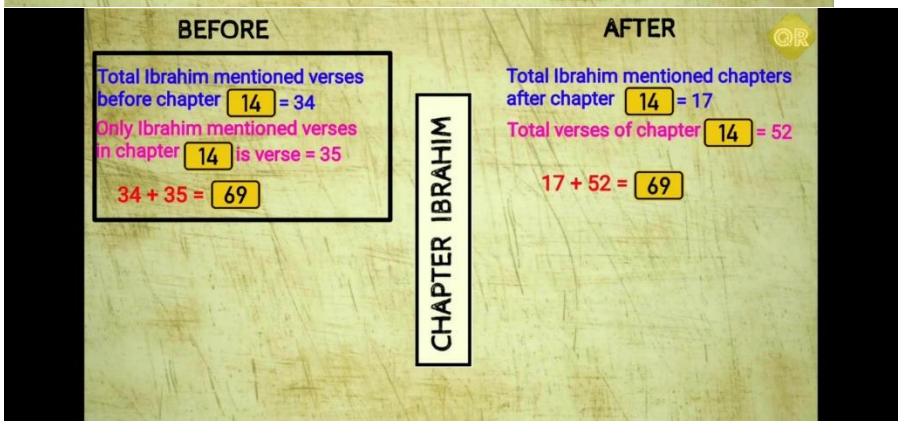
If one was to study the Koran and its language, we will notice that the words and language used by Prophet Muhmmad in his speeches were not akin to the Koranic language.

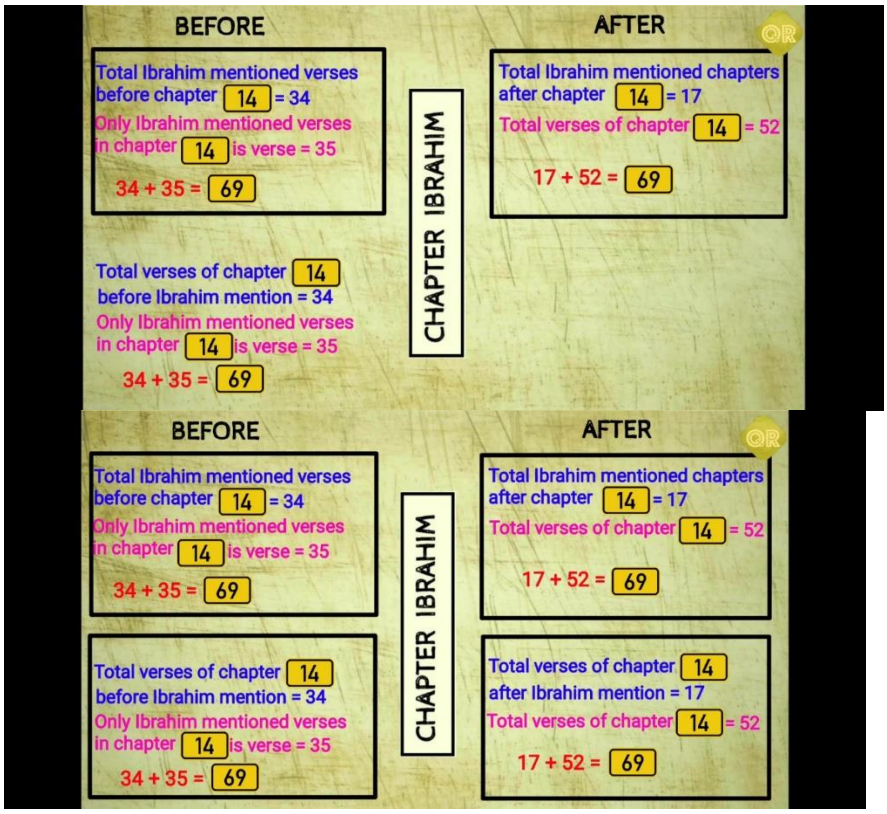
Mathematical miracle of Chapter Abraham of the Koran:

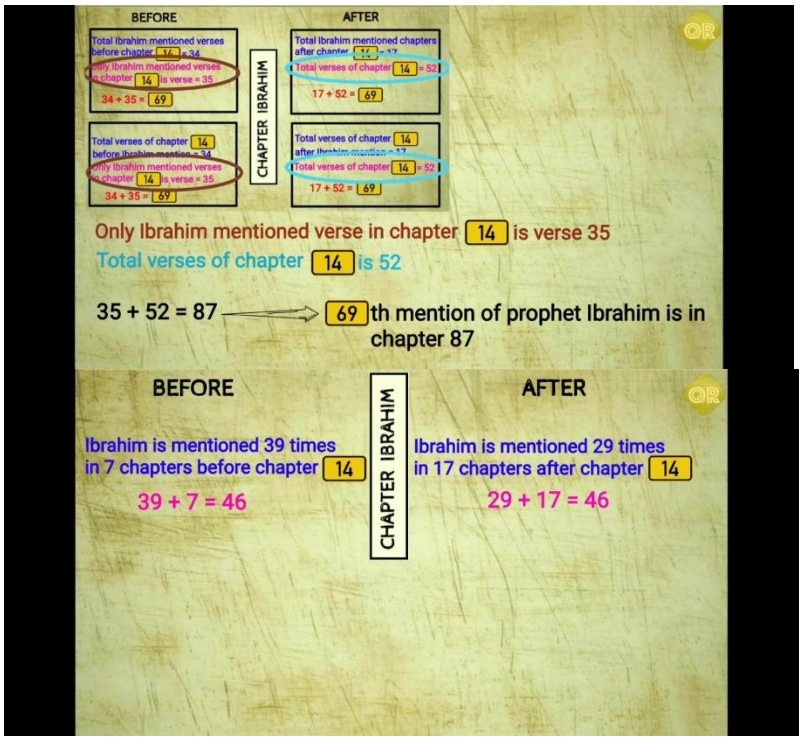

Chapter no.of Ibrahim 14
Total mention of Ibrahim in Quran 69 times
Only mention in chapter 14 is in verse 35
35 is middle value of 69
35th mention is in chapter 11 and verse 69 of this chapter also mentions him
It is also 35th Ibrahim mentioned verse in Quran

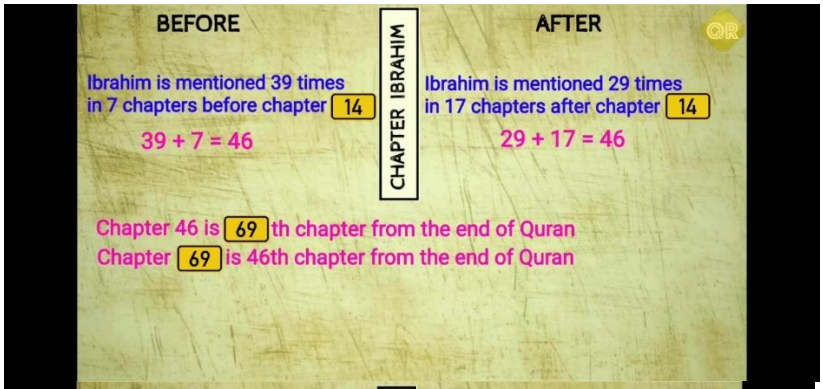

BEFORE
AFTER
CHAPTER IBRAHIM

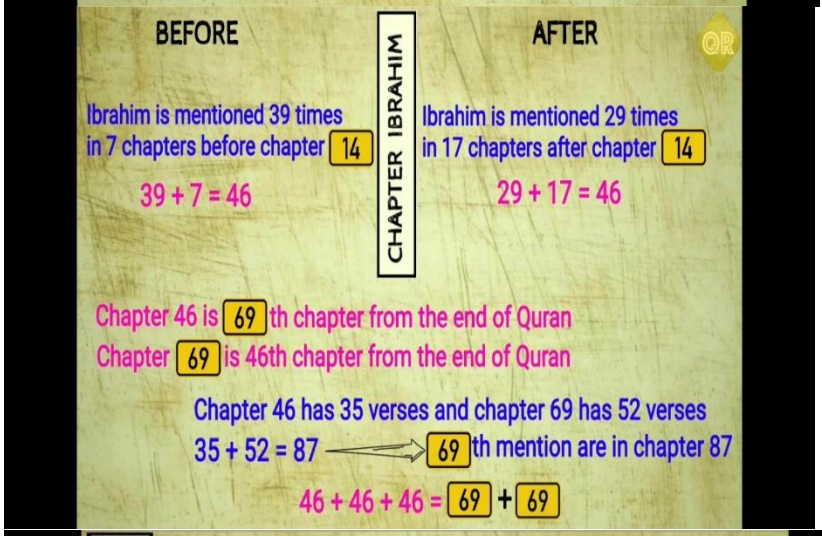
Total Ibrahim mentioned verses before chapter 14 = 34
Only Ibrahim mentioned verses in chapter 14 is verse = 35
34 + 35 = 69
CHAPTER IBRAHIM

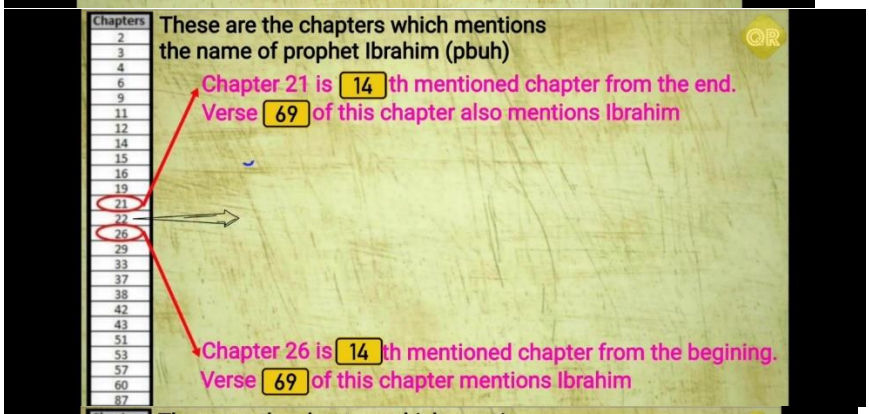

BEFORE
Total Ibrahim mentioned verses before chapter 14 = 34
Only Ibrahim mentioned verses in chapter 14 is verse = 35
34 + 35 = 69
AFTER
Total Ibrahim mentioned chapters after chapter 14 = 17
Total verses of chapter 14 = 52
17 + 52 = 69
CHAPTER IBRAHIM

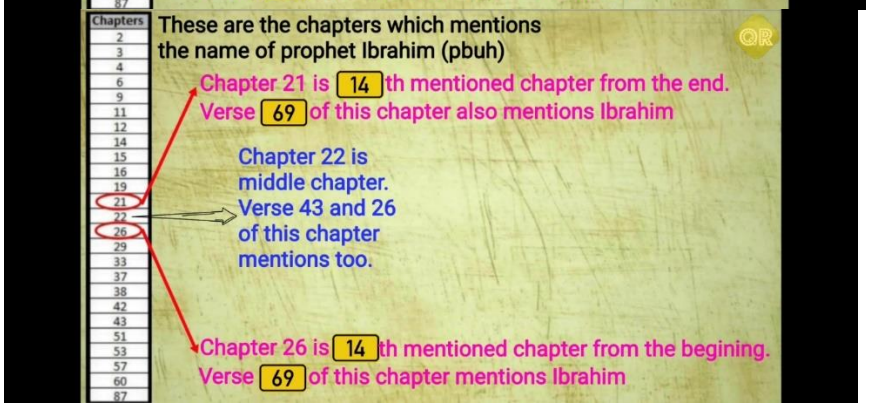

BEFORE
Total Ibrahim mentioned verses before chapter 14 = 34
Only Ibrahim mentioned verses in chapter 14 is verse = 35
34 + 35 = 69
Total verses of chapter 14 before Ibrahim mention = 34
Only Ibrahim mentioned verses in chapter 14 is verse = 35
34 + 35 = 69
CHAPTER IBRAHIM
AFTER
Total Ibrahim mentioned chapters after chapter 14 = 17
Total verses of chapter 14 = 52
17 + 52 = 69
Total verses of chapter 14 after Ibrahim mention = 17
Total verses of chapter 14 = 52
17 + 52 = 69
OR


BEFORE
AFTER
CHAPTER IBRAHIM
OR
Only Ibrahim mentioned verse in chapter 14 is verse 35
Total verses of chapter 14 is 52
35 + 52 = 87
69 th mention of prophet Ibrahim is in chapter 87
BEFORE
Ibrahim is mentioned 39 times in 7 chapters before chapter 14
39 + 7 = 46
CHAPTER IBRAHIM
AFTER
Ibrahim is mentioned 29 times in 17 chapters after chapter 14
29 + 17 = 46
OR


BEFORE
CHAPTER IBRAHIM
AFTER
Ibrahim is mentioned 39 times in 7 chapters before chapter 14
39 + 7 = 46
Ibrahim is mentioned 29 times in 17 chapters after chapter 14
29 + 17 = 46
Chapter 46 is 69 th chapter from the end of Quran
Chapter 69 is 46th chapter from the end of Quran


BEFORE
CHAPTER IBRAHIM
AFTER
Ibrahim is mentioned 39 times in 7 chapters before chapter 14
39 + 7 = 46
Ibrahim is mentioned 29 times in 17 chapters after chapter 14
29 + 17 = 46
Chapter 46 is 69 th chapter from the end of Quran
Chapter 69 is 46th chapter from the end of Quran
Chapter 46 has 35 verses and chapter 69 has 52 verses
35 + 52 = 87
69 th mention are in chapter 87
46 + 46 + 46 = 69 + 69


Chapters
2
3
4
6
9
11
12
14
15
16
19
21
22
26
29
33
37
38
42
43
51
53
57
60
87
These are the chapters which mentions the name of prophet Ibrahim (pbuh)
Chapter 21 is 14 th mentioned chapter from the end.
Verse 69 of this chapter also mentions Ibrahim
Chapter 26 is 14 th mentioned chapter from the begining.
Verse 69 of this chapter mentions Ibrahim


Chapters
2
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14
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22
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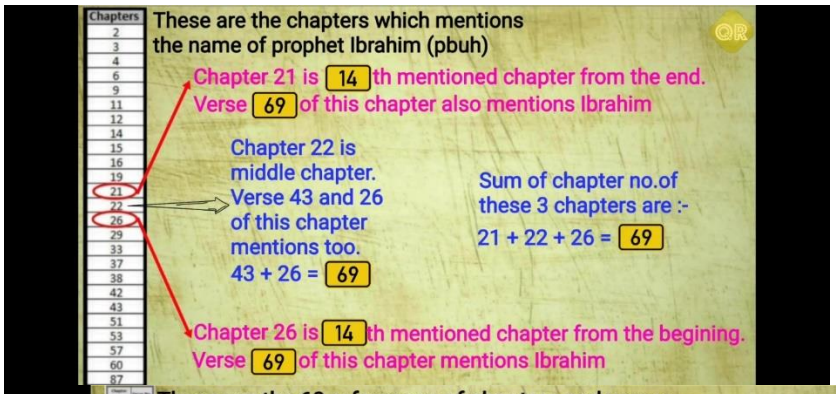
33
37
38
42
43
51
53
57
60
87
These are the chapters which mentions the name of prophet Ibrahim (pbuh)
Chapter 21 is 14 th mentioned chapter from the end.
Verse 69 of this chapter also mentions Ibrahim
Chapter 22 is middle chapter.
Verse 43 and 26 of this chapter mentions too.
Chapter 26 is 14 th mentioned chapter from the begining.
Verse 69 of this chapter mentions Ibrahim


Chapters
2
3
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22
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29
33
37
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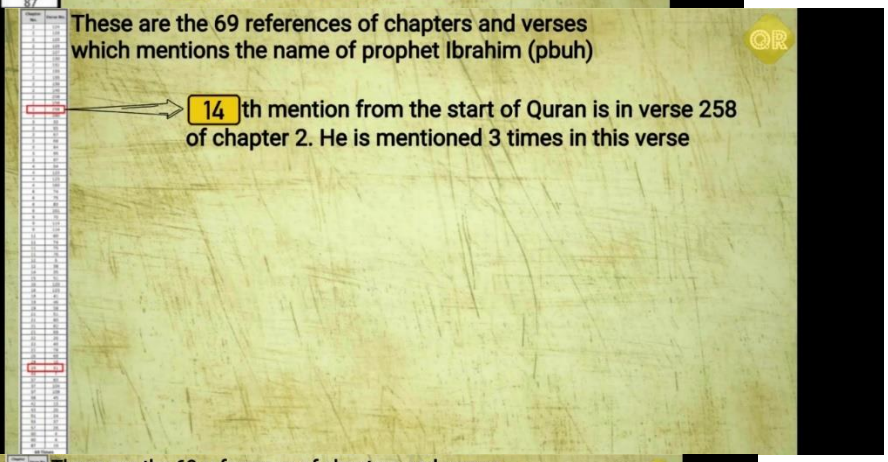
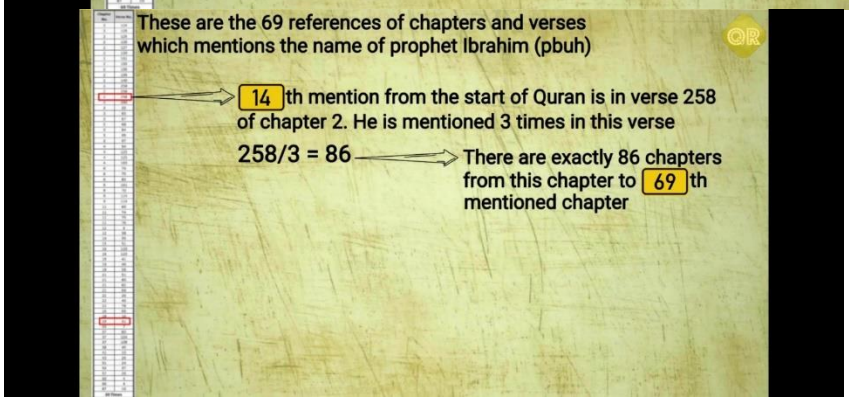
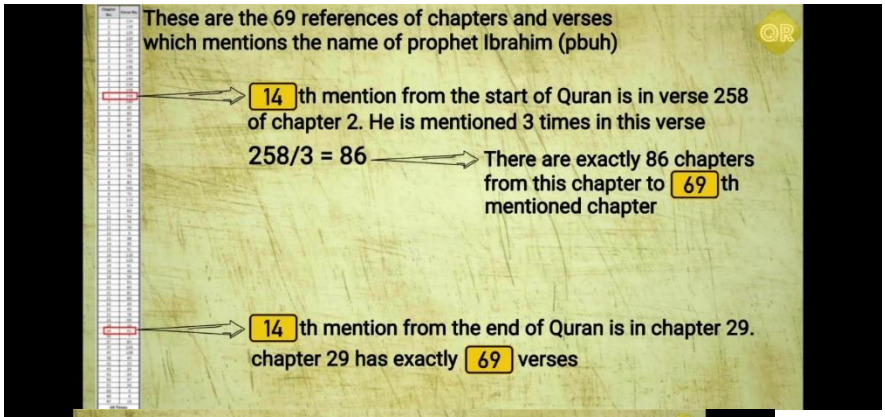
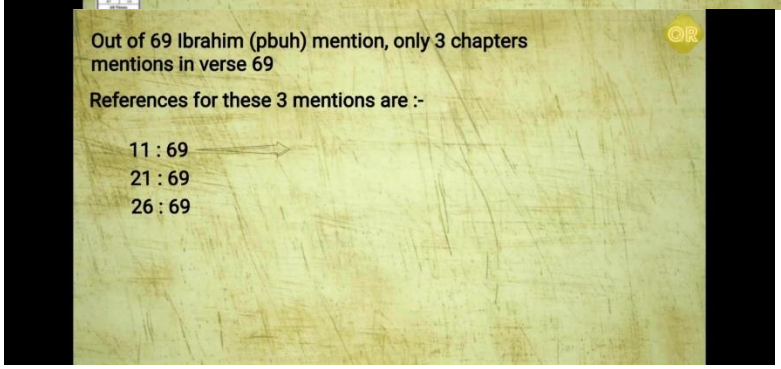
42
43
51
53
57
60
87
These are the chapters which mentions the name of prophet Ibrahim (pbuh)
Chapter 21 is 14 th mentioned chapter from the end.
Verse 69 of this chapter also mentions Ibrahim
Chapter 22 is middle chapter.
Verse 43 and 26 of this chapter mentions too.
43 + 26 = 69
Sum of chapter no.of these 3 chapters are :-
21 + 22 + 26 = 69
Chapter 26 is 14 th mentioned chapter from the begining.
Verse 69 of this chapter mentions Ibrahim


These are the 69 references of chapters and verses which mentions the name of prophet Ibrahim (pbuh)
14 th mention from the start of Quran is in verse 258 of chapter 2. He is mentioned 3 times in this verse


These are the 69 references of chapters and verses which mentions the name of prophet Ibrahim (pbuh)
14 th mention from the start of Quran is in verse 258 of chapter 2. He is mentioned 3 times in this verse
258/3 = 86
There are exactly 86 chapters from this chapter to 69 th mentioned chapter


These are the 69 references of chapters and verses which mentions the name of prophet Ibrahim (pbuh)
14 th mention from the start of Quran is in verse 258 of chapter 2. He is mentioned 3 times in this verse
258/3 = 86
There are exactly 86 chapters from this chapter to 69 th mentioned chapter
14 th mention from the end of Quran is in chapter 29.
chapter 29 has exactly 69 verses


Out of 69 Ibrahim (pbuh) mention, only 3 chapters mentions in verse 69
References for these 3 mentions are :-
11 : 69
21 : 69
26 : 69

Out of 69 Ibrahim (pbuh) mention, only 3 chapters mentions in verse 69

References for these 3 mentions are :-

11 : 69 ⟹ 34th mention
21 : 69 ⟹ 50th mention
26 : 69 ⟹ 54th mention

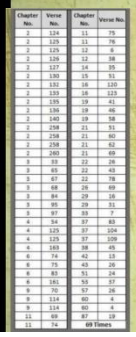
Out of 69 Ibrahim (pbuh) mention, only 3 chapters mentions in verse 69

References for these 3 mentions are :-

11 : 69 ⟹ 34th mention
21 : 69 ⟹ 50th mention
26 : 69 ⟹ 54th mention

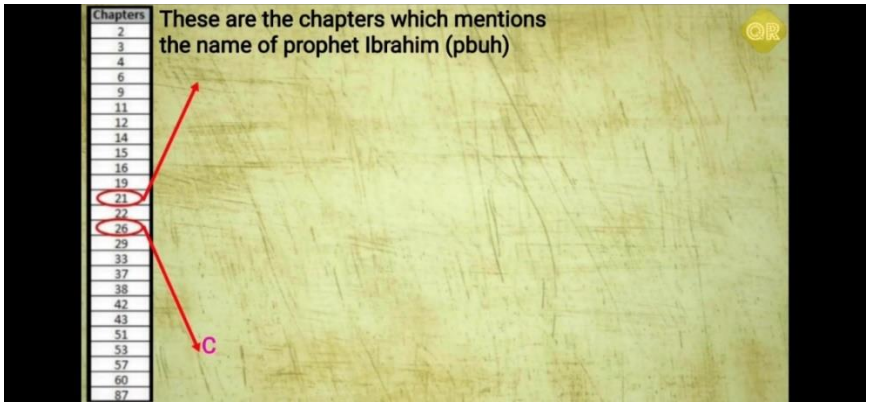
سبحان الله

34 + 50 + 54 = 138 ⟹ 69 + 69



These are the 69 references for Ibrahim (pbuh) in Quran.

You can check these maths with the help of this table



What is the Most Gracious?

The Qur'an uses the name "the Most Gracious" (ar-Rahman / ٱلرَّحۡمَـٰنِ) for God fifty-seven times in addition to the Bismillahs. This includes twice by Abraham, once by Aaron, and twice by Mary.

*[19:44] [Abraham said] "O my father, do not worship the devil. The devil has rebelled against **the Most Gracious.***
*[19:45] "O my father, I fear lest you incur retribution from **the Most Gracious**, then become an ally of the devil."*

يَـٰٓأَبَتِ لَا تَعۡبُدِ ٱلشَّيۡطَـٰنَۖ إِنَّ ٱلشَّيۡطَـٰنَ كَانَ **لِلرَّحۡمَـٰنِ** عَصِيًّا

يَـٰٓأَبَتِ إِنِّيٓ أَخَافُ أَن يَمَسَّكَ عَذَابٞ مِّنَ **ٱلرَّحۡمَـٰنِ** فَتَكُونَ لِلشَّيۡطَـٰنِ وَلِيّٗا

*[20:90] And Aaron had told them, "O my people, this is a test for you. Your only Lord is **the Most Gracious,** so follow me, and obey my commands."*

وَلَقَدۡ قَالَ لَهُمۡ هَـٰرُونُ مِن قَبۡلُ يَـٰقَوۡمِ إِنَّمَا فُتِنتُم بِهِۦۖ وَإِنَّ رَبَّكُمُ ٱلرَّحۡمَـٰنُ فَٱتَّبِعُونِي وَأَطِيعُوٓاْ أَمۡرِي

*[19:18] (Mary) said, "I seek refuge **in the Most Gracious**, that you may be righteous."*

قَالَتۡ إِنِّيٓ أَعُوذُ **بِٱلرَّحۡمَـٰنِ** مِنكَ إِن كُنتَ تَقِيّٗا

*[19:26] "Eat and drink, and be happy. When you see anyone, say, 'I (Mary) have made a vow of silence **to the Most Gracious**; I am not talking today to anyone.' "*

فَكُلِي وَٱشۡرَبِي وَقَرِّي عَيۡنٗاۖ فَإِمَّا تَرَيِنَّ مِنَ ٱلۡبَشَرِ أَحَدٗا فَقُولِيٓ إِنِّي نَذَرۡتُ **لِلرَّحۡمَـٰنِ** صَوۡمٗا فَلَنۡ أُكَلِّمَ ٱلۡيَوۡمَ إِنسِيّٗا

This shows that the name "ar-Rahman" (the Most Gracious) has been used widely throughout history as a common name of God, including by Abraham, the father of the Arabs and our religion (22:78). Therefore, we would expect that the Arabs at the time of the revelation of the Quran would have been familiar with the name of God as the Most Gracious, except, in the following verse, they ask, "What is the Most Gracious?"

***[25:60] When they are told, "Fall prostrate before the Most Gracious," they say, "What is the Most Gracious?** Shall we prostrate before what you advocate?" Thus, it only augments their aversion.*

وَإِذَا قِيلَ لَهُمُ ٱسْجُدُوا۟ لِلرَّحْمَـٰنِ قَالُوا۟ وَمَا ٱلرَّحْمَـٰنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا

This seems contradictory to other verses of the Quran. For instance, in two other places in the Quran, the same people in opposition to the prophet acknowledge the Most Gracious.

[36:47] When they are told, "Give from GOD's provisions to you," those who disbelieve say to those who believe, "Why should we give to those whom GOD could feed, if He so willed? You are really far astray." [36:48] They also challenge, "When will that promise come to pass, if you are truthful?" [36:49] All they see will be one blow that overwhelms them, while they dispute. [36:50] They will not even have time to make a will, nor will they be able to return to their people. [36:51] The horn will be blown, whereupon they will rise from the grave and go to their Lord.

*[36:52] They will say, "Woe to us. Who resurrected us from our death? This is what **the Most Gracious** has promised. The messengers were right."*

قَالُوا۟ يَـٰوَيْلَنَا مَنۢ بَعَثَنَا مِن مَّرْقَدِنَا هَـٰذَا مَا وَعَدَ ٱلرَّحْمَـٰنُ وَصَدَقَ ٱلْمُرْسَلُونَ

In the example above, one can say it isn't conclusive that they knew what the Most Gracious was because their statement occurred on the Day of Resurrection. Yet in the following verses, the disbelieving Arabs at the time of the prophet claim that "*If the Most Gracious willed, we would not have worshiped them*" in reference to their saying that the angels are the daughters of God. This clearly shows they knew full well about the Most Gracious.

*[43:15] They even assigned for Him a share from His own creation! Surely, the human being is profoundly unappreciative. [43:16] Has He chosen from among His creations daughters for Himself, while blessing you with sons? [43:17] When one of them is given news (of a daughter) as they claimed for **the Most Gracious**, his face is darkened with misery and anger! [43:18] (They say,) "What is good about an offspring that is brought up to be beautiful, and cannot help in war?" [43:19] They claimed that the angels, who are servants of **the Most Gracious**, are females! Have they witnessed their creation? Their claims are recorded, and they will be asked.*

*[43:20] They even said, "If **the Most Gracious** willed, we would not have worshiped them." They have no basis for such a claim; they only conjecture.*

وَقَالُوا۟ لَوْ شَآءَ ٱلرَّحْمَـٰنُ مَا عَبَدْنَـٰهُم مَّا لَهُم بِذَٰلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ

So, not only do the Arabs at the time of the Quranic revelation recognize the Most Gracious, but the Quran also acknowledges in the following verse that it has been a widely recognized name of God.

*[17:110] Say, "**Call Him GOD, or call Him Most Gracious**; whichever name you use, to Him belongs the best names." You shall not utter your Contact Prayers (Salat) too loudly, nor secretly; use a moderate tone.*

قُلِ ٱدْعُواْ ٱللَّهَ أَوِ ٱدْعُواْ ٱلرَّحْمَـٰنَ أَيًّا مَّا تَدْعُواْ فَلَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَٱبْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا

So why would they ask, "What is the Most Gracious?"?

We see clues in the following two verses that the disbelieving Arabs at the time of the revelation of the Quran had a particular dislike of "the Most Gracious."

*[21:36] When those who disbelieve see you, they ridicule you: "Is this the one who challenges your gods?" **And in the mention of the Most Gracious, they are disbelievers**.*

وَإِذَا رَءَاكَ ٱلَّذِينَ كَفَرُوٓاْ إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَـٰذَا ٱلَّذِى يَذْكُرُ ءَالِهَتَكُمْ **وَهُم بِذِكْرِ ٱلرَّحْمَـٰنِ هُمْ كَـٰفِرُونَ**

1	wa-idhā	وَإِذَا	And when
2	raāka	رَءَاكَ	you saw
3	alladhīna	ٱلَّذِينَ	those who
4	kafarū	كَفَرُوٓاْ	[they] disbelieved
5	in	إِن	not
6	yattakhidhūnaka	يَتَّخِذُونَكَ	they take you
7	illā	إِلَّا	except
8	huzuwan	هُزُوًا	(in) ridicule,
9	ahādhā	أَهَـٰذَا	"Is this

10	alladhī	ٱلَّذِى	the one who
11	yadhkuru	يَذْكُرُ	he admonishes
12	ālihatakum	ءَالِهَتَكُمْ	your gods?”
13	**wahum**	**وَهُم**	**And they**
14	**bidhik’ri**	**بِذِكْرِ**	**in (the) mention (of)**
15	**l-raḥmāni**	**ٱلرَّحْمَـٰنِ**	**(the) Most Gracious**
16	**hum**	**هُمْ**	**[they] (are)**
17	**kāfirūna**	**كَـٰفِرُونَ**	**disbelievers.**

[43:36] ***Anyone who disregards the mention of the Most Gracious****, we appoint a devil to be his constant companion.*

وَمَن يَعْشُ عَن ذِكْرِ ٱلرَّحْمَـٰنِ نُقَيِّضْ لَهُۥ شَيْطَـٰنًا فَهُوَ لَهُۥ قَرِينٌ

1	**waman**	**وَمَن**	**And whoever**
2	**yaʿshu**	**يَعْشُ**	**he forsakes / disregards**
3	**ʿan**	**عَن**	**from**
4	**dhik’ri**	**ذِكْرِ**	**(the) remembrance / message (of)**
5	**l-raḥmāni**	**ٱلرَّحْمَـٰنِ**	**(the) Most Gracious,**

6	nuqayyiḍ	نُقَيِّضْ	we appoint
7	lahu	لَهُۥ	for him
8	shayṭānan	شَيْطَٰنًا	a devil,
9	fahuwa	فَهُوَ	then he (is)
10	lahu	لَهُۥ	to him
11	qarīnun	قَرِينٌ	a [joined] companion.

What could be behind their dislike for this name of God? A historical clue can be found in the work of Dr. Al-Jallad, who studies ancient inscriptions in the Arabian peninsula. From his findings, he determined that **the term Rhman corresponded to the common name used for God in South Arabian inscriptions, while North Arabian inscriptions used "al-ilah," a form close to the qur'anic name for God, "Allah."**

In Gabriel Said Reynolds's Second Edition of "*The Emergence of Islam, Classical Traditions in Contemporary Perspective,*" he writes the following regarding the work by Dr. Ahmad Al-Jallad:

"…monotheism was widespread among Arabs at the dawn of Islam, even in the region close to Mecca and Medina." – Preface

*"As Ahmad al-Jallad has observed regarding **South Arabian** inscriptions, "By the fourth century CE, references to the pagan gods disappear almost entirely from the inscriptions, ushering in what scholars have termed the 'monotheistic period.' " **In South Arabia, one notices the rise in worship of God under the name rhmnn, meaning "the Merciful" and being closely related to the Qur'anic Arabic term for God al-rahman.** – p. 4*

*"A similar trend toward monotheism is evident in inscriptions of **North Arabia**….The move to monotheism appears a bit later than it does in South Arabia, but it occurs definitively before Islam. "By the sixth century," writes al-Jallad, "the pagan gods had completely disappeared from the inscriptions of North Arabia" (Al-Jallad, "Pre-Islamic Basmala," 14). **Instead, these inscriptions refer to one God, usually as al-ilah, a form close to the qur'anic name for God: Allah."** – p. 5*

Interestingly, the Arabs in the Hijazi region (Mecca and Medina) preferred Allah at the time of the Quranic revelation. Therefore, it appears that the Hijazi people had a particular bias against the mention of "the Most Gracious" (ar-Rahman), as they most likely associated this name with Christian ideology.

The connection between the Most Gracious and Christianity can be seen in the following three verses in the Quran when it associates the claim of God having a son with the Most Gracious.

*[19:88] They said, "**The Most Gracious** has begotten a son!"*

وَقَالُواْ ٱتَّخَذَ **ٱلرَّحۡمَٰنُ** وَلَدٗا

*[19:91] Because they claim that **the Most Gracious** has begotten a son.*

أَن دَعَوۡاْ **لِلرَّحۡمَٰنِ** وَلَدٗا

*[21:26] Yet, they said, "**The Most Gracious** has begotten a son!" Glory be to Him. All (messengers) are (His) honored servants.*

وَقَالُواْ ٱتَّخَذَ **ٱلرَّحۡمَٰنُ** وَلَدٗا سُبۡحَٰنَهُۥۚ بَلۡ عِبَادٞ مُّكۡرَمُونَ

Another clue connecting the use of the Most Gracious with Christianity is that "the Most Gracious" is mentioned the most in Sura 19, Maryam, 16 times. These facts demonstrate that "the Most Gracious" was used predominantly by Christians, and it just happens that the prominent Christian presence at that time of the revelation of the Quran historically was the population in South Arabia, which is where we find the inscriptions referencing God as the Most Gracious (Rahman).

This indicates that the Arabs in the Hijazi region would have a cultural bias against using "the Most Gracious." So their questioning of "What is the Most Gracious?" was not out of ignorance but defiance. Further proof of this can be seen in the following verses, which show that the objective of their statement was only to argue.

[43:57] When the son of Mary was cited as an example, your people disregarded it.

وَلَمَّا ضُرِبَ ٱبۡنُ مَرۡيَمَ مَثَلًا إِذَا قَوۡمُكَ مِنۡهُ يَصِدُّونَ

*[43:58] They said, "Is it better to worship our gods, or to worship him?" **They said this only to argue with you**. Indeed, they are people who have joined the opposition.*

وَقَالُوٓاْ ءَأَٰلِهَتُنَا خَيۡرٌ أَمۡ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلَۢاۚ بَلۡ هُمۡ قَوۡمٌ خَصِمُونَ

APPENDIX

The word "*l-raḥmāni*" (ٱلرَّحۡمَٰنِ), which translates to "Most Gracious" in its various forms, occurs 57 times in the Quran (19×3). This excludes the 112 occurrences in the non-numbered verses. It is also worth noting that the word nor the name "*rahman*" (رَّحۡمَٰنِ) never occurs in the Quran without the definitive article and that the bulk of the occurrences happens in only a few select Suras (19, 20, 21, 23, 25, 36, 43).

Count	Sura	Verse	Word	Arabic	Translation
1	1	1	3	ٱلرَّحۡمَٰنِ	Most Gracious,
2	1	3	1	ٱلرَّحۡمَٰنِ	Most Gracious,
3	2	163	8	ٱلرَّحۡمَٰنُ	Most Gracious,
4	13	30	17	بِٱلرَّحۡمَٰنِ	in (the) Most Gracious.
5	17	110	6	ٱلرَّحۡمَٰنَ	(the) Most Gracious.
6	19	18	4	بِٱلرَّحۡمَٰنِ	in (the) Most Gracious
7	19	26	13	لِلرَّحۡمَٰنِ	to (the) Most Gracious
8	19	44	8	لِلرَّحۡمَٰنِ	to (the) Most Gracious
9	19	45	8	ٱلرَّحۡمَٰنِ	(the) Most Gracious,
10	19	58	26	ٱلرَّحۡمَٰنِ	(the) Most Gracious,
11	19	61	5	ٱلرَّحۡمَٰنُ	(the) Most Gracious

12	19	69	9	ٱلرَّحۡمَـٰنِ	(the) Most Gracious
13	19	75	8	ٱلرَّحۡمَـٰنُ	(the) Most Gracious
14	19	78	6	ٱلرَّحۡمَـٰنِ	(the) Most Gracious
15	19	85	5	ٱلرَّحۡمَـٰنِ	(the) Most Gracious
16	19	87	8	ٱلرَّحۡمَـٰنِ	(the) Most Gracious
17	19	88	3	ٱلرَّحۡمَـٰنُ	(the) Most Gracious
18	19	91	3	لِلرَّحۡمَـٰنِ	to (the) Most Gracious
19	19	92	3	لِلرَّحۡمَـٰنِ	for (the) Most Gracious
20	19	93	9	ٱلرَّحۡمَـٰنِ	(to the) Most Gracious
21	19	96	8	ٱلرَّحۡمَـٰنُ	(the) Most Gracious
22	20	5	1	ٱلرَّحۡمَـٰنُ	(The) Most Gracious
23	20	90	13	ٱلرَّحۡمَـٰنُ	(the) Most Gracious,
24	20	108	9	لِلرَّحۡمَـٰنِ	for (the) Most Gracious,
25	20	109	9	ٱلرَّحۡمَـٰنُ	(the) Most Gracious,
26	21	26	3	ٱلرَّحۡمَـٰنُ	(the) Most Gracious

27	21	36	15	ٱلرَّحۡمَٰنِ	(the) Most Gracious
28	21	42	7	ٱلرَّحۡمَٰنِ	(the) Most Gracious?”
29	21	112	6	ٱلرَّحۡمَٰنُ	Most Gracious,
30	25	26	4	لِلرَّحۡمَٰنِ	for (the) Most Gracious.
31	25	59	14	ٱلرَّحۡمَٰنُ	(The) Most Gracious,
32	25	60	5	لِلرَّحۡمَٰنِ	to (the) Most Gracious.”
33	25	60	8	ٱلرَّحۡمَٰنُ	(the) Most Gracious?
34	25	63	2	ٱلرَّحۡمَٰنِ	(the) Most Gracious (are)
35	26	5	6	ٱلرَّحۡمَٰنِ	(the) Most Gracious
36	27	30	7	ٱلرَّحۡمَٰنِ	Most Gracious,
37	36	11	7	ٱلرَّحۡمَٰنَ	(the) Most Gracious
38	36	15	9	ٱلرَّحۡمَٰنُ	(the) Most Gracious
39	36	23	7	ٱلرَّحۡمَٰنُ	(the) Most Gracious
40	36	52	10	ٱلرَّحۡمَٰنُ	(the) Most Gracious,
41	41	2	3	ٱلرَّحۡمَٰنِ	(the) Most Gracious,

42	43	17	6	لِلرَّحۡمَٰنِ	for (the) Most Gracious
43	43	19	6	ٱلرَّحۡمَٰنِ	(the) Most Gracious,
44	43	20	4	ٱلرَّحۡمَٰنُ	(the) Most Gracious,
45	43	33	10	بِٱلرَّحۡمَٰنِ	in (the) Most Gracious
46	43	36	5	ٱلرَّحۡمَٰنِ	(the) Most Gracious,
47	43	45	11	ٱلرَّحۡمَٰنِ	(the) Most Gracious
48	43	81	4	لِلرَّحۡمَٰنِ	that (the) Most Gracious
49	50	33	3	ٱلرَّحۡمَٰنَ	(the) Most Gracious
50	55	1	1	ٱلرَّحۡمَٰنُ	(The) Most Gracious
51	59	22	12	ٱلرَّحۡمَٰنُ	Most Gracious,
52	67	3	10	ٱلرَّحۡمَٰنِ	(the) Most Gracious
53	67	19	11	ٱلرَّحۡمَٰنُ	(the) Most Gracious.
54	67	20	10	ٱلرَّحۡمَٰنِ	(the) Most Gracious?
55	67	29	3	ٱلرَّحۡمَٰنُ	(the) Most Gracious;
56	78	37	6	ٱلرَّحۡمَٰنِ	(The) Most Gracious,

57	78	38	12	ٱلرَّحۡمَٰنُ	(the) Most Gracious,

An intriguing point with the above references is that there appears to be a connection with the use of "the Most Gracious" in conjunction with associating offspring with God as it is used in reference to those who both claimed the Most Gracious had a son (19:88, 92, 21:26) or, in this case (43:15-20), daughters.

It is worth noting that both verses, 21:36 and 43:36, regarding being disbelievers in the "mention of the Most Gracious," occur in verses 36, which happens to also be the Sura number of the un-named disbelieving community that mentions the Most Gracious.

*[36:15] They said, "You are no more than human beings like us. **The Most Gracious** did not send down anything. You are liars."*

قَالُواْ مَآ أَنتُمۡ إِلَّا بَشَرٞ مِّثۡلُنَا وَمَآ أَنزَلَ **ٱلرَّحۡمَٰنُ** مِن شَيۡءٍ إِنۡ أَنتُمۡ إِلَّا تَكۡذِبُونَ

[36:20] A man came from the other end of the city, saying, "O my people, follow the messengers. [36:21] "Follow those who do not ask you for any wage, and are guided. [36:22] "Why should I not worship the One who initiated me, and to Him is your ultimate return?

*[36:23] "Shall I set up beside Him gods? If **the Most Gracious** willed any harm for me, their intercession cannot help me one bit, nor can they rescue me.*

ءَأَتَّخِذُ مِن دُونِهِۦٓ ءَالِهَةً إِن يُرِدۡنِ ٱلرَّحۡمَٰنُ بِضُرّٖ لَّا تُغۡنِ عَنِّي شَفَٰعَتُهُمۡ شَيۡـٔٗا وَلَا يُنقِذُونِ

Additional noteworthy mentions of "the Most Gracious":

[21:42] Say, "Who can protect you from the Most Gracious during the night or during the day?" Indeed, they are totally oblivious to the message of their Lord.

قُلۡ مَن يَكۡلَؤُكُم بِٱلَّيۡلِ وَٱلنَّهَارِ مِنَ ٱلرَّحۡمَٰنِ بَلۡ هُمۡ عَن ذِكۡرِ رَبِّهِم مُّعۡرِضُونَ

[21:112] Say, "My Lord, Your judgment is the absolute justice. Our Lord is the Most Gracious; only His help is sought in the face of your claims."

قَٰلَ رَبِّ ٱحۡكُم بِٱلۡحَقِّۗ وَرَبُّنَا ٱلرَّحۡمَٰنُ ٱلۡمُسۡتَعَانُ عَلَىٰ مَا تَصِفُونَ

Historically, the name of one of the prophet's closest companions and first Caliph was Abu Bakr. His son's name was '**Abd al-Rahman** ibn Abu Bakr (the brother of 'Aisha). 'Abd al-Rahman was born in c. 569 or 605. Since the Quran was not first revealed until

610, this indicates that the Arabs knew what al-Rahman was before the revelation of the Quran.

God is Ahad (Echad) “One”

The Shema is one of the central declarations of faith in Judaism and is to be recited daily by observant Jews and during important religious services. It is found in the Torah, specifically in Deuteronomy 6:4, and begins with the words: “*Shema Yisrael, Adonai Eloheinu, Adonai* ***Echad****,*” which translates to “Hear, O Israel: the Lord is our God, the Lord is **One**.” The key word here is “echad,” meaning “one” in Hebrew, which emphasizes the indivisible unity and singular nature of God. The concept of “echad” in the Shema is foundational, reinforcing the belief in the oneness of God—absolute, unique, and unlike any other being. This powerful statement underpins the core tenet of monotheism in Judaism, rejecting polytheism and affirming that God is the only divine power, with no equals or divisions.

[4] *Hear, O Israel: The Lord our God, the Lord is* ***One****.* [5] *Love the Lord your God with all your heart and with all your soul and with all your strength.* [6] *These commandments that I give you today are to be on your hearts.* [7] *Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up.* [8] *Tie them as symbols on your hands and bind them on your foreheads.* [9] *Write them on the doorframes of your houses and on your gates.* (Deuteronomy 6:4-9)

The Shema's declaration of God's oneness in Judaism closely parallels the message conveyed in Surah 112 of the Quran, known as Surah Al-Ikhlas. This surah is one of the most profound affirmations of monotheism in Islam. It begins with the verse, "Qul Huwa Allahu Ahad," which translates to "Say, He is God, the One." The use of the word "Ahad" in this verse is strikingly similar to the Hebrew "echad" found in the Shema, as both words emphasize the singular, unique, and indivisible nature of God.

[112:1] Proclaim, "He is the One and only GOD.
[112:2] "The Absolute GOD.
[112:3] "Never did He beget. Nor was He begotten.
[112:4] "None equals Him."

قُلْ هُوَ ٱللَّهُ أَحَدٌ
ٱللَّهُ ٱلصَّمَدُ
لَمْ يَلِدْ وَلَمْ يُولَدْ
وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ

Verse	Arabic	Transliteration	Translation
1	قُلْ هُوَ اللَّهُ **أَحَدٌ**	Qul huwa Allahu ahad	Proclaim, "He is the **One** and only GOD.
2	اللَّهُ الصَّمَدُ	Allahu assamad	"The Absolute GOD.
3	لَمْ يَلِدْ وَلَمْ يُولَدْ	Lam yalid walam yoolad	"Never did He beget. Nor was He begotten.
4	وَلَمْ يَكُن لَّهُ كُفُوًا **أَحَدٌ**	Walam yakun lahu kufuwan ahad	"No **one** equals Him."

"Ahad" in Arabic, like "echad" in Hebrew, denotes absolute oneness without any divisions, partners, or equals. Surah Al-Ikhlas serves as a succinct yet comprehensive expression of tawhid, the oneness of God, which is a fundamental belief in Submission. By affirming that God is "Ahad," the surah emphasizes that there is no other being like Him—He is beyond comparison, unique, and singular in essence and existence.

Both the Shema and Surah Al-Ikhlas share a powerful commonality. They both unequivocally proclaim that God is one, emphasizing His uniqueness and the impossibility of any partners or counterparts. This shared emphasis on the oneness of God reflects a deep-rooted aspect of monotheistic belief in both Judaism and Islam, highlighting a core theological connection between the two faiths. The use of "echad" in the Shema and "Ahad" in Surah Al-Ikhlas serves as a reminder of the indivisible,

transcendent, and unparalleled nature of God, inviting believers in both traditions to maintain a pure and undivided devotion to the one true God.

Therefore, strict monotheists hold that God is absolutely one, indivisible, and has no partners or divisions. God is a singular entity that cannot be divided into multiple persons. They reject the idea of God manifesting as multiple persons or taking human form, which fundamentally separates their understanding of monotheism from the Trinitarian concept in Christianity.

Trinitarians Attempt to Redefine God's Oneness

In contrast to monotheists, Trinitarians believe that God is one being consisting of three co-equal, co-eternal persons: the Father, the Son (Jesus Christ), and the Holy Spirit. Each person is distinct, yet they all share the same divine essence, meaning they are fully and equally God. This belief attempts to maintain God's oneness while also affirming the divinity of Jesus and the Holy Spirit.

So how do Trinitarians attempt to reconcile their understanding when their doctrine from a plain text reading blatantly contradicts the Shema and the basic tenets of monotheism? To overcome this hurdle, Trinitarians interpret the concept of "one" (or "echad" in Hebrew) as used in Deuteronomy 6:4 to mean one composite or one complex unity rather than an absolute singularity. They claim that the use of "echad" allows for the understanding of God as a unified being with multiple persons—namely, the Father, the Son (Jesus), and the Holy Spirit—within one divine essence.

Trinitarians support this interpretation by pointing out that "echad" can sometimes be used to indicate a collective unity. For example, when describing marriage in Genesis 2:24 it states:

[24] *Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one (echad) flesh.* (Genesis 2:24)

Here, "echad" is used to describe the union of two individuals becoming one, suggesting a form of unity that encompasses multiple entities.

In another example, when the spies return from the land of Canaan, they bring back a single cluster of grapes, described as "echad." This verse is sometimes used to suggest that "echad" can mean a unified group of many elements (i.e., grapes) in one cluster.

[23] *When they reached the Valley of Eshkol, they cut off a branch bearing* ***a single*** *cluster of grapes. Two of them carried it on a pole between them, along with some pomegranates and figs.* (Numbers 13:23)

Also, during the story of the Tower of Babel, the people are described as being "one (echad) people," emphasizing unity among a group of individuals.

[6] *The Lord said, "If as **one** people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them.* (Genesis 11:6)

Based on these examples, Trinitarians argue that the word "echad" in Deuteronomy 6:4 ("The Lord our God, the Lord is one") does not necessarily indicate an absolute singularity but can also imply a unified, complex oneness. This interpretation allows them to reconcile the concept of God as one with the belief in three co-equal, co-eternal persons in the Godhead, which forms the basis of Trinitarian doctrine.

Basic Hermeneutics

When studying scripture, a fundamental principle of interpretation known as hermeneutics is to avoid using the meaning of a multi-meaning verse to explain clear and straightforward concepts. This principle is highlighted in the following verse of the Quran.

[3:7] He sent down to you this scripture, containing straightforward verses—which constitute the essence of the scripture—as well as multiple-meaning or allegorical verses. Those who harbor doubts in their hearts will pursue the multiple-meaning verses to create confusion, and to extricate a certain meaning. None knows the true meaning thereof except GOD and those well founded in knowledge. They say, "We believe in this—all of it comes from our Lord." Only those who possess intelligence will take heed.

هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَـٰبَ مِنْهُ ءَايَـٰتٌ مُّحْكَمَـٰتٌ هُنَّ أُمُّ ٱلْكِتَـٰبِ وَأُخَرُ مُتَشَـٰبِهَـٰتٌ فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَـٰبَهَ مِنْهُ ٱبْتِغَآءَ ٱلْفِتْنَةِ وَٱبْتِغَآءَ تَأْوِيلِهِۦ وَمَا يَعْلَمُ تَأْوِيلَهُۥٓ إِلَّا ٱللَّهُ وَٱلرَّسِخُونَ فِى ٱلْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِۦ كُلٌّ مِّنْ عِندِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَـٰبِ

The key takeaway is that individuals should use clear teachings from straightforward scripture verses to better understand the verses that may be understood in multiple ways rather than the other way around. This method avoids the pitfalls of reinterpreting explicit texts with ambiguous ones, ensuring a more accurate and faithful understanding of the scriptures.

Secondly, our exegesis of God's words and theology needs to be without contradiction. If an understanding of one verse causes a contradiction in another passage, then it means our interpretation needs to be revised to eliminate the contradiction.

[4:82] Why do they not study the Quran carefully? If it were from other than GOD, they would have found in it numerous contradictions.

أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ ٱللَّهِ لَوَجَدُوا۟ فِيهِ ٱخْتِلَـٰفًا كَثِيرًا

Ahad & Wahed in Quran

Based on these rules of thumb of interpretation, how can we address the Trinitarian claim that "Ahad" or Echad in Hebrew means one in unity and not one in the absolute sense? In the context of the Quran, the argument is quite easy to refute. In addition to the word Ahad, as used in Sura 112, the Quran also uses the term "Wahed" (وَاحِد), which means "one" and is also one of the names of God.

[39:4] If GOD wanted to have a son, He could have chosen whomever He willed from among His creations. Be He glorified; He is GOD, ***the One,*** *the Supreme.*

لَّوْ أَرَادَ ٱللَّهُ أَن يَتَّخِذَ وَلَدًا لَّٱصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَآءُ سُبْحَـٰنَهُۥ هُوَ ٱللَّهُ **ٱلْوَٰحِدُ** ٱلْقَهَّارُ

[38:65] Say, "I warn you; there is no other god beside GOD, ***the One****, the Supreme.*

قُلْ إِنَّمَآ أَنَا۠ مُنذِرٌ وَمَا مِنْ إِلَـٰهٍ إِلَّا ٱللَّهُ **ٱلْوَٰحِدُ** ٱلْقَهَّارُ

Echad in the Old Testament

Stripped of conjecture and linguistic gymnastics, *echad*—translated as "one"—bears no trace of division or plurality in its essence. The biblical insistence on the singularity of God, as declared in Deuteronomy 6:4 ("Hear, O Israel: The Lord our God, the Lord is one"), offers no refuge for notions of compound unity. Instead, it proclaims a solitary and indivisible deity, a profound monotheistic assertion underscored throughout the Hebrew Scriptures.

As noted above, proponents of Trinitarian theology argue that *echad* implies a "compound unity" by pointing to instances where the term modifies collective nouns—such as "one herd" or "one cluster of grapes" (Numbers 13:23). However, as the text illuminates, the plurality resides not in the word *echad* itself but in the collective noun it describes. The word "one," in both Hebrew and English, remains steadfast in its singular meaning: one and no more. When Genesis 2:24 declares, "The two shall become one flesh," it does not suggest the obliteration of individual identity but rather the union of two into a single entity—a metaphorical unity, not a numerical conundrum.
The biblical authors wield *echad* with precision, as in Ezekiel 33:24, where Abraham is described as "one man" (*echad*). Likewise, Isaiah 51:2 calls Him "alone" (*echad*), leaving no ambiguity about its intended meaning. This numerical singularity is further emphasized in Ecclesiastes 4:8, which declares that "one and not two" is the fundamental essence of the word.

To argue that *echad* accommodates a plurality within God is to commit what the text identifies as a "linguistic fallacy." The Trinitarian assertion that *echad* inherently implies a composite oneness—akin to "one trinity" or "one United States"—is a sleight of hand that transfers the plurality of the collective noun onto the adjective. The truth, rooted in both scripture and language, is far simpler: *echad* means "single" or "only

one." This is consistent with how the spies of Numbers 13:23 report carrying "a single [*echad*] cluster of grapes," an unmistakable reference to an undivided whole.

Even in Mark 12:28-34, when a Jewish scribe approached Jesus to inquire about the greatest commandment, Jesus echoed the Shema, declaring, "Hear, O Israel: The Lord our God, the Lord is one." The scribe, affirming this truth, responded with clarity, and Jesus commended him for his understanding. Had the scribe's perception required correction—if he had misunderstood the profound unity and singularity of God—Jesus would have set the record straight. Instead, Jesus affirmed the scribe's insight, underscoring the unshakable foundation of monotheism that binds both the Hebrew Scriptures and His own teachings.

[28] One of the teachers of the law came and heard them debating. Noticing that Jesus had given them a good answer, he asked him, "Of all the commandments, which is the most important?" [29] "The most important one," answered Jesus, "is this: 'Hear, O Israel: The Lord our God, the Lord is one. [30] Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.' [31] The second is this: 'Love your neighbor as yourself.' There is no commandment greater than these." [32] "Well said, teacher," the man replied. "You are right in saying that God is one and there is no other but him. [33] To love him with all your heart, with all your understanding and with all your strength, and to love your neighbor as yourself is more important than all burnt offerings and sacrifices." [34] When Jesus saw that he had answered wisely, he said to him, "You are not far from the kingdom of God." And from then on no one dared ask him any more questions. (**Mark 12:28-34**)

Critics might suggest that if God were truly singular, the Hebrew Bible would use the word *yachid*, meaning "solitary" or "isolated." However, *yachid* often conveys connotations of "lonely" or "only-begotten," making it unsuitable to describe the richness of the divine. Instead, the biblical authors employ *echad* to affirm God's singularity while preserving the fullness of His nature. Deuteronomy 4:35 states, "There is no one else besides Him," and Nehemiah 9:6 declares, "You are Jehovah alone." These verses dispel any lingering ambiguity: the God of Israel is one, unrivaled, and indivisible.

Conclusion

To the first-century Jew, steeped in the Old Testament's poetic rigor and mathematical simplicity, the concept of *echad* as anything but singular would have been unthinkable. The linguistic and theological evidence converge on this immutable truth: God is one—singular, undivided, and alone. Attempts to read plurality into *echad* are not only linguistically untenable but betray the profoundly monotheistic spirit that breathes through every line of the Hebrew Scriptures. Here, in the resounding clarity of *echad*, lies the unassailable cornerstone of biblical monotheism.

When “god” is used for other than God in Quran

In English, there is no distinction between the words “god” with a lowercase “g” and “God” with a capital “G.” Yet, this is not the case in Arabic. In Arabic, the word for “god” with a lowercase “g” is “إِلٰه” (*ilah*). In Arabic, “*ilah*” signifies a being that is worshiped, irrespective of whether it is truly worthy of worship. It could also apply to anything people might hold in a status that rivals God. Alternatively, the word for “God” in Arabic is “اللهُ” (Allah). This term refers specifically to **“**God**“**—the one and only true entity worthy of worship in the Quran. This distinction is most clearly spelled out in the Shahadah as mentioned in the Quran:

لَا إِلٰهَ إِلَّا ٱللَّهُ
La ilaha illa Allah
There is no god but Allah

Arabic	**Transliteration**	**English Translation**
لَا	La	No
إِلٰهَ	Ilaha	god
إِلَّا	Illa	except
ٱللَّهُ	Allah	God

In the Arabic Quran, the use of “*ilah*” and “*Allah*” is carefully chosen to differentiate between the possible false gods worshiped by different communities and the one true God. The objective of a submitter is to recognize God alone as the only true god and reject the idea of any other gods besides Him.

[2:163] Your god is one god; there is no god but He, Most Gracious, Most Merciful.

(١٦٣) وَإِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ ۖ لَّآ إِلَٰهَ إِلَّا هُوَ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ

1	wa-ilāhukum	وَإِلَٰهُكُمْ	And your god (is)
2	ilāhun	إِلَٰهٌ	god
3	wāḥidun	وَٰحِدٌ	one / only;
4	lā	لَآ	(there is) no
5	ilāha	إِلَٰهَ	god
6	illā	إِلَّا	except
7	huwa	هُوَ	Him,
8	l-raḥmānu	ٱلرَّحْمَٰنُ	Most Gracious,
9	l-raḥīmu	ٱلرَّحِيمُ	Most Merciful.

Yet, God created this world where individuals can freely choose if they want to have God as their only god or if they wish to select some other entity as god. The fact is that if anyone equates another god in place of God or sets up another god as a rival to God, then they are following the path of Satan.

[36:60] Did I not covenant with you, O Children of Adam, that you shall not worship the devil? That he is your most ardent enemy?

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَٰبَنِىٓ ءَادَمَ أَن لَّا تَعْبُدُوا۟ ٱلشَّيْطَٰنَ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ

The reason is that in this world, God granted Satan permission to attempt to entice people to his view of setting up another god besides God.

[17:62] He (Satan) said, "Since You have honored him over me, if You respite me till the Day of Resurrection, I will possess all his descendants, except a few."
[17:63] He (God) said, "Then go; you and those who follow you will end up in Hell as your requital; an equitable requital.
[17:64] "You may entice them with your voice, and mobilize all your forces and all

your men against them, and share in their money and children, and promise them. Anything the devil promises is no more than an illusion.
[17:65] "As for My servants, you have no power over them." Your Lord suffices as an advocate.

قَالَ أَرَءَيْتَكَ هَـٰذَا ٱلَّذِى كَرَّمْتَ عَلَىَّ لَئِنْ أَخَّرْتَنِ إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُۥٓ إِلَّا قَلِيلًا

قَالَ ٱذْهَبْ فَمَن تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَآؤُكُمْ جَزَآءً مَّوْفُورًا

وَٱسْتَفْزِزْ مَنِ ٱسْتَطَعْتَ مِنْهُم بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِى ٱلْأَمْوَٰلِ وَٱلْأَوْلَـٰدِ وَعِدْهُمْ وَمَا يَعِدُهُمُ ٱلشَّيْطَـٰنُ إِلَّا غُرُورًا

إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَـٰنٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا

This world operates as a halfway house where individuals can choose who or what they want to worship as a god. The believers will only choose God as their only god, yet Satan will convince the masses to take another god beside God. The Quran has numerous examples of other entities people have taken as gods besides God.

STATUES AS A GOD

*[6:74] Recall that Abraham said to his father Ãzer, "How could you worship statues as **gods**? I see that you and your people have gone far astray."*

وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ ءَازَرَ أَتَتَّخِذُ أَصْنَامًا **ءَالِهَةً** إِنِّىٓ أَرَىٰكَ وَقَوْمَكَ فِى ضَلَـٰلٍ مُّبِينٍ

*[7:138] We delivered the Children of Israel across the sea. When they passed by people who were worshiping statues, they said, "O Moses, make **a god** for us, like the **gods** they have." He said, "Indeed, you are ignorant people.*

وَجَـٰوَزْنَا بِبَنِىٓ إِسْرَٰٓءِيلَ ٱلْبَحْرَ فَأَتَوْا۟ عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰٓ أَصْنَامٍ لَّهُمْ قَالُوا۟ يَـٰمُوسَى ٱجْعَل لَّنَآ **إِلَـٰهًا** كَمَا لَهُمْ **ءَالِهَةٌ** قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ

THE SCULPTED CALF AS A GOD

*[20:88] He (the Samarian) produced for them a sculpted calf, complete with a calf's sound. They said, "This is **your god, and the god of Moses.**" Thus, he forgot.*

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَّهُۥ خُوَارٌ فَقَالُوا۟ **هَـٰذَآ إِلَـٰهُكُمْ وَإِلَـٰهُ** مُوسَىٰ فَنَسِىَ

*[20:97] He said, "Then go, and, throughout your life, do not even come close. You have an appointed time (for your final judgment) that you can never evade. Look at **your god** that you used to worship; we will burn it and throw it into the sea, to stay down there forever."*

قَالَ فَٱذۡهَبۡ فَإِنَّ لَكَ فِي ٱلۡحَيَوٰةِ أَن تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوۡعِدٗا لَّن تُخۡلَفَهُۥۖ وَٱنظُرۡ إِلَىٰٓ إِلَٰهِكَ ٱلَّذِي ظَلۡتَ عَلَيۡهِ عَاكِفٗا لَّنُحَرِّقَنَّهُۥ ثُمَّ لَنَنسِفَنَّهُۥ فِي ٱلۡيَمِّ نَسۡفٗا

MESSENGERS AS A GOD

*[21:29] If any of them claims to be **a god** beside Him, we requite him with Hell; we thus requite the wicked.*

(٢٩) وَمَن يَقُلۡ مِنۡهُمۡ إِنِّيٓ إِلَٰهٞ مِّن دُونِهِۦ فَذَٰلِكَ نَجۡزِيهِ جَهَنَّمَۚ كَذَٰلِكَ نَجۡزِي ٱلظَّٰلِمِينَ

EGO AS A GOD

*[25:43] Have you seen the one whose **god** is his own ego? Will you be his advocate?*

أَرَءَيۡتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ أَفَأَنتَ تَكُونُ عَلَيۡهِ وَكِيلًا

*[45:23] Have you noted the one whose **god** is his ego? Consequently, GOD sends him astray, despite his knowledge, seals his hearing and his mind, and places a veil on his eyes. Who then can guide him, after such a decision by GOD? Would you not take heed?*

أَفَرَءَيۡتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ وَأَضَلَّهُ ٱللَّهُ عَلَىٰ عِلۡمٖ وَخَتَمَ عَلَىٰ سَمۡعِهِۦ وَقَلۡبِهِۦ وَجَعَلَ عَلَىٰ بَصَرِهِۦ غِشَٰوَةٗ فَمَن يَهۡدِيهِ مِنۢ بَعۡدِ ٱللَّهِۚ أَفَلَا تَذَكَّرُونَ

PHAROAH AS GOD

*[26:29] He said, "If you accept any **god**, other than me, I will throw you in the prison."*

قَالَ لَئِنِ ٱتَّخَذۡتَ إِلَٰهًا غَيۡرِي لَأَجۡعَلَنَّكَ مِنَ ٱلۡمَسۡجُونِينَ

*[28:38] Pharaoh said, "O you elders, I have not known of any **god** for you other than me. Therefore, fire the adobe, O Hãmãn, in order to build a tower, that I may take a look at the god of Moses. I am sure that he is a liar."*

وَقَالَ فِرْعَوْنُ يَـٰٓأَيُّهَا ٱلْمَلَأُ مَا عَلِمْتُ لَكُم مِّنْ **إِلَـٰهٍ** غَيْرِى فَأَوْقِدْ لِى يَـٰهَـٰمَـٰنُ عَلَى ٱلطِّينِ فَٱجْعَل لِّى صَرْحًا لَّعَلِّىٓ أَطَّلِعُ إِلَىٰٓ إِلَـٰهِ مُوسَىٰ وَإِنِّى لَأَظُنُّهُۥ مِنَ ٱلْكَـٰذِبِينَ

TURNING GODS INTO GOD

*[38:5] "Did he make **the gods** into one **god**? This is really strange."*

أَجَعَلَ **ٱلْـَٔالِهَةَ إِلَـٰهًا** وَٰحِدًا إِنَّ هَـٰذَا لَشَىْءٌ عُجَابٌ

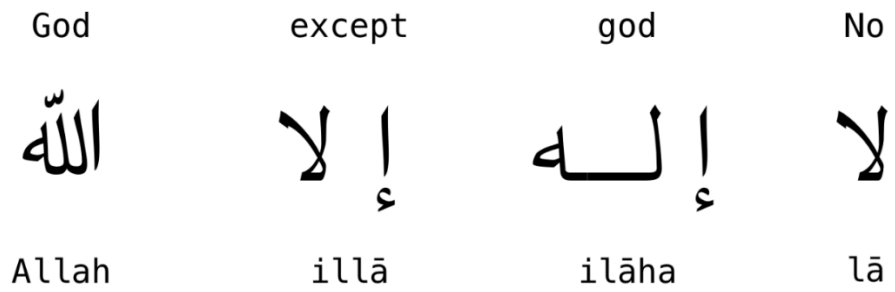
*[50:26] He set up besides GOD another **god**. Throw him into severe retribution.*

ٱلَّذِى جَعَلَ مَعَ ٱللَّهِ **إِلَـٰهًا** ءَاخَرَ فَأَلْقِيَاهُ فِى ٱلْعَذَابِ ٱلشَّدِيدِ

MARY & JESUS AS GODS

*[5:116] GOD will say, "O Jesus, son of Mary, did you say to the people, 'Make me and my mother **gods** beside GOD'?" He will say, "Be You glorified. I could not utter what was not right. Had I said it, You already would have known it. You know my thoughts, and I do not know Your thoughts. You know all the secrets.*

وَإِذْ قَالَ ٱللَّهُ يَـٰعِيسَى ٱبْنَ مَرْيَمَ ءَأَنتَ قُلْتَ لِلنَّاسِ ٱتَّخِذُونِى وَأُمِّىَ **إِلَـٰهَيْنِ** مِن دُونِ ٱللَّهِ قَالَ سُبْحَـٰنَكَ مَا يَكُونُ لِىٓ أَنْ أَقُولَ مَا لَيْسَ لِى بِحَقٍّ إِن كُنتُ قُلْتُهُۥ فَقَدْ عَلِمْتَهُۥ تَعْلَمُ مَا فِى نَفْسِى وَلَآ أَعْلَمُ مَا فِى نَفْسِكَ إِنَّكَ أَنتَ عَلَّـٰمُ ٱلْغُيُوبِ



God vs. god

In Classical Arabic, there is a distinction between “god” with a little “g” and God with a capital “G.” These two words are illah (إِلٰه) for god and Allah (الله) for God. This is prominently depicted in the testimony (shahadah) of the believers:

gods besides God

The entire function of this world is for individuals to reach a firm conviction on their own volition that God alone is their only Lord and Master. The individuals who choose God will reside in God’s kingdom during their stay in this world and for eternity in the Hereafter, but those who choose any other entity will be exiled from God’s kingdom and will reside with the god of their choosing in the Hereafter. It is only then that they will realize that the gods they were worshiping beside God had no authority, power, or provisions aside from what God granted them in this world.

[21:43] Do they have gods who can protect them from us? They cannot even help themselves. Nor can they accompany one another when they are summoned to face us.

(٤٣) أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ أَنْفُسِهِمْ وَلَا هُمْ مِنَّا يُصْحَبُونَ

[46:28] Why then did the idols they set up to bring them closer to GOD fail to help them? Instead, they abandoned them. Such were the false gods they idolized; such were the innovations they fabricated.

(٢٨) فَلَوْلَا نَصَرَهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْبَانًا آلِهَةً بَلْ ضَلُّوا عَنْهُمْ وَذَٰلِكَ إِفْكُهُمْ وَمَا كَانُوا يَفْتَرُونَ

Instinctive Knowledge

To help the human being make the right decision in this most critical matter, God had all human beings bear witness to Him before our arrival to this world.

[7:172] Recall that your Lord summoned all the descendants of Adam, and had them bear witness for themselves: “Am I not your Lord?” They all said, “Yes. We bear witness.” Thus, you cannot say on the Day of Resurrection, “We were not aware of this.”

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَٰذَا غَافِلِينَ

Additionally, God placed inside every human being the natural inclination to worship God alone.

[30:30] Therefore, you shall devote yourself to the religion of strict monotheism. Such is the natural instinct placed into the people by GOD. Such creation of GOD will never change. This is the perfect religion, but most people do not know.

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

The Experiment

To carry out this experiment and not impact a person's decision in this process, God's physical presence in this world would have to be kept hidden. This is like a parent who wants to determine how their child behaves when they are not physically there to influence their actions.

[2:55] Recall that you said, "O Moses, we will not believe unless we see GOD, physically." Consequently, the lightning struck you, as you looked.

(٥٥) وَإِذْ قُلْتُمْ يَامُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ

Additionally, individuals would have to be presented with an alternative choice. In the case of this experiment, God permitted Satan to present the human being with an alternative.

[7:14] He said, "Grant me a respite, until the Day of Resurrection."
[7:15] He said, "You are granted a respite."
[7:16] He said, "Since You have willed that I go astray, I will skulk for them on Your straight path.*
[7:17] "I will come to them from before them, and from behind them, and from their right, and from their left, and You will find that most of them are unappreciative."
[7:18] He said, "Get out therefrom, despised and defeated. Those among them who follow you, I will fill Hell with you all.

(٧:١٤) قَالَ أَنْظِرْنِي إِلَىٰ يَوْمِ يُبْعَثُونَ
(٧:١٥) قَالَ إِنَّكَ مِنَ الْمُنْظَرِينَ
(٧:١٦) قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ
(٧:١٧) ثُمَّ لَآتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ
(٧:١٨) قَالَ اخْرُجْ مِنْهَا مَذْءُومًا مَدْحُورًا لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ

Satan's entire prerogative is to convince the human being to accept any other "god" besides God. Ultimately irrespective of which "god" one chooses, if it is not God alone as their only god, then they are following Satan, and thus making Satan their god. This is why the choice in this world is either God or Satan. Anyone who chooses other than God alone is ultimately aligning with Satan's point of view and thus making Satan their god.

[36:60] Did I not covenant with you, O Children of Adam, that you shall not worship the devil? That he is your most ardent enemy?

(٦٠) أَلَمْ أَعْهَدْ إِلَيْكُمْ يَابَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

As part of this experiment for the human being to make a free choice, God authorized Satan to be able to make his case to sway people away from God as agents of the devil.

[15:41] He said, "This is a law that is inviolable.
[15:42] "You have no power over My servants. You only have power over the strayers who follow you.

(١٥:٤١) قَالَ هَٰذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ
(١٥:٤٢) إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ

If an individual chooses any other entity as a partner next to God, they will see that these entities have no power except what God authorized them. And that their power was limited to what God granted them in this life, which will be taken away in the Hereafter.

[16:99] He has no power over those who believe and trust in their Lord. [16:100] His power is limited to those who choose him as their master; those who choose him as their god.

(١٠٠) إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ
(٩٩) إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

Lord vs. Master

This is why in the opening Sura of the Quran, The Key (Al-Fãtehah / الفاتحة), God describes Himself as Lord of the universe, but Master of the Day of Judgment. This is because, in this world, people are free to choose who they want as their lord, idol, or god. People during their time in this world are free to believe or disbelieve, to do righteous works or evil works, to speak or stay quiet, to worship God alone, or to choose to set up partners next to God, or to make their case for any path other than the path of God. These choices will not be permissible in the Hereafter.

[16:84] The day will come when we raise from every community a witness, then those who disbelieved will not be permitted (to speak), nor will they be excused.

(٨٤) وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ

[37:40] Only GOD's servants who are absolutely devoted to Him alone (will be saved).

(٤٠) إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ

The gods of this world

God acknowledges that in this world, there are many idols or gods that people will partner and associate with God (4:117, 6:74, 7:127, 7:138, 11:53, 18:102, 36:74, 38:6, 46:22, 72:23), but it is the imperative decision for every believer in God alone to actively denounce all these other gods and to devote themselves absolutely to God alone.

[6:46] Say, "What if GOD took away your hearing and your eyesight, and sealed your minds; ***which god, other than GOD,*** *can restore these for you?" Note how we explain the revelations, and note how they still deviate!*

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَىٰ قُلُوبِكُمْ **مَنْ إِلَٰهٌ غَيْرُ اللَّهِ** يَأْتِيكُمْ بِهِ انْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصْدِفُونَ

[28:71] Say, "What if GOD made the night perpetual, until the Day of Resurrection? ***Which god, other than GOD****, can provide you with light? Do you not hear?"*

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَامَةِ **مَنْ إِلَٰهٌ غَيْرُ اللَّهِ** يَأْتِيكُمْ بِضِيَاءٍ أَفَلَا تَسْمَعُونَ

[28:72] Say, "What if GOD made the daylight perpetual, until the Day of Resurrection? ***Which god, other than GOD,*** *can provide you with a night for your rest? Do you not see?"*

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَامَةِ **مَنْ إِلَٰهٌ غَيْرُ اللَّهِ** يَأْتِيكُمْ بِلَيْلٍ تَسْكُنُونَ فِيهِ أَفَلَا تُبْصِرُونَ

[2:163] Your god is one god; there is no god but He, Most Gracious, Most Merciful.

(١٦٣) وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ لَا إِلَٰهَ إِلَّا هُوَ الرَّحْمَٰنُ الرَّحِيمُ

Did God make gods?

Since God made all creation (39:62), and the gods that people worship beside God are ultimately the creation of God, then does this mean that God created gods besides Himself? God has a system and has offered his servants who opted for the responsibility the freedom of choice.

[33:72] We have offered the responsibility (freedom of choice) to the heavens and the earth, and the mountains, but they refused to bear it, and were afraid of it. But the human being accepted it; he was transgressing, ignorant.

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا

This freedom of choice allows entities to misuse God's creation against its intended purpose. For instance, the Quran provides the following example of grapes that can be used for a good provision or as an intoxicant, which is prohibited for consumption (5:90-91).

[16:67] And from the fruits of date palms and grapes you produce intoxicants, as well as good provisions. This should be (sufficient) proof for people who understand.

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَٰلِكَ لَآيَةً لِقَوْمٍ يَعْقِلُونَ

Similarly, Satan was created by God to serve the human being, yet he refused. When he refused, he blamed God for sending Him astray.

[15:39] He said, "My Lord, since You have willed that I go astray, I will surely entice them on earth; I will send them all astray.

(٣٩) قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ

But God did not send him astray, God merely provided him a mechanism to expose his true convictions. If, alternatively, Satan killed his ego and submitted to the command of God, then this ordeal would have purified him, but since he used the circumstances nefariously, he only sent himself astray without him perceiving. Ironically, despite his refusal, he still ended up serving the human being, but as a mechanism to either expose or purify the human being.

The outcome, if Satan's malfeasance will benefit or harm the human being, is upon the human being himself. If they set up Satan as a god beside God and accept Satan's perspective, then they are the followers of the devil, yet if they seek refuge in God alone from the whispers of the devil, then they belong to God alone. This is Satan's objective, to take the creation of God and to turn it into something sinful, most notably to turn something into a god (illah / إِلٰه) besides God (Allah / الله).

*[4:119] "I will mislead them, I will entice them, I will command them to (forbid the eating of certain meats by) marking the ears of livestock, **and I will command them to distort the creation of GOD."** <u>Anyone who accepts the devil as a lord,</u> instead of GOD, has incurred a profound loss.*

وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ وَلَآمُرَنَّهُمْ فَلَيُبَتِّكُنَّ آذَانَ الْأَنْعَامِ وَلَآمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا

[14:22] And the devil will say, after the judgment had been issued, "GOD has promised you the truthful promise, and I promised you, but I broke my promise. I had no power over

you; I simply invited you, and you accepted my invitation. Therefore, do not blame me, and blame only yourselves. My complaining cannot help you, nor can your complaining help me. I have disbelieved in your idolizing me. The transgressors have incurred a painful retribution."

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِيَ عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

When will the world end?

The End of the World (18:7 – 18:8)

The End of the World*

[18:7] We have adorned everything on earth, in order to test them, and thus distinguish those among them who work righteousness.
[18:8] Inevitably, we will wipe out everything on it, leaving it completely barren.*

Appendix 25 – End of The World

(from: Quran The Final Testament, by Rashad Khalifa, PhD.)

(God is) the Knower of the future;
He does not permit anyone to unveil such knowledge.
Only through the messengers that He chooses
does He reveal future and past events. [72:27]
Among the duties charged to me as God's Messenger of the Covenant is unveiling the end of the world (Page 415). We learn from 18:7-8 and 69:13-15 that this world will come to an end. A new earth and new heavens will replace the present heavens and earth (14:48).

Signs of the Approaching End of the World

The Quran provides many signs, and states that the means for unveiling the end of the world have been given (47:18). The signs given in the Quran include:

1. **The splitting of the moon**: This already happened in June 1969 when we landed on the moon and brought back moon rocks. People on earth can go now to many museums, colleges and observatories to look at pieces of the moon.
2. **Discovering the Quran's 19-based mathematical code**(74:30-37): Fulfilled in 1969-1974.
3. **The creature**(27:82): "Made from the earth, it alerts the people that they have been oblivious to their Creator." The Creature, made from the earth, did appear and was instrumental in unveiling the Quran's numerical code, and proclaiming that the world has neglected God's message; the creature is the computer. Note that the digits that make up 27:82add up to 19.
4. **Appearance of God's Messenger of the Covenant**(3:81): As detailed in Appendix 2, a consolidating messenger, prophesied in the Quran, comes after all the prophets have delivered the scriptures, to purify and unify. This prophecy was fulfilled in Ramadan 1408.
5. **The Smoke**(44:10): occurs after God's Messenger of the Covenant has delivered the unified message and proclaimed Islam (Submission) as the only religion acceptable by God.
6. **Gog and Magog**: they re-appear, in accordance with God's plan, in the year 1700 AH (2271 AD). Gog and Magog are mentioned in 18:94and 21:96. If you count the verses from 18:94to the end of Sura 18, you find them 17. If you count the verses from 21:96 to the end of Sura 21, you find them also 17. This is the Quran's sign that Gog and Magog will re-appear in 1700 AH.

It Will Not Remain Hidden [20:15]

Verse 15 of Sura 20 informs us that the end of the world will be revealed by God before the end of the world, and Sura 15, Verse 87, gives the time for that event:

We have given you the seven pairs, and the great Quran. [15:87]

The seven pairs are the 14 Quranic Initials. The total gematrical value of these profound pillars of the Quran's miracle pinpoints the year of the end of the world. It is noteworthy that Verse 85 of Sura 15 states: "The end of the world will surely come to pass." The next verse, 15:86, tells us that God is the Creator of this world, and, of course, He knows when it will end. The following verse, 15:87, tells us when the world will end. As shown in Table 1, the gematrical values of "The Seven Pairs" of Quranic Initials total 1709 (see also Table 1 of Appendix 1). According to 15:87, the world will survive for 1709 lunar years from the time this prophecy is stated in the Quran. This means that the world will end in the year 1710 AH. This number is a multiple of 19; 1710 = 19×90.

Table 1: Total Gematrical Value of "The Seven Pairs" of Quranic Initials

	Quranic Initial	**Gematrical Value**
1.	Q	100
2.	N	50
3.	S (Saad)	90
4.	H.M.	48
5.	Y.S.	70
6.	T.H.	14
7.	T.S.	69
8.	A.L.M.	71
9.	A.L.R.	231
10.	T.S.M.	109
11.	`A.S.Q.	230
12.	A.L.M.S.	161
13.	A.L.M.R.	271
14.	K.H.Y.`A.S.	195

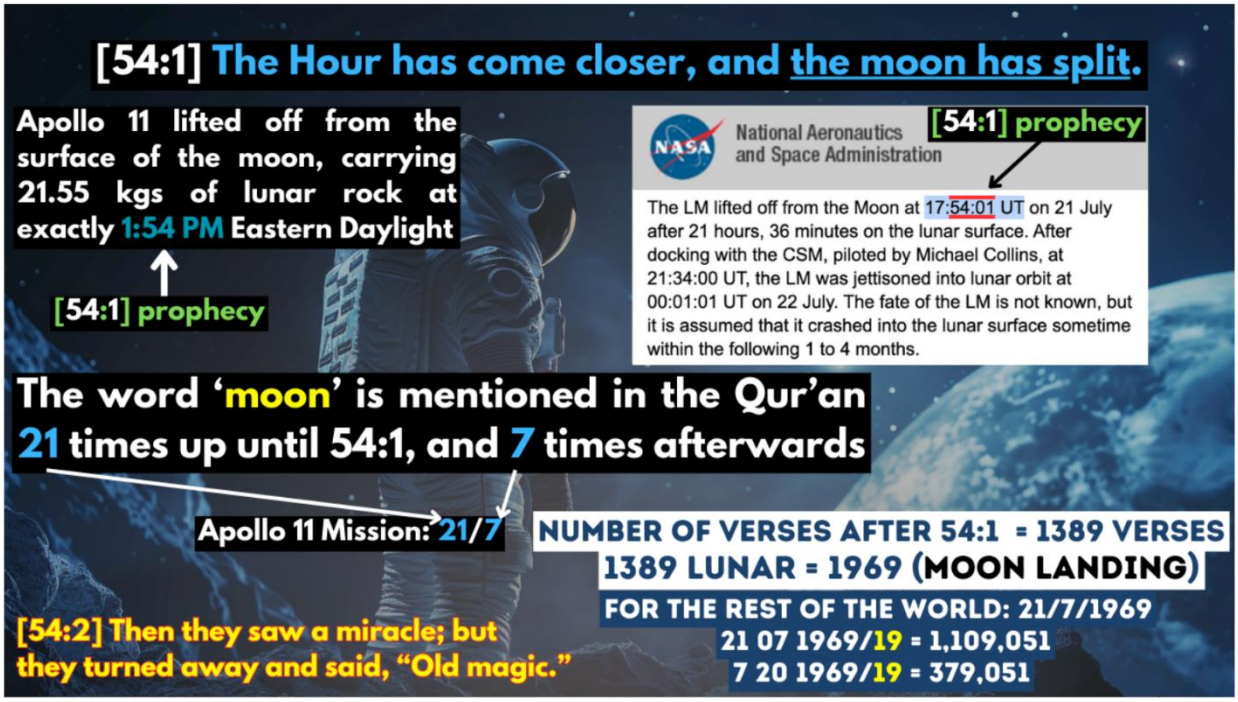
The unveiling of this information took place in the year 1400 AH, 309 years before the prophesied end of the world (1709-1400=309). The number 309 is a Quranic number (18:25), and is connected with the end of the world (18:21). The peculiar way of writing 309 in 18:25, "Three hundred years, increased by nine," indicates that the 309 are lunar years. The difference between 300 solar years and 300 lunar years is 9 years.

The year of this discovery, 1400 AH, coincided with 1980 AD, and 1980 plus 300 solar years is 2280, also a multiple of 19, 19×120. Thus the world ends in 1710 AH, 19×90, which coincides with 2280 AD, 19×120. For the disbelievers who do not accept these powerful Quranic proofs, the end of the world will come suddenly (6:31, 44, 47; 7:95, 187; 12:107; 21:40, 22:55; 26:202; 29:53; 39:55; 43:66; and 47:18).

Hadith is a useful source of history. We can derive a lot of information about historical events and local customs and traditions during the early centuries of Islam. The books of Hadith indicate that the Quranic Initials were believed to determine the life span of the Muslim *Ummah*. The classic exegesis by Al-Baydaawy cites the following historical event as a possible explanation of the Quranic Initials. The same event is detailed in Al-Suyooty's ITQAAN, First Printing, 1318 AH, Vol 2, Page 10:

The Jews of Medina went to the Prophet and said, "Your Quran is initialed with A.L.M., and these Initials determine the life span of your religion. Since `A' is 1, `L' is 30, and `M' is 40, this means that your religion will survive only 71 years." Muhammad said, "We also have A.L.M.S." They said, "The `A' is 1, the `L' is 30, the `M' is 40, and the `S' is 90. This adds up to 161. Do you have anything else?" The Prophet said, "Yes, A.L.M.R." They said, "This is longer and heavier; the `A' is 1, `L' is 30, `M' is 40, and `R' is 200, making the total 271." They finally gave up, saying, "We do not know how many of these Initials he was given!" [Al-Suyuty's Famous Reference ITQAAN]

Although this narration is well known, many scholars have been reluctant to accept the unmistakable connection between the Quranic Initials and the end of the world. They could not bring themselves to deal with this subject for the simple reason that the calculation makes the end of the world, and judgment, a reality.


[54:1] The Hour has come closer, and the moon has split.
Apollo 11 lifted off from the surface of the moon, carrying 21.55 kgs of lunar rock at exactly 1:54 PM Eastern Daylight
[54:1] prophecy
National Aeronautics and Space Administration
[54:1] prophecy
The LM lifted off from the Moon at 17:54:01 UT on 21 July after 21 hours, 36 minutes on the lunar surface. After docking with the CSM, piloted by Michael Collins, at 21:34:00 UT, the LM was jettisoned into lunar orbit at 00:01:01 UT on 22 July. The fate of the LM is not known, but it is assumed that it crashed into the lunar surface sometime within the following 1 to 4 months.
The word 'moon' is mentioned in the Qur'an 21 times up until 54:1, and 7 times afterwards
Apollo 11 Mission: 21/7
NUMBER OF VERSES AFTER 54:1 = 1389 VERSES
1389 LUNAR = 1969 (MOON LANDING)
FOR THE REST OF THE WORLD: 21/7/1969
21 07 1969/19 = 1,109,051
7 20 1969/19 = 379,051
[54:2] Then they saw a miracle; but they turned away and said, "Old magic."

Splitting of the Moon

Sura 54 of the Quran is entitled Al-Qamar, The Moon, القمر, and the opening verse of this Sura states:

Sura 54: The Moon (Al-Qamar) [54:1] سورة القمر

1	iq'tarabati	اقْتَرَبَتِ	[It] came near / close	ق ر ب
2	l-sāʿatu	السَّاعَةُ	the Hour	س و ع
3	wa-inshaqqa	وَانشَقَّ	and [it] had split	ش ق ق
4	l-qamaru	الْقَمَرُ	the moon.	ق م ر

[54:1] The Hour has come closer, and the moon has split.

اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ

If we consult traditional sources regarding the meaning of this verse, we see that according to Hadith it is claimed that prophet Muhammad split the moon in two. This not only lacks any evidence it also contradicts the Quran. This is because Muhammad (peace be upon him) did not have a physical miracle like the prophets and

messengers in the past but instead had only the Quran, whose miracle is slowly being unlocked each day as these prophecies are being fulfilled, our scientific understanding increases, and our understanding of this scripture is amplified.

[10:20] They say, "How come no miracle came down to him from his Lord?" Say, "The future belongs to GOD; so wait, and I am waiting along with you."

وَيَقُولُونَ لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ

Even historically, this verse came after Sura 54, as Sura 10 is believed to be the 51st revelation, while Sura 54 was the 37th.

We see a similar correspondence in 29:50, and the Quran responds that the only miracle the prophet received was the Quran alone. It is worth noting that Sura 29 was the 85 revelation. So, this late in the revelation, we see that the prophet still did not have a physical miracle.

[29:50] They said, "If only miracles could come down to him from his Lord!" Say, "All miracles come only from GOD; I am no more than a manifest warner."

وَقَالُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَـٰتٌ مِّن رَّبِّهِۦ ۖ قُلْ إِنَّمَا ٱلْـَٔايَـٰتُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ

[29:51] Is it not enough of a miracle that we sent down to you this book, being recited to them? This is indeed a mercy and a reminder for people who believe.*

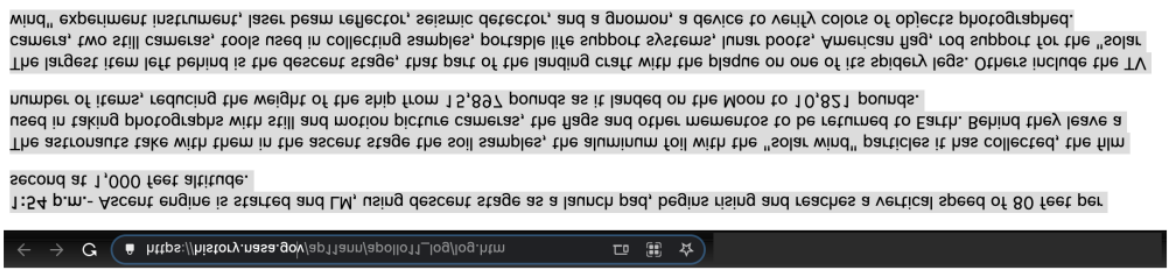
أَوَلَمْ يَكْفِهِمْ أَنَّآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَـٰبَ يُتْلَىٰ عَلَيْهِمْ ۚ إِنَّ فِى ذَٰلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ

Chronological Sequence of Revelation

Order Sura	17...107	34....50	51....10	<— No miracle? —>	85....29	102...24
1.....96	18...109	35....90	52....11	69....18	86....83	103...22
2.....68	19...105	36....86	53....12	70....16	87.....2	104...63
3.....73	Moon Split —>	37....54	54....15	71....71	88.....8	105...58
4.....74	21...114	38....38	55.....6	72....14	89.....3	106...49
5.....1	22...112	39.....7	56....37	73....21	90....33	107...66
6....111	23....53	40....72	57....31	74....23	91....60	108...64
7.....81	24....80	41....36	58....34	75....32	92.....4	109...61
8.....87	25....97	42....25	59....39	76....52	93....99	110...62
9.....92	26....91	43....35	60....40	77....67	94....57	111...48
10....89	27....85	44....19	61....41	78....69	95....47	112.....5
11....93	28....95	45....20	62....42	79....70	96....13	113.....9
12....94	29...106	46....56	63....43	80....78	97....55	114..110
13...103	30...101	47....26	64....44	81....79	98....76	
14...100	31....75	48....27	65....45	82....82	99....65	
15...108	32...104	49....28	66....46	83....84	100...98	
16...102	33....77	50....17	67....51	84....30	101...59	

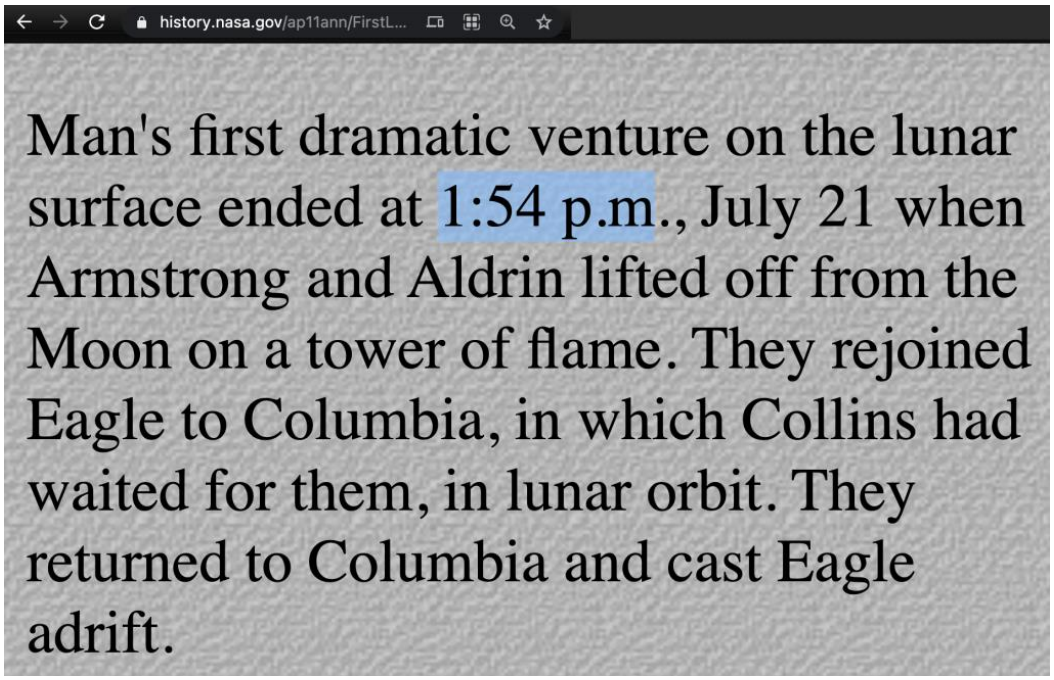
Prophecy of Splitting of the Moon

On July 20, 1969, Neil Armstrong became the first person to step foot on the moon. Two days later, at exactly 1:54 PM Eastern Daylight Time on July 21, 1969, the Apollo lunar module lifted off from the surface of the moon carrying 21.55 kilograms (47.51 lbs) of lunar rock to be brought back to Earth, so it could be analyzed.

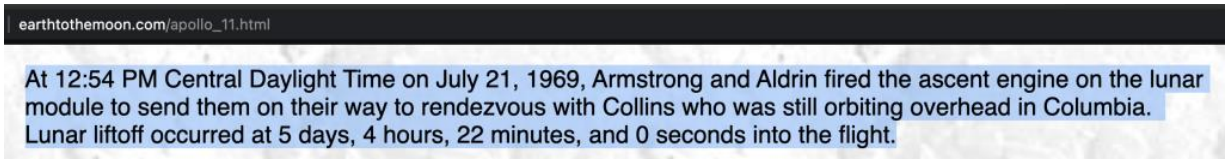


https://history.nasa.gov/ap11ann/apollo11_log/log.htm
Notice that this is Sura 54 verse 1, which is the exact minute that Apollo 11 lifted off from the surface of the moon with 21.55 kilograms (47.51 lbs) of lunar rock, just as the prophecy in the Quran specified this would happen.

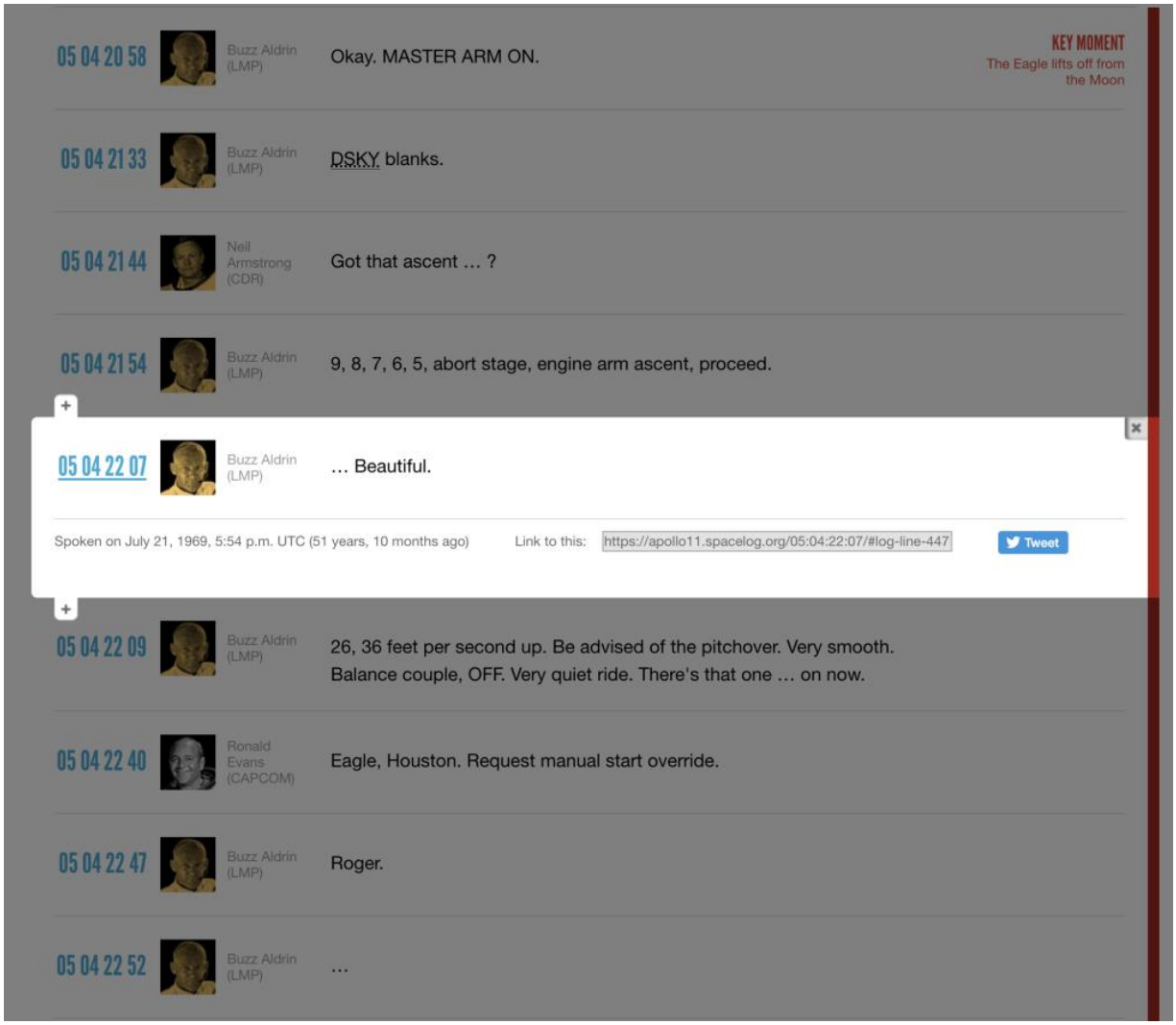
However, some may argue that based on where a person was in the world, the hour of departure would be represented differently. If we go with EDT time as per the Kennedy Space Center located on Merritt Island, Florida, which was mission control for Apollo 11, we see that the time was 1:54p.m.


history.nasa.gov/ap11ann/FirstL...
Man's first dramatic venture on the lunar surface ended at 1:54 p.m., July 21 when Armstrong and Aldrin lifted off from the Moon on a tower of flame. They rejoined Eagle to Columbia, in which Collins had waited for them, in lunar orbit. They returned to Columbia and cast Eagle adrift.

https://history.nasa.gov/ap11ann/FirstLunarLanding/ch-1.html
But if alternatively, we use the time from Houston, Texas, where the capsule communicator (CAPCOM) team was located, which was the only person who communicated directly with the flight crew, we see that it was 12:54 p.m.


earthtothemoon.com/apollo_11.html
At 12:54 PM Central Daylight Time on July 21, 1969, Armstrong and Aldrin fired the ascent engine on the lunar module to send them on their way to rendezvous with Collins who was still orbiting overhead in Columbia. Lunar liftoff occurred at 5 days, 4 hours, 22 minutes, and 0 seconds into the flight.

http://www.earthtothemoon.com/apollo_11.html
And if we go with UTC (Coordinated Universal Time), which is the primary time standard by which the world regulates clocks and time, we see that the time was 5:54p.m. or 17:54 when represented in military time.


05 04 20 58
Buzz Aldrin (LMP)
Okay. MASTER ARM ON.
KEY MOMENT
The Eagle lifts off from the Moon
05 04 21 33
Buzz Aldrin (LMP)
DSKY blanks.
05 04 21 44
Neil Armstrong (CDR)
Got that ascent … ?
05 04 21 54
Buzz Aldrin (LMP)
9, 8, 7, 6, 5, abort stage, engine arm ascent, proceed.
05 04 22 07
Buzz Aldrin (LMP)
… Beautiful.
Spoken on July 21, 1969, 5:54 p.m. UTC (51 years, 10 months ago)
Link to this:
https://apollo11.spacelog.org/05:04:22:07/#log-line-447
Tweet
05 04 22 09
Buzz Aldrin (LMP)
26, 36 feet per second up. Be advised of the pitchover. Very smooth. Balance couple, OFF. Very quiet ride. There's that one … on now.
05 04 22 40
Ronald Evans (CAPCOM)
Eagle, Houston. Request manual start override.
05 04 22 47
Buzz Aldrin (LMP)
Roger.
05 04 22 52
Buzz Aldrin (LMP)
…

https://apollo11.spacelog.org/05:04:22:07/#log-line-447727
So, the common factor across the whole world was that this event occurred exactly at 54 minutes, which corresponds with Sura 54. But NASA kept very detailed logs of the mission to the second. So can we see the exact second that the lunar lift occurred?

If we look at the mission logs we see that Lunar liftoff occurred exactly at 54 minutes and 1 second.

APOLLO 11

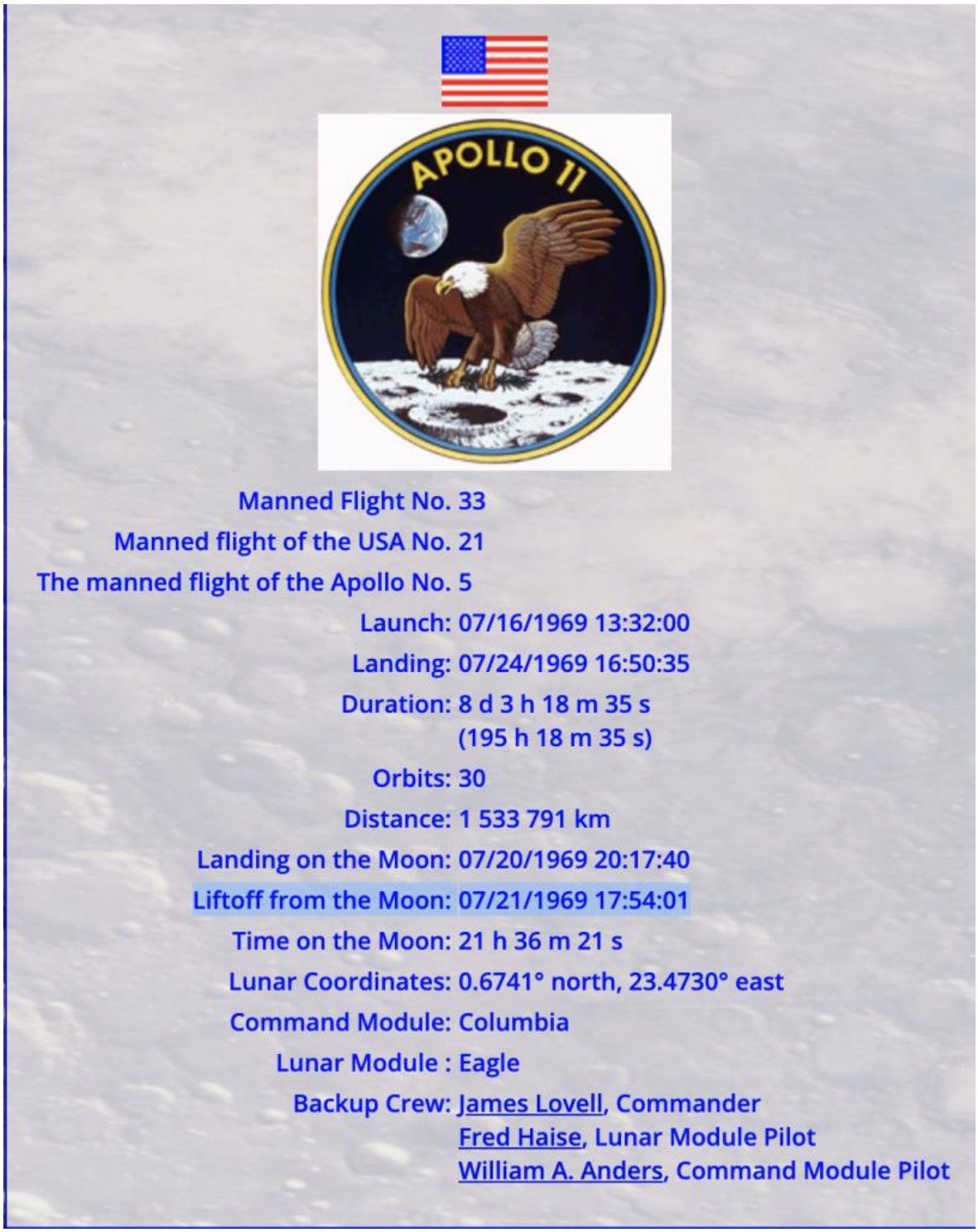
Facts

Lunar Module:	Eagle
Command and Service Module:	Columbia
Crew:	Neil Armstrong ,commander Michael Collins, command module pilot Edwin Aldrin, lunar module pilott
Launch:	July 16, 1969 13:32:00 UT (09:32 a.m. EDT) Kennedy Spac Center Launch Complex 39A
Landing Site:	Mare Tranquillitatis (Sea of Tranquility) 0.67 N, 23.47 E
Landed on Moon:	July 20, 1969 20:17:40 UT (4:17:40 p.m. EDT)
First step:	02:56:15 UT July 21, 1969 (10:56:15 p.m. EDT July 20, 1969)
EVA Duration:	2 hours, 31 minutes
Lunar Surface Traversed:	~250 meters
Moon Rocks Returned:	21.7 kilograms
LM Departed Moon:	July 21, 1969 17:54:01 UT (1:54:01 p.m. EDT)
Time on Lunar Surface:	21 hours, 38 minutes, 21 seconds
Returned to Earth:	July 24, 1969 16:50:35 UT (12:50:35 p.m. EDT)
Mission Duration:	195 hr. 18 min. 35 sec.

https://airandspace.si.edu/explore-and-learn/topics/apollo/apollo-program/landing-missions/apollo11-facts.cfm

The LM lifted off from the Moon at 17:54:01 UT on 21 July after 21 hours, 36 minutes on the lunar surface. After docking with the CSM, piloted by Michael Collins, at 21:34:00 UT, the LM was jettisoned into lunar orbit at 00:01:01 UT on 22 July. The fate of the LM is not known, but it is assumed that it crashed into the lunar surface sometime within the following 1 to 4 months.

https://nssdc.gsfc.nasa.gov/nmc/spacecraft/display.action?id=1969-059C


APOLLO 11
Manned Flight No. 33
Manned flight of the USA No. 21
The manned flight of the Apollo No. 5
Launch: 07/16/1969 13:32:00
Landing: 07/24/1969 16:50:35
Duration: 8 d 3 h 18 m 35 s
(195 h 18 m 35 s)
Orbits: 30
Distance: 1 533 791 km
Landing on the Moon: 07/20/1969 20:17:40
Liftoff from the Moon: 07/21/1969 17:54:01
Time on the Moon: 21 h 36 m 21 s
Lunar Coordinates: 0.6741° north, 23.4730° east
Command Module: Columbia
Lunar Module : Eagle
Backup Crew: James Lovell, Commander
Fred Haise, Lunar Module Pilot
William A. Anders, Command Module Pilot

http://www.april12.eu/apollo/ap11en.html

It is also worth noting that 1969 corresponds with the Hijri year of 1389 AH. This is interesting because after 54:1 there are 1389 verses till the end of the Quran.

Sura Number	Sura Name	Number of Verses
54	Al-Qamar	54*
55	Ar-Rahman	78
56	Al-Waqia	96
57	Al-Hadid	29
58	Al-Mujadila	22
59	Al-Hashr	24
60	Al-Mumtahanah	13
61	As-Saff	14
62	Al-Jumu’a	11
63	Al-Munafiqun	11
64	At-Taghabun	18
65	At-Talaq	12
66	At-Tahrim	12
67	Al-Mulk	30

68	Al-Qalam	52
69	Al-Haqqah	52
70	Al-Ma’arij	44
71	Nuh	28
72	Al-Jinn	28
73	Al-Muzzammil	20
74	Al-Muddaththir	56
75	Al-Qiyamah	40
76	Al-Insan	31
77	Al-Mursalat	50
78	An-Naba	40
79	An-Nazi’at	46
80	Abasa	42
81	At-Takwir	29
82	Al-Infitar	19

83	Al-Mutaffifin	36
84	Al-Inshiqaq	25
85	Al-Buruj	22
86	At-Tariq	17
87	Al-A’la	19
88	Al-Ghashiyah	26
89	Al-Fajr	30
90	Al-Balad	20
91	Ash-Shams	15
92	Al-Layl	21
93	Ad-Duha	11
94	Ash-Sharh	8
95	At-Tin	8
96	Al-‘Alaq	19
97	Al-Qadr	5

98	Al-Bayyina	8
99	Az-Zalzala	8
100	Al-Adiyat	11
101	Al-Qari’a	11
102	At-Takathur	8
103	Al-Asr	3
104	Al-Humaza	9
105	Al-Fil	5
106	Quraish	4
107	Al-Ma’un	7
108	Al-Kawthar	3
109	Al-Kafiroon	6
110	An-Nasr	3
111	Al-Masad	5
112	Al-Ikhlas	4

113	Al-Falaq	5
114	An-Nas	6
	TOTAL	**1389**

The Response

What is the response from the people when they are faced with this information? Do they turn reverent? Do they accept the Quran as the irrefutable word of God? Or do they simply write this off as a mere coincidence?

The Second Miracle

[54:2] Then they saw a miracle; but they turned away and said, “Old magic.”

وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُسْتَمِرٌّ

Sura 54: The Moon (Al-Qamar) [54:2] سورة القمر

1	wa-in	وَإِنْ	Then indeed	ا ن
2	yaraw	يَرَوْا	they see	ر ا ي
3	āyatan	آيَةً	a sign / miracle,	ا ي ا
4	yuʿriḍū	يُعْرِضُوا	they turn away	ع ر ض
5	wayaqūlū	وَيَقُولُوا	and [they] say,	ق و ل
6	siḥ'run	سِحْرٌ	"Magic	س ح ر
7	mus'tamirrun	مُسْتَمِرٌّ	ever recurring."	م ر ر

[54:3] They disbelieved, followed their opinions, and adhered to their old traditions.

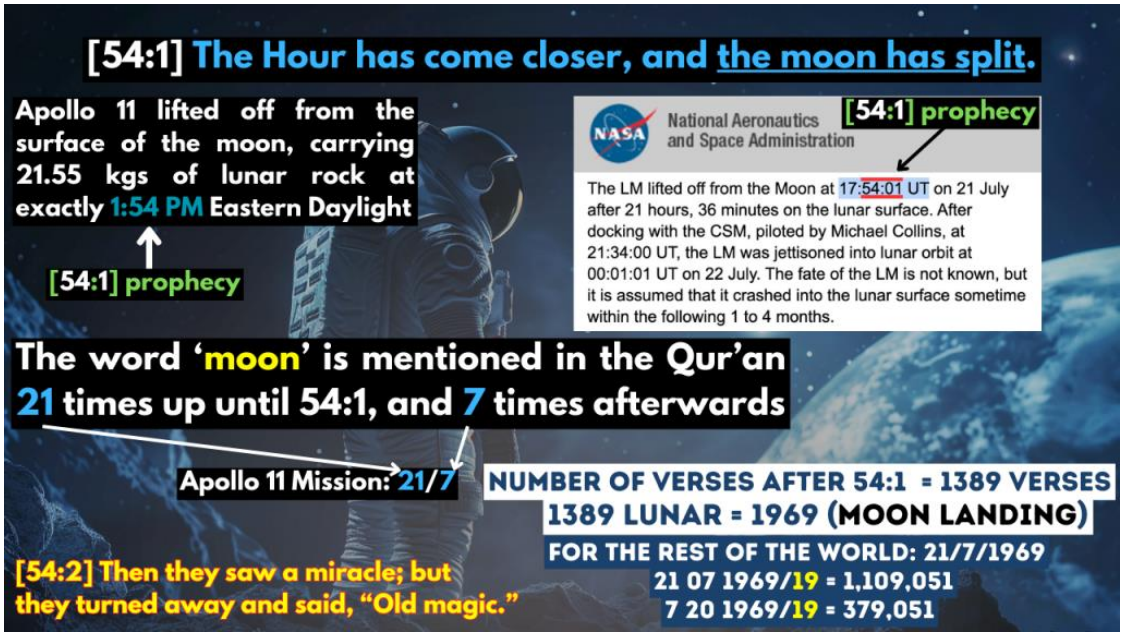
وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُسْتَقِرٌّ

[54:4] Sufficient warnings have been delivered to alert them.

وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ

[54:5] Great wisdom; but all the warnings have been in vain.

حِكْمَةٌ بَالِغَةٌ فَمَا تُغْنِ النُّذُرُ


[54:1] The Hour has come closer, and the moon has split.
Apollo 11 lifted off from the surface of the moon, carrying 21.55 kgs of lunar rock at exactly 1:54 PM Eastern Daylight
[54:1] prophecy
National Aeronautics and Space Administration
[54:1] prophecy
The LM lifted off from the Moon at 17:54:01 UT on 21 July after 21 hours, 36 minutes on the lunar surface. After docking with the CSM, piloted by Michael Collins, at 21:34:00 UT, the LM was jettisoned into lunar orbit at 00:01:01 UT on 22 July. The fate of the LM is not known, but it is assumed that it crashed into the lunar surface sometime within the following 1 to 4 months.
The word 'moon' is mentioned in the Qur'an 21 times up until 54:1, and 7 times afterwards
Apollo 11 Mission: 21/7
NUMBER OF VERSES AFTER 54:1 = 1389 VERSES
1389 LUNAR = 1969 (MOON LANDING)
FOR THE REST OF THE WORLD: 21/7/1969
21 07 1969/19 = 1,109,051
7 20 1969/19 = 379,051
[54:2] Then they saw a miracle; but they turned away and said, "Old magic."

The Usage of Shirk in the Quran

The term *Shirk* (شِرْك), as used in the Quran, means association; in the context of religion and the Quran, it signifies associating anything or anyone with God. This word comes from the root "shin-ra-kaf" (ش ر ك), which occurs 168 times in the Quran. Below is a summary of all the different occurrences of this word so we can better understand what constitutes shirk; as the Quran states, this is the one sin that God will not forgive if maintained until death.

Shirk the Unforgivable Sin

[4:48] GOD does not forgive **idolatry (shirk)**, but He forgives lesser offenses for whomever He wills. Anyone who **sets up idols** beside GOD, has forged a horrendous offense.

إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن **يُشۡرَكَ** بِهِۦ وَيَغۡفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ وَمَن **يُشۡرِكۡ** بِٱللَّهِ فَقَدِ ٱفۡتَرَىٰٓ إِثۡمًا عَظِيمًا

[4:116] GOD does not forgive **(shirk) idol worship** (if maintained until death), and He forgives lesser offenses for whomever He wills. Anyone who **idolizes any idol** beside GOD has strayed far astray.

إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن **يُشۡرَكَ** بِهِۦ وَيَغۡفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ وَمَن **يُشۡرِكۡ** بِٱللَّهِ فَقَدۡ ضَلَّ ضَلَٰلَۢا بَعِيدًا

Shirk Nullifies All Good Works

[6:88] Such is GOD's guidance, with which He guides whomever He chooses from among His servants. **Had any of them fallen into idolatry, their works would have been nullified.**

ذَٰلِكَ هُدَى ٱللَّهِ يَهۡدِي بِهِۦ مَن يَشَآءُ مِنۡ عِبَادِهِۦۚ **وَلَوۡ أَشۡرَكُواْ لَحَبِطَ عَنۡهُم مَّا كَانُواْ يَعۡمَلُونَ**

[9:17] The **idol worshipers** are not to frequent the masjids of GOD, while confessing their disbelief. **These have nullified their works**, and they will abide forever in Hell.

مَا كَانَ **لِلۡمُشۡرِكِينَ** أَن يَعۡمُرُواْ مَسَٰجِدَ ٱللَّهِ شَٰهِدِينَ عَلَىٰٓ أَنفُسِهِم بِٱلۡكُفۡرِۚ **أُوْلَٰٓئِكَ حَبِطَتۡ أَعۡمَٰلُهُمۡ** وَفِي ٱلنَّارِ هُمۡ خَٰلِدُونَ

[39:65] It has been revealed to you, and to those before you that **if you ever commit idol worship, all your works will be nullified, and you will be with the losers.**

وَلَقَدۡ أُوحِيَ إِلَيۡكَ وَإِلَى ٱلَّذِينَ مِن قَبۡلِكَ **لَئِنۡ أَشۡرَكۡتَ لَيَحۡبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ ٱلۡخَٰسِرِينَ**

Don't Ask Forgiveness for Mushriks

[9:113] Neither the prophet, nor those who believe shall ask forgiveness for the **idol worshipers**, even if they were their nearest of kin, once they realize that they are destined for Hell.

مَا كَانَ لِلنَّبِيِّ وَٱلَّذِينَ ءَامَنُوٓاْ أَن يَسۡتَغۡفِرُواْ **لِلۡمُشۡرِكِينَ** وَلَوۡ كَانُوٓاْ أُوْلِي قُرۡبَىٰ مِنۢ بَعۡدِ مَا تَبَيَّنَ لَهُمۡ أَنَّهُمۡ أَصۡحَٰبُ ٱلۡجَحِيمِ

Mushriks Consider Partners as Intercessors

[6:94] “You have come back to us as individuals, just as we created you the first time, and you have left behind what we provided for you. We do not see with you the **intercessors that you idolized** and claimed that they will help you. All ties among you have been severed; the idols you set up have abandoned you.”

وَلَقَدْ جِئْتُمُونَا فُرَٰدَىٰ كَمَا خَلَقْنَٰكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُم مَّا خَوَّلْنَٰكُمْ وَرَآءَ ظُهُورِكُمْ وَمَا نَرَىٰ مَعَكُمْ **شُفَعَآءَكُمُ ٱلَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَٰٓؤُا۟** لَقَد تَّقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنكُم مَّا كُنتُمْ تَزْعُمُونَ

[10:18] They **worship** beside GOD idols that possess no power to harm them or benefit them, and they say, “These are our **intercessors** at GOD!” Say, “Are you informing GOD of something He does not know in the heavens or the earth?” Be He glorified. He is the Most High; far above what **they associate**.

وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَيَقُولُونَ هَٰٓؤُلَآءِ **شُفَعَٰٓؤُنَا** عِندَ ٱللَّهِ قُلْ أَتُنَبِّـُٔونَ ٱللَّهَ بِمَا لَا يَعْلَمُ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا **يُشْرِكُونَ**

[30:13] Their **idols** will have no power to **intercede** on their behalf; on the contrary, they will disown their idols.

وَلَمْ يَكُن لَّهُم مِّن **شُرَكَآئِهِمْ شُفَعَٰٓؤُا۟** وَكَانُوا۟ بِشُرَكَآئِهِمْ كَٰفِرِينَ

[68:41] Do they have **idols**? Let **their idols** help them, if they are truthful.

أَمْ لَهُمْ **شُرَكَآءُ** فَلْيَأْتُوا۟ **بِشُرَكَآئِهِمْ** إِن كَانُوا۟ صَٰدِقِينَ

Jinn Partners

[6:100] Yet, they set up besides GOD **idols** from among the jinns, though He is the One who created them. They even attribute to Him sons and daughters, without any knowledge. Be He glorified. He is the Most High, far above their claims.

وَجَعَلُوا۟ لِلَّهِ **شُرَكَآءَ** ٱلْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا۟ لَهُۥ بَنِينَ وَبَنَٰتٍۭ بِغَيْرِ عِلْمٍ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يَصِفُونَ

[72:1] Say, “I was inspired that a group of jinns listened, then said, ‘We have heard a wonderful Quran.
[72:2] “‘It guides to righteousness, and we have believed in it; **we will never set up any idols besides our Lord.**

قُلْ أُوحِىَ إِلَىَّ أَنَّهُ ٱسْتَمَعَ نَفَرٌ مِّنَ ٱلْجِنِّ فَقَالُوٓا۟ إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا

يَهْدِىٓ إِلَى ٱلرُّشْدِ فَـَٔامَنَّا بِهِۦ **وَلَن نُّشْرِكَ بِرَبِّنَآ أَحَدًا**

Abraham Was Not a Mushrik (Idol Worshiper)

[2:135] They said, “You have to be Jewish or Christian, to be guided.” Say, “We follow the religion of Abraham—monotheism—**he never was an idol worshiper.**“

وَقَالُواْ كُونُواْ هُودًا أَوۡ نَصَٰرَىٰ تَهۡتَدُواْ قُلۡ بَلۡ مِلَّةَ إِبۡرَٰهِـۧمَ حَنِيفًا **وَمَا كَانَ مِنَ ٱلۡمُشۡرِكِينَ**

[3:67] Abraham was neither Jewish, nor Christian; he was a monotheist submitter. **He never was an idol worshiper.**

مَا كَانَ إِبۡرَٰهِيمُ يَهُودِيّٗا وَلَا نَصۡرَانِيّٗا وَلَٰكِن كَانَ حَنِيفٗا مُّسۡلِمٗا **وَمَا كَانَ مِنَ ٱلۡمُشۡرِكِينَ**

[3:95] Say, “GOD has proclaimed the truth: You shall follow Abraham’s religion—monotheism. **He never was an idolator.”**

قُلۡ صَدَقَ ٱللَّهُۗ فَٱتَّبِعُواْ مِلَّةَ إِبۡرَٰهِيمَ حَنِيفٗاۖ **وَمَا كَانَ مِنَ ٱلۡمُشۡرِكِينَ**

[6:79] “I have devoted myself absolutely to the One who initiated the heavens and the earth; **I will never be an idol worshiper.”**

إِنِّي وَجَّهۡتُ وَجۡهِيَ لِلَّذِي فَطَرَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ حَنِيفٗا **وَمَآ أَنَا۠ مِنَ ٱلۡمُشۡرِكِينَ**

[6:161] Say, “My Lord has guided me in a straight path—the perfect religion of Abraham, monotheism. **He never was an idol worshiper.”**

قُلۡ إِنَّنِي هَدَىٰنِي رَبِّيٓ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ دِينٗا قِيَمٗا مِّلَّةَ إِبۡرَٰهِيمَ حَنِيفٗاۖ **وَمَا كَانَ مِنَ ٱلۡمُشۡرِكِينَ**

[16:120] Abraham was indeed an exemplary vanguard in his submission to GOD, a monotheist who **never worshiped idols.**

إِنَّ إِبۡرَٰهِيمَ كَانَ أُمَّةٗ قَانِتٗا لِّلَّهِ حَنِيفٗا **وَلَمۡ يَكُ مِنَ ٱلۡمُشۡرِكِينَ**

[16:123] Then we inspired you (Muhammad) to follow the religion of Abraham,* the monotheist; **he never was an idol worshiper.**

ثُمَّ أَوۡحَيۡنَآ إِلَيۡكَ أَنِ ٱتَّبِعۡ مِلَّةَ إِبۡرَٰهِيمَ حَنِيفٗاۖ **وَمَا كَانَ مِنَ ٱلۡمُشۡرِكِينَ**

Partners No Authority

[7:33] Say, “My Lord prohibits only evil deeds, be they obvious or hidden, and sins, and unjustifiable aggression, and to **associate partners with GOD** t**hat He has given no authority**, and to say about GOD what you do not know.”

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَٱلْإِثْمَ وَٱلْبَغْىَ بِغَيْرِ ٱلْحَقِّ **وَأَن تُشْرِكُوا۟ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا** وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ

[30:35] Have we given them authorization that justifies their **idolatry**?

أَمْ أَنزَلْنَا عَلَيْهِمْ سُلْطَٰنًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا۟ بِهِۦ **يُشْرِكُونَ**

Don’t Marry Mushriks (Idol Worshipers)

[2:221] Do not marry **idolatresses** unless they believe; a believing woman is better than an **idolatress**, even if you like her. Nor shall you give your daughters in marriage to **idolatrous men**, unless they believe. A believing man is better than an **idolater**, even if you like him. These invite to Hell, while GOD invites to Paradise and forgiveness, as He wills. He clarifies His revelations for the people, that they may take heed.

وَلَا تَنكِحُوا۟ **ٱلْمُشْرِكَٰتِ** حَتَّىٰ يُؤْمِنَّ وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّن **مُّشْرِكَةٍ** وَلَوْ أَعْجَبَتْكُمْ وَلَا تُنكِحُوا۟ **ٱلْمُشْرِكِينَ** حَتَّىٰ يُؤْمِنُوا۟ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّن **مُّشْرِكٍ** وَلَوْ أَعْجَبَكُمْ أُو۟لَٰٓئِكَ يَدْعُونَ إِلَى ٱلنَّارِ وَٱللَّهُ يَدْعُوٓا۟ إِلَى ٱلْجَنَّةِ وَٱلْمَغْفِرَةِ بِإِذْنِهِۦ وَيُبَيِّنُ ءَايَٰتِهِۦ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

[24:3] The adulterer will end up marrying an adulteress or an **idol worshiper**, and the adulteress will end up marrying an adulterer or an **idol worshiper**. This is prohibited for the believers.

ٱلزَّانِى لَا يَنكِحُ إِلَّا زَانِيَةً أَوْ **مُشْرِكَةً** وَٱلزَّانِيَةُ لَا يَنكِحُهَآ إِلَّا زَانٍ أَوْ **مُشْرِكٌ** وَحُرِّمَ ذَٰلِكَ عَلَى ٱلْمُؤْمِنِينَ

Do Not Be Among the Mushriks

[28:87] Nor shall you be diverted from GOD’s revelations, after they have come to you, and invite the others to your Lord. **And do not ever fall into idol worship.**

وَلَا يَصُدُّنَّكَ عَنْ ءَايَٰتِ ٱللَّهِ بَعْدَ إِذْ أُنزِلَتْ إِلَيْكَ وَٱدْعُ إِلَىٰ رَبِّكَ **وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ**

Secretarianism = Shirk

[30:31] You shall submit to Him, reverence Him, observe the Contact Prayers (Salat), and—whatever you do—do not ever fall into **idol worship**.
[30:32] (Do not fall in idol worship,) like those who divide their religion into sects; each party rejoicing with what they have.
[30:33] When adversity afflicts the people, they turn to their Lord, totally devoting themselves to Him. But then, as soon as He showers them with mercy, some of them revert to **idol worship**.

مُنِيبِينَ إِلَيْهِ وَٱتَّقُوهُ وَأَقِيمُواْ ٱلصَّلَوٰةَ وَلَا تَكُونُواْ مِنَ **ٱلْمُشْرِكِينَ**

مِنَ ٱلَّذِينَ فَرَّقُواْ دِينَهُمْ وَكَانُواْ شِيَعًا كُلُّ حِزْبٍۭ بِمَا لَدَيْهِمْ فَرِحُونَ

وَإِذَا مَسَّ ٱلنَّاسَ ضُرٌّ دَعَوْاْ رَبَّهُم مُّنِيبِينَ إِلَيْهِ ثُمَّ إِذَآ أَذَاقَهُم مِّنْهُ رَحْمَةً إِذَا فَرِيقٌ مِّنْهُم بِرَبِّهِمْ **يُشْرِكُونَ**

[40:42] "You invite me to be unappreciative of GOD, and to **set up idols beside Him** that I do not recognize. I am inviting you to the Almighty, the Forgiver.

تَدْعُونَنِى لِأَكْفُرَ بِٱللَّهِ **وَأُشْرِكَ بِهِۦ** مَا لَيْسَ لِى بِهِۦ عِلْمٌ وَأَنَا۠ أَدْعُوكُمْ إِلَى ٱلْعَزِيزِ ٱلْغَفَّٰرِ

[41:6] Say, "I am no more than a human being like you, who has been inspired that your god is one god. You shall be devoted to Him, and ask His forgiveness. Woe to the **idol worshipers.**

قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَىَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ فَٱسْتَقِيمُوٓاْ إِلَيْهِ وَٱسْتَغْفِرُوهُ وَوَيْلٌ **لِّلْمُشْرِكِينَ**

[42:13] He decreed for you the same religion decreed for Noah, and what we inspired to you, and what we decreed for Abraham, Moses, and Jesus: "You shall uphold this one religion, and do not divide it."**The idol worshipers** will greatly resent what you invite them to do. GOD redeems to Himself whomever He wills; He guides to Himself only those who totally submit.

شَرَعَ لَكُم مِّنَ ٱلدِّينِ مَا وَصَّىٰ بِهِۦ نُوحًا وَٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ وَمَا وَصَّيْنَا بِهِۦٓ إِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَىٰٓ أَنْ أَقِيمُواْ ٱلدِّينَ وَلَا تَتَفَرَّقُواْ فِيهِ كَبُرَ عَلَى **ٱلْمُشْرِكِينَ** مَا تَدْعُوهُمْ إِلَيْهِ ٱللَّهُ يَجْتَبِىٓ إِلَيْهِ مَن يَشَآءُ وَيَهْدِىٓ إِلَيْهِ مَن يُنِيبُ

Do Not Associate Anything with God

[3:64] Say, "O followers of the scripture, let us come to a logical agreement between us and you: that we shall not worship except GOD; **that we do not associate anything with Him**, nor set up any human beings as lords beside GOD." If they turn away, say, "Bear witness that we are submitters."

قُلْ يَـٰٓأَهْلَ ٱلْكِتَـٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ **وَلَا نُشْرِكَ بِهِۦ شَيْـًٔا** وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ فَإِن تَوَلَّوْا۟ فَقُولُوا۟ ٱشْهَدُوا۟ بِأَنَّا مُسْلِمُونَ

[4:36] You shall worship GOD alone—**do not associate anything with Him.** You shall regard the parents, the relatives, the orphans, the poor, the related neighbor, the unrelated neighbor, the close associate, the traveling alien, and your servants. GOD does not like the arrogant show-offs.

وَٱعْبُدُوا۟ ٱللَّهَ **وَلَا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا** وَبِٱلْوَٰلِدَيْنِ إِحْسَـٰنًا وَبِذِى ٱلْقُرْبَىٰ وَٱلْيَتَـٰمَىٰ وَٱلْمَسَـٰكِينِ وَٱلْجَارِ ذِى ٱلْقُرْبَىٰ وَٱلْجَارِ ٱلْجُنُبِ وَٱلصَّاحِبِ بِٱلْجَنۢبِ وَٱبْنِ ٱلسَّبِيلِ وَمَا مَلَكَتْ أَيْمَـٰنُكُمْ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا

[6:14] Say, "Shall I accept other than GOD as a Lord and Master, when He is the Initiator of the heavens and the earth, and He feeds but is not fed?" Say, "I am commanded to be the most devoted submitter, and, 'Do not be an **idol worshiper**.' "

قُلْ أَغَيْرَ ٱللَّهِ أَتَّخِذُ وَلِيًّا فَاطِرِ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ قُلْ إِنِّىٓ أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ **ٱلْمُشْرِكِينَ**

[6:151] Say, "Come let me tell you what your Lord has really prohibited for you: **You shall not associate anything with Him.** You shall honor your parents. You shall not kill your children from fear of poverty—we provide for you and for them. You shall not commit gross sins, obvious or hidden. You shall not kill—GOD has made life sacred—except in the course of justice. These are His commandments to you, that you may understand."

قُلْ تَعَالَوْا۟ أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا **تُشْرِكُوا۟** بِهِۦ شَيْـًٔا وَبِٱلْوَٰلِدَيْنِ إِحْسَـٰنًا وَلَا تَقْتُلُوٓا۟ أَوْلَـٰدَكُم مِّنْ إِمْلَـٰقٍ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا۟ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا۟ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَعْقِلُونَ

[6:161] Say, "My Lord has guided me in a straight path—the perfect religion of Abraham, monotheism. He never was an **idol worshiper**."
[6:162] Say, "My Contact Prayers (Salat), my worship practices, my life and my death, are all devoted absolutely to GOD alone, the Lord of the universe.
[6:163] "He has no **partner**. This is what I am commanded to believe, and I am the first to submit."

قُلْ إِنَّنِى هَدَىٰنِى رَبِّىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَٰهِيمَ حَنِيفًا وَمَا كَانَ مِنَ **ٱلْمُشْرِكِينَ**

قُلْ إِنَّ صَلَاتِى وَنُسُكِى وَمَحْيَاىَ وَمَمَاتِى لِلَّهِ رَبِّ ٱلْعَـٰلَمِينَ

لَا **شَرِيكَ** لَهُۥ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا۠ أَوَّلُ ٱلْمُسْلِمِينَ

[12:38] "And I (Joseph) followed instead the religion of my ancestors, Abraham, Isaac, and Jacob. **We never associate anything with GOD.** Such is the blessing from GOD upon us and upon the people, but most people are unappreciative.

وَٱتَّبَعْتُ مِلَّةَ ءَابَآءِىٓ إِبْرَٰهِيمَ وَإِسْحَٰقَ وَيَعْقُوبَ مَا كَانَ **لَنَآ أَن نُّشْرِكَ بِٱللَّهِ مِن شَىْءٍ** ذَٰلِكَ مِن فَضْلِ ٱللَّهِ عَلَيْنَا وَعَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ

[18:110] Say, "I am no more than a human like you, being inspired that your god is one god. He who hopes to meet his Lord shall work righteousness, **and never associate anyone in worship of his Lord..**"

قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَىَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ فَمَن كَانَ يَرْجُواْ لِقَآءَ رَبِّهِۦ فَلْيَعْمَلْ عَمَلًا صَٰلِحًا **وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًۢا**

[72:20] Say, "I worship only my Lord; I never set up any idols besides Him."

قُلْ إِنَّمَآ أَدْعُواْ رَبِّى **وَلَآ أُشْرِكُ بِهِۦٓ أَحَدًا**

[24:55] GOD promises those among you who believe and lead a righteous life, that He will make them sovereigns on earth, as He did for those before them, and will establish for them the religion He has chosen for them, and will substitute peace and security for them in place of fear. All this because they worship Me alone; they never **set up any idols** beside Me. Those who disbelieve after this are the truly wicked.

وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى ٱلْأَرْضِ كَمَا ٱسْتَخْلَفَ ٱلَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ ٱلَّذِى ٱرْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّنۢ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِى لَا **يُشْرِكُونَ** بِى شَيْـًٔا وَمَن كَفَرَ بَعْدَ ذَٰلِكَ فَأُوْلَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ

[60:12] O you prophet, when the believing women (who abandoned the disbelievers) to seek asylum with you pledge to you that they will not **set up any idols** besides GOD, nor steal, nor commit adultery, nor kill their children, nor fabricate any falsehood, nor disobey your righteous orders, you shall accept their pledge, and pray to GOD to forgive them. GOD is Forgiver, Most Merciful.

يَٰٓأَيُّهَا ٱلنَّبِىُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ عَلَىٰٓ أَن لَّا **يُشْرِكْنَ** بِٱللَّهِ شَيْـًٔا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَٰدَهُنَّ وَلَا يَأْتِينَ بِبُهْتَٰنٍ يَفْتَرِينَهُۥ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ فِى مَعْرُوفٍ فَبَايِعْهُنَّ وَٱسْتَغْفِرْ لَهُنَّ ٱللَّهَ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ

Clear Evidence

[98:1] Those who disbelieved among the people of the scripture, as well as **the idol worshipers**, insist on their ways, despite the proof given to them.

لَمْ يَكُنِ ٱلَّذِينَ كَفَرُواْ مِنْ أَهْلِ ٱلْكِتَٰبِ **وَٱلْمُشْرِكِينَ** مُنفَكِّينَ حَتَّىٰ تَأْتِيَهُمُ ٱلْبَيِّنَةُ

Can't Put Blame on Parents/Tradition

[7:172] Recall that your Lord summoned all the descendants of Adam, and had them bear witness for themselves: "Am I not your Lord?" They all said, "Yes. We bear witness." Thus, you cannot say on the Day of Resurrection, "We were not aware of this."
[7:173] Nor can you say, "**It was our parents who associated partners, and we simply followed in their footsteps**. Will You punish us because of what others have innovated?"

وَإِذْ أَخَذَ رَبُّكَ مِنۢ بَنِىٓ ءَادَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰٓ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا۟ بَلَىٰ شَهِدْنَآ أَن تَقُولُوا۟ يَوْمَ ٱلْقِيَٰمَةِ إِنَّا كُنَّا عَنْ هَٰذَا غَٰفِلِينَ

أَوْ تَقُولُوٓا۟ **إِنَّمَآ أَشْرَكَ ءَابَآؤُنَا مِن قَبْلُ وَكُنَّا ذُرِّيَّةً مِّنۢ بَعْدِهِمْ** أَفَتُهْلِكُنَا بِمَا فَعَلَ ٱلْمُبْطِلُونَ

[16:35] The **idol worshipers** say, "Had GOD willed, we would not **worship** any idols besides Him, nor would our parents. Nor would we prohibit anything besides His prohibitions." Those before them have done the same. Can the messengers do anything but deliver the complete message?

وَقَالَ ٱلَّذِينَ **أَشْرَكُوا۟** لَوْ شَآءَ ٱللَّهُ مَا **عَبَدْنَا** مِن دُونِهِۦ مِن شَىْءٍ نَّحْنُ وَلَآ ءَابَآؤُنَا وَلَا حَرَّمْنَا مِن دُونِهِۦ مِن شَىْءٍ كَذَٰلِكَ فَعَلَ ٱلَّذِينَ مِن قَبْلِهِمْ فَهَلْ عَلَى ٱلرُّسُلِ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ

[29:8] We enjoined the human being to honor his parents. But if they try to force you to **set up idols** beside Me, do not obey them. To Me is your ultimate return, then I will inform you of everything you had done.

وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حُسْنًا وَإِن جَٰهَدَاكَ **لِتُشْرِكَ** بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَآ إِلَىَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

[31:14] We enjoined the human being to honor his parents. His mother bore him, and the load got heavier and heavier. It takes two years (of intensive care) until weaning. You shall be appreciative of Me, and of your parents. To Me is the ultimate destiny.
[31:15] If they try to force you to **set up any idols** beside Me, do not obey them. But continue to treat them amicably in this world. You shall follow only the path of those who have submitted to Me. Ultimately, you all return to Me, then I will inform you of everything you have done.

وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حَمَلَتْهُ أُمُّهُۥ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَٰلُهُۥ فِى عَامَيْنِ أَنِ ٱشْكُرْ لِى وَلِوَٰلِدَيْكَ إِلَىَّ ٱلْمَصِيرُ

وَإِن جَٰهَدَاكَ عَلَىٰٓ أَن **تُشْرِكَ** بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِى ٱلدُّنْيَا مَعْرُوفًا وَٱتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىَّ ثُمَّ إِلَىَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

[46:4] Say, “Consider the idols you have set up beside GOD. Show me what on earth did they create. Do they **own part** of the heavens? Show me any other scripture before this one, or any piece of established knowledge that supports your idolatry, if you are truthful.”

قُلْ أَرَءَيْتُم مَّا تَدْعُونَ مِن دُونِ ٱللَّهِ أَرُونِى مَاذَا خَلَقُوا۟ مِنَ ٱلْأَرْضِ أَمْ لَهُمْ **شِرْكٌ** فِى ٱلسَّمَـٰوَٰتِ ٱئْتُونِى بِكِتَـٰبٍ مِّن قَبْلِ هَـٰذَآ أَوْ أَثَـٰرَةٍ مِّنْ عِلْمٍ إِن كُنتُمْ صَـٰدِقِينَ

Taking Law From Other Than God

[6:19] Say, “Whose testimony is the greatest?” Say, “GOD’s. He is the witness between me and you that this Quran has been inspired to me, to preach it to you and whomever it reaches. Indeed, you bear witness that there are other gods beside GOD.” Say, “I do not testify as you do; there is only one god, and I disown your **idolatry**.”

قُلْ أَىُّ شَىْءٍ أَكْبَرُ شَهَـٰدَةً قُلِ ٱللَّهُ شَهِيدٌۢ بَيْنِى وَبَيْنَكُمْ وَأُوحِىَ إِلَىَّ هَـٰذَا ٱلْقُرْءَانُ لِأُنذِرَكُم بِهِۦ وَمَنۢ بَلَغَ أَئِنَّكُمْ لَتَشْهَدُونَ أَنَّ مَعَ ٱللَّهِ ءَالِهَةً أُخْرَىٰ قُل لَّآ أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَـٰهٌ وَٰحِدٌ وَإِنَّنِى بَرِىٓءٌ مِّمَّا **تُشْرِكُونَ**

[6:121] Do not eat from that upon which the name of GOD has not been mentioned, for it is an abomination. The devils inspire their allies to argue with you; if you obey them, you will be **idol worshipers**.

وَلَا تَأْكُلُوا۟ مِمَّا لَمْ يُذْكَرِ ٱسْمُ ٱللَّهِ عَلَيْهِ وَإِنَّهُۥ لَفِسْقٌ وَإِنَّ ٱلشَّيَـٰطِينَ لَيُوحُونَ إِلَىٰٓ أَوْلِيَآئِهِمْ لِيُجَـٰدِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ **لَمُشْرِكُونَ**

[6:148] The **idol worshipers** say, “Had GOD willed, we would not **practice idolatry**, nor would our parents, nor would we prohibit anything.” Thus did those before them disbelieve, until they incurred our retribution. Say, “Do you have any proven knowledge that you can show us? You follow nothing but conjecture; you only guess.”

سَيَقُولُ ٱلَّذِينَ **أَشْرَكُوا۟** لَوْ شَآءَ ٱللَّهُ مَآ **أَشْرَكْنَا** وَلَآ ءَابَآؤُنَا وَلَا حَرَّمْنَا مِن شَىْءٍ كَذَٰلِكَ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ حَتَّىٰ ذَاقُوا۟ بَأْسَنَا قُلْ هَلْ عِندَكُم مِّنْ عِلْمٍ فَتُخْرِجُوهُ لَنَآ إِن تَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ أَنتُمْ إِلَّا تَخْرُصُونَ

[18:26] Say, “GOD is the best knower of how long they stayed there.” He knows all secrets in the heavens and the earth. By His grace you can see; by His grace you can hear. There is none beside Him as Lord and Master, and He never permits any **partners** to share in His kingship (hukma).

قُلِ ٱللَّهُ أَعْلَمُ بِمَا لَبِثُوا۟ لَهُۥ غَيْبُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ أَبْصِرْ بِهِۦ وَأَسْمِعْ مَا لَهُم مِّن دُونِهِۦ مِن وَلِىٍّ وَلَا **يُشْرِكُ** فِى حُكْمِهِۦٓ أَحَدًا

[42:21] They follow **idols** who decree for them religious laws never authorized by GOD. If it were not for the predetermined decision, they would have been judged immediately. Indeed, the transgressors have incurred a painful retribution.*

أَمْ لَهُمْ **شُرَكَٰٓؤُا۟** شَرَعُوا۟ لَهُم مِّنَ ٱلدِّينِ مَا لَمْ يَأْذَنۢ بِهِ ٱللَّهُ وَلَوْلَا كَلِمَةُ ٱلْفَصْلِ لَقُضِىَ بَيْنَهُمْ وَإِنَّ ٱلظَّٰلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

Idol Worship = Injustice

[31:13] Recall that Luqmãn said to his son, as he enlightened him, “O my son, do not **set up any idols** beside GOD; **idolatry** is a gross injustice.”

وَإِذْ قَالَ لُقْمَٰنُ لِٱبْنِهِۦ وَهُوَ يَعِظُهُۥ يَٰبُنَىَّ لَا **تُشْرِكْ** بِٱللَّهِ إِنَّ **ٱلشِّرْكَ** لَظُلْمٌ عَظِيمٌ

Majority of Those Who Believe Fall into Shirk

[12:106] The majority of those who believe in GOD do not do so without committing **idol worship.**

وَمَا يُؤْمِنُ أَكْثَرُهُم بِٱللَّهِ إِلَّا وَهُم **مُّشْرِكُونَ**

Most People Historiclly Were Idolworshipers

[30:42] Say, “Roam the earth and note the consequences for those before you.” Most of them were **idol worshipers**.

قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلُ كَانَ أَكْثَرُهُم **مُّشْرِكِينَ**

God Above Having Partners

[23:92] The Knower of all secrets and declarations; be He exalted, far above having a **partner**.

عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَتَعَٰلَىٰ عَمَّا **يُشْرِكُونَ**

[25:2] The One to whom belongs all sovereignty of the heavens and the earth. He never had a son, nor does He have any **partners** in sovereignty. He created everything in exact measure; He precisely designed everything.

ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُۥ **شَرِيكٌ** فِى ٱلْمُلْكِ وَخَلَقَ كُلَّ شَىْءٍ فَقَدَّرَهُۥ تَقْدِيرًا

[27:59] Say, “Praise be to GOD and peace be upon His servants whom He chose. Is GOD better, or the **idols they set up**?”

قُلِ ٱلْحَمْدُ لِلَّهِ وَسَلَٰمٌ عَلَىٰ عِبَادِهِ ٱلَّذِينَ ٱصْطَفَىٰٓ ءَآللَّهُ خَيْرٌ أَمَّا **يُشْرِكُونَ**

[27:63] Who is the One who guides you in the darkness of land and sea? Who is the One who sends the winds with good news, signaling His mercy? Is it another god with GOD? Most exalted is GOD, above having any **partner**.

أَمَّن يَهْدِيكُمْ فِى ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ وَمَن يُرْسِلُ ٱلرِّيَٰحَ بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦٓ أَءِلَٰهٌ مَّعَ ٱللَّهِ تَعَٰلَى ٱللَّهُ عَمَّا **يُشْرِكُونَ**

[28:68] Your Lord is the One who creates whatever He wills, and chooses; no one else does any choosing. Glory be to GOD, the Most Exalted. He is far above needing **partners**.

وَرَبُّكَ يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُ مَا كَانَ لَهُمُ ٱلْخِيَرَةُ سُبْحَٰنَ ٱللَّهِ وَتَعَٰلَىٰ عَمَّا **يُشْرِكُونَ**

[30:40] GOD is the One who created you. He is the One who provides for you. He is the One who puts you to death. He is the One who resurrects you. Can any of **your idols** do any of these things? Be He glorified. He is much too exalted to have any **partners**.

ٱللَّهُ ٱلَّذِى خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِن **شُرَكَآئِكُم** مَّن يَفْعَلُ مِن ذَٰلِكُم مِّن شَىْءٍ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا **يُشْرِكُونَ**

[34:22] Say, “Implore the idols you have set up beside GOD. They do not possess as much as a single atom in the heavens, or the earth. They possess no **partnership** therein, nor does He permit them to be His assistants.”

قُلِ ٱدْعُوا۟ ٱلَّذِينَ زَعَمْتُم مِّن دُونِ ٱللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِن **شِرْكٍ** وَمَا لَهُۥ مِنْهُم مِّن ظَهِيرٍ

[34:27] Say, “Show me the idols you have set up as **partners** with Him!” Say, “No; He is the one GOD, the Almighty, Most Wise.”

قُلْ أَرُونِىَ ٱلَّذِينَ أَلْحَقْتُم بِهِۦ **شُرَكَآءَ** كَلَّا بَلْ هُوَ ٱللَّهُ ٱلْعَزِيزُ ٱلْحَكِيمُ

[35:40] Say, “Consider the **idols** you have set up beside GOD; show me what on earth have they created.” Do they own any **partnership** in the heavens? Have we given them a book wherein there is no doubt? Indeed, what the transgressors promise one another is no more than an illusion.

قُلْ أَرَءَيْتُمْ **شُرَكَآءَكُمُ** ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ أَرُونِى مَاذَا خَلَقُوا۟ مِنَ ٱلْأَرْضِ أَمْ لَهُمْ **شِرْكٌ** فِى ٱلسَّمَـٰوَٰتِ أَمْ ءَاتَيْنَـٰهُمْ كِتَـٰبًا فَهُمْ عَلَىٰ بَيِّنَتٍ مِّنْهُ بَلْ إِن يَعِدُ ٱلظَّـٰلِمُونَ بَعْضُهُم بَعْضًا إِلَّا غُرُورًا

[39:67] They can never fathom the greatness of GOD. The whole earth is within His fist on the Day of Resurrection. In fact, the universes are folded within His right hand.* Be He glorified; He is much too high above needing any **partners**.

وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦ وَٱلْأَرْضُ جَمِيعًا قَبْضَتُهُۥ يَوْمَ ٱلْقِيَـٰمَةِ وَٱلسَّمَـٰوَٰتُ مَطْوِيَّـٰتٌۢ بِيَمِينِهِۦ سُبْحَـٰنَهُۥ وَتَعَـٰلَىٰ عَمَّا **يُشْرِكُونَ**

[52:43] Do they have another god besides GOD? GOD be glorified, far above having **partners**.

أَمْ لَهُمْ إِلَـٰهٌ غَيْرُ ٱللَّهِ سُبْحَـٰنَ ٱللَّهِ عَمَّا **يُشْرِكُونَ**

[59:23] He is the One GOD; there is no other god besides Him. The King, the Most Sacred, the Peace, the Most Faithful, the Supreme, the Almighty, the Most Powerful, the Most Dignified. GOD be glorified; far above having **partners**.

هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَـٰهَ إِلَّا هُوَ ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَـٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ٱلْعَزِيزُ ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ سُبْحَـٰنَ ٱللَّهِ عَمَّا **يُشْرِكُونَ**

Idol Worshiper Denial of Their Shirk

[6:22] On the day when we summon them all, we will ask the **idol worshipers**, "Where are the **idols you set up**?"
[6:23] Their disastrous response will be, "By GOD our Lord, we never were **idol worshipers.**"
[6:24] Note how they lied to themselves, and how the idols they had invented have abandoned them.

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ **أَشْرَكُوٓا۟** أَيْنَ **شُرَكَآؤُكُمُ** ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ

ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ إِلَّآ أَن قَالُوا۟ وَٱللَّهِ رَبِّنَا مَا كُنَّا **مُشْرِكِينَ**

ٱنظُرْ كَيْفَ كَذَبُوا۟ عَلَىٰٓ أَنفُسِهِمْ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ

[10:28] On the day when we summon them all, we will say to those who **they associated**, "We have summoned you, together with your **partners** (of God)." We will have them confront each other, and their **partners** (of God) will say to them, "We had no idea that you **worshiped** us.

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ **أَشْرَكُوا۟** مَكَانَكُمْ أَنتُمْ **وَشُرَكَآؤُكُمْ** فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ شُرَكَآؤُهُم مَّا كُنتُمْ إِيَّانَا **تَعْبُدُونَ**

[16:27] Then, on the Day of Resurrection, He will disgrace them and ask, “Where are My **partners** that you had set up beside Me, and had opposed Me for their sake?” Those blessed with knowledge will say, “Today, the shame and misery have befallen the disbelievers.”
[16:28] The angels put them to death in a state of wronging their souls. That is when they finally submit, and say, “We did not do anything wrong!” Yes indeed. GOD is fully aware of everything you have done.

ثُمَّ يَوْمَ ٱلْقِيَـٰمَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ **شُرَكَآءِىَ** ٱلَّذِينَ كُنتُمْ تُشَـٰٓقُّونَ فِيهِمْ قَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ إِنَّ ٱلْخِزْىَ ٱلْيَوْمَ وَٱلسُّوٓءَ عَلَى ٱلْكَـٰفِرِينَ

ٱلَّذِينَ تَتَوَفَّىٰهُمُ ٱلْمَلَـٰٓئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ فَأَلْقَوُا۟ ٱلسَّلَمَ مَا كُنَّا نَعْمَلُ مِن سُوٓءٍ بَلَىٰٓ إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا كُنتُمْ تَعْمَلُونَ

[16:86] And when **those who committed idol worship** see **their idols**, they will say, “Our Lord, these are the **idols** we had set up beside You.” The idols will then confront them and say, “You are liars.”

وَإِذَا رَءَا ٱلَّذِينَ **أَشْرَكُوا۟ شُرَكَآءَهُمْ** قَالُوا۟ رَبَّنَا هَـٰٓؤُلَآءِ **شُرَكَآؤُنَا** ٱلَّذِينَ كُنَّا نَدْعُوا۟ مِن دُونِكَ فَأَلْقَوْا۟ إِلَيْهِمُ ٱلْقَوْلَ إِنَّكُمْ لَكَـٰذِبُونَ

[41:47] With Him is the knowledge about the Hour (end of the world).* No fruits emerge from their sheaths, nor does any female conceive or give birth, without His knowledge. The day will come when He asks them: “Where are those **idols** that you set up beside Me?” They will say, “We proclaim to You that none of us bears witness to that.”

إِلَيْهِ يُرَدُّ عِلْمُ ٱلسَّاعَةِ وَمَا تَخْرُجُ مِن ثَمَرَٰتٍ مِّنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِۦ وَيَوْمَ يُنَادِيهِمْ أَيْنَ **شُرَكَآءِى** قَالُوٓا۟ ءَاذَنَّـٰكَ مَا مِنَّا مِن شَهِيدٍ

[13:33] Is there any equal to the One who controls every single soul? Yet, they set up **partners** for GOD. Say, “Name them. Are you informing Him of something on earth that He does not know? Or, are you fabricating empty statements?” Indeed, the schemes of those who disbelieve have been adorned in their eyes. They are thus diverted from the right path. Whomever GOD sends astray can never find a guiding teacher.

أَفَمَنْ هُوَ قَآئِمٌ عَلَىٰ كُلِّ نَفْسٍۭ بِمَا كَسَبَتْ وَجَعَلُوا۟ لِلَّهِ **شُرَكَآءَ** قُلْ سَمُّوهُمْ أَمْ تُنَبِّـُٔونَهُۥ بِمَا لَا يَعْلَمُ فِى ٱلْأَرْضِ أَم بِظَـٰهِرٍ مِّنَ ٱلْقَوْلِ بَلْ زُيِّنَ لِلَّذِينَ كَفَرُوا۟ مَكْرُهُمْ وَصُدُّوا۟ عَنِ ٱلسَّبِيلِ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ

Idol Worship Leads to Ruin

[3:151] We will throw terror into the hearts of those who disbelieved **for what they associated with God**. Their destiny is Hell; what a miserable abode for the transgressors!

سَنُلْقِى فِى قُلُوبِ ٱلَّذِينَ كَفَرُوا۟ ٱلرُّعْبَ **بِمَآ أَشْرَكُوا۟ بِٱللَّهِ** مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَـٰنًا وَمَأْوَىٰهُمُ ٱلنَّارُ وَبِئْسَ مَثْوَى ٱلظَّـٰلِمِينَ

[98:6] Those who disbelieved among the people of the scripture, and **the idol worshipers** have incurred the fire of Gehenna forever. They are the worst creatures.

إِنَّ ٱلَّذِينَ كَفَرُواْ مِنْ أَهْلِ ٱلْكِتَـٰبِ **وَٱلْمُشْرِكِينَ** فِى نَارِ جَهَنَّمَ خَـٰلِدِينَ فِيهَآ أُوْلَـٰٓئِكَ هُمْ شَرُّ ٱلْبَرِيَّةِ

Mushriks Will Inslut Beleivers

[3:186] You will certainly be tested, through your money and your lives, and you will hear from those who received the scripture, and from **the idol worshipers**, a lot of insult. If you steadfastly persevere and lead a righteous life, this will prove the strength of your faith.

لَتُبْلَوُنَّ فِىٓ أَمْوَٰلِكُمْ وَأَنفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ ٱلَّذِينَ أُوتُواْ ٱلْكِتَـٰبَ مِن قَبْلِكُمْ وَمِنَ ٱلَّذِينَ **أَشْرَكُوٓاْ** أَذًى كَثِيرًا وَإِن تَصْبِرُواْ وَتَتَّقُواْ فَإِنَّ ذَٰلِكَ مِنْ عَزْمِ ٱلْأُمُورِ

[5:82] You will find that the worst enemies of the believers are the Jews and **the idol worshipers**. And you will find that the closest people in friendship to the believers are those who say, “We are Christian.” This is because they have priests and monks among them, and they are not arrogant.

لَتَجِدَنَّ أَشَدَّ ٱلنَّاسِ عَدَٰوَةً لِّلَّذِينَ ءَامَنُواْ ٱلْيَهُودَ وَٱلَّذِينَ **أَشْرَكُواْ** وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِّلَّذِينَ ءَامَنُواْ ٱلَّذِينَ قَالُوٓاْ إِنَّا نَصَـٰرَىٰ ذَٰلِكَ بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ

Abraham’s People Committed Shirk

[6:78] When he saw the sun rising, he said, “This must be my Lord. This is the biggest.” But when it set, he said, “O my people, I denounce your **idolatry**.
[6:79] “I have devoted myself absolutely to the One who initiated the heavens and the earth; I will never be an **idol worshiper**.”
[6:80] His people argued with him. He said, “Do you argue with me about GOD, after He has guided me? I have no fear of the **idols** you set up. Nothing can happen to me, unless my Lord wills it. My Lord’s knowledge encompasses all things. Would you not take heed?
[6:81] “Why should I fear your **idols**? It is you who should be afraid, since you worship instead of GOD **idols** that are utterly powerless to help you. Which side is more deserving of security, if you know?”

فَلَمَّا رَءَا ٱلشَّمْسَ بَازِغَةً قَالَ هَـٰذَا رَبِّى هَـٰذَآ أَكْبَرُ فَلَمَّآ أَفَلَتْ قَالَ يَـٰقَوْمِ إِنِّى بَرِىٓءٌ مِّمَّا **تُشْرِكُونَ**

إِنِّى وَجَّهْتُ وَجْهِىَ لِلَّذِى فَطَرَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ حَنِيفًا وَمَآ أَنَا۠ مِنَ **ٱلْمُشْرِكِينَ**

وَحَآجَّهُۥ قَوْمُهُۥ قَالَ أَتُحَـٰٓجُّوٓنِّى فِى ٱللَّهِ وَقَدْ هَدَىٰنِ وَلَآ أَخَافُ مَا **تُشْرِكُونَ** بِهِۦٓ إِلَّآ أَن يَشَآءَ رَبِّى شَيْـًٔا وَسِعَ رَبِّى كُلَّ شَىْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ

وَكَيْفَ أَخَافُ مَآ **أَشْرَكْتُمْ** وَلَا تَخَافُونَ أَنَّكُمْ **أَشْرَكْتُم** بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ عَلَيْكُمْ سُلْطَـٰنًا فَأَىُّ ٱلْفَرِيقَيْنِ أَحَقُّ بِٱلْأَمْنِ إِن كُنتُمْ تَعْلَمُونَ

Jesus Worship is Shirk

[5:72] Pagans indeed are those who say that GOD is the Messiah, son of Mary. The Messiah himself said, "O Children of Israel, you shall worship GOD; my Lord and your Lord." ***Anyone who associates partners with GOD, GOD has forbidden Paradise for him****, and his destiny is Hell. The wicked have no helpers.*

لَقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ وَقَالَ ٱلْمَسِيحُ يَـٰبَنِىٓ إِسْرَٰٓءِيلَ ٱعْبُدُوا۟ ٱللَّهَ رَبِّى وَرَبَّكُمْ إِنَّهُۥ **مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ** وَمَأْوَىٰهُ ٱلنَّارُ وَمَا لِلظَّـٰلِمِينَ مِنْ أَنصَارٍ

Partners Powerless (Bad Weather Friends)

[6:40] Say, "What if GOD's retribution came to you, or the Hour came to you: would you implore other than GOD, if you are truthful?"
[6:41] The fact is: only Him you implore, and He answers your prayer, if He so wills, and you forget your **idols**.

قُلْ أَرَءَيْتَكُمْ إِنْ أَتَىٰكُمْ عَذَابُ ٱللَّهِ أَوْ أَتَتْكُمُ ٱلسَّاعَةُ أَغَيْرَ ٱللَّهِ تَدْعُونَ إِن كُنتُمْ صَـٰدِقِينَ

بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِن شَآءَ وَتَنسَوْنَ مَا **تُشْرِكُونَ**

[6:64] Say, "GOD does save you this time, and other times as well, then you still **set up idols** besides Him."

قُلِ ٱللَّهُ يُنَجِّيكُم مِّنْهَا وَمِن كُلِّ كَرْبٍ ثُمَّ أَنتُمْ **تُشْرِكُونَ**

[16:54] Yet, as soon as He relieves your affliction, some of you revert to **idol worship**.

ثُمَّ إِذَا كَشَفَ ٱلضُّرَّ عَنكُمْ إِذَا فَرِيقٌ مِّنكُم بِرَبِّهِمْ **يُشْرِكُونَ**

[16:1] GOD's command has already been issued (and everything has already been written), so do not rush it. Be He glorified; the Most High, far above any **idols they set up**.
[16:2] He sends down the angels with the revelations, carrying His commands, to whomever He chooses from among His servants: "You shall preach that there is no other god beside Me; You shall reverence Me."

[16:3] He created the heavens and the earth for a specific purpose. He is much too High, far above any **idols they set up**.

أَتَىٰٓ أَمۡرُ ٱللَّهِ فَلَا تَسۡتَعۡجِلُوهُۚ سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا **يُشۡرِكُونَ**

يُنَزِّلُ ٱلۡمَلَٰٓئِكَةَ بِٱلرُّوحِ مِنۡ أَمۡرِهِۦ عَلَىٰ مَن يَشَآءُ مِنۡ عِبَادِهِۦٓ أَنۡ أَنذِرُوٓاْ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱتَّقُونِ

خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ بِٱلۡحَقِّۖ تَعَٰلَىٰ عَمَّا **يُشۡرِكُونَ**

[29:65] When they ride on a ship, they implore GOD, devoting their prayers to Him. But as soon as He saves them to the shore, they revert to **idolatry**.

فَإِذَا رَكِبُواْ فِي ٱلۡفُلۡكِ دَعَوُاْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَجَّىٰهُمۡ إِلَى ٱلۡبَرِّ إِذَا هُمۡ **يُشۡرِكُونَ**

[30:33] When adversity afflicts the people, they turn to their Lord, totally devoting themselves to Him. But then, as soon as He showers them with mercy, some of them revert to **idol worship**.

وَإِذَا مَسَّ ٱلنَّاسَ ضُرٌّ دَعَوۡاْ رَبَّهُم مُّنِيبِينَ إِلَيۡهِ ثُمَّ إِذَآ أَذَاقَهُم مِّنۡهُ رَحۡمَةً إِذَا فَرِيقٞ مِّنۡهُم بِرَبِّهِمۡ **يُشۡرِكُونَ**

Turn Away from Mushriks

[6:106] Follow what is revealed to you from your Lord, there is no god except He, and disregard the **idol worshipers.**
[6:107] Had GOD willed, they would not have **worshiped idols**. We did not appoint you as their guardian, nor are you their advocate.

ٱتَّبِعۡ مَآ أُوحِيَ إِلَيۡكَ مِن رَّبِّكَۖ لَآ إِلَٰهَ إِلَّا هُوَۖ وَأَعۡرِضۡ عَنِ **ٱلۡمُشۡرِكِينَ**

وَلَوۡ شَآءَ ٱللَّهُ مَآ **أَشۡرَكُواْ** وَمَا جَعَلۡنَٰكَ عَلَيۡهِمۡ حَفِيظٗاۖ وَمَآ أَنتَ عَلَيۡهِم بِوَكِيلٖ

[15:94] Therefore, carry out the orders given to you, and disregard the **idol worshipers**.

فَٱصۡدَعۡ بِمَا تُؤۡمَرُ وَأَعۡرِضۡ عَنِ **ٱلۡمُشۡرِكِينَ**

Setting Aside Provisions for Partners

[6:136] They even set aside a share of GOD's provisions of crops and livestock, saying, "This share belongs to GOD," according to their claims, "and this **share belongs to our idols**." However, what was **set aside for their idols** never reached GOD, while the **share they set aside** for GOD invariably went to their idols. Miserable indeed is their judgment.

وَجَعَلُواْ لِلَّهِ مِمَّا ذَرَأَ مِنَ ٱلْحَرْثِ وَٱلْأَنْعَٰمِ نَصِيبًا فَقَالُواْ هَٰذَا لِلَّهِ بِزَعْمِهِمْ وَهَٰذَا **لِشُرَكَآئِنَا** فَمَا كَانَ **لِشُرَكَآئِهِمْ** فَلَا يَصِلُ إِلَى ٱللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ **شُرَكَآئِهِمْ** سَآءَ مَا يَحْكُمُونَ

Killing Children

[6:137] Thus were **the idol worshipers** duped by **their idols**, to the extent of killing their own children. In fact, their idols inflict great pain upon them, and confuse their religion for them. Had GOD willed, they would not have done it. You shall disregard them and their fabrications.

وَكَذَٰلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ **ٱلْمُشْرِكِينَ** قَتْلَ أَوْلَٰدِهِمْ **شُرَكَآؤُهُمْ** لِيُرْدُوهُمْ وَلِيَلْبِسُواْ عَلَيْهِمْ دِينَهُمْ وَلَوْ شَآءَ ٱللَّهُ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ

Believers Satisfied with God Alone

[40:12] This is because when GOD ALONE was advocated, you disbelieved, but when others were mentioned beside Him, you believed. Therefore, GOD's judgment has been issued; He is the Most High, the Great.

ذَٰلِكُم بِأَنَّهُۥٓ إِذَا دُعِىَ ٱللَّهُ وَحْدَهُۥ كَفَرْتُمْ وَإِن **يُشْرَكْ** بِهِۦ تُؤْمِنُواْ فَٱلْحُكْمُ لِلَّهِ ٱلْعَلِىِّ ٱلْكَبِيرِ

[40:84] Subsequently, when they saw our retribution they said, "Now we believe in GOD ALONE, and we now disbelieve in the **idol worship** that we used to practice."

فَلَمَّا رَأَوْاْ بَأْسَنَا قَالُوٓاْ ءَامَنَّا بِٱللَّهِ وَحْدَهُۥ وَكَفَرْنَا بِمَا كُنَّا بِهِۦ **مُشْرِكِينَ**

Kaaba For God Alone

[22:26] We appointed Abraham to establish the Shrine: "You shall not **associate** anything with Me, and purify My shrine for those who visit it, those who live near it, and those who bow and prostrate.

وَإِذْ بَوَّأْنَا لِإِبْرَٰهِيمَ مَكَانَ ٱلْبَيْتِ أَن لَّا **تُشْرِكْ** بِى شَيْـًٔا وَطَهِّرْ بَيْتِىَ لِلطَّآئِفِينَ وَٱلْقَآئِمِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ

Children as Partners

[7:190] **But when He gives them a good baby, they turn His gift into a partner that rivals Him.** GOD be exalted above what they **partner**.

فَلَمَّآ ءَاتَىٰهُمَا صَٰلِحًا جَعَلَا لَهُۥ شُرَكَآءَ فِيمَآ ءَاتَىٰهُمَا فَتَعَٰلَى ٱللَّهُ عَمَّا يُشْرِكُونَ

Idol Worshipers Follow Conjecture

[10:66] Absolutely, to GOD belongs everyone in the heavens and everyone on earth. Those who call upon **idols** beside GOD are only following assumptions. They only guess.

أَلَآ إِنَّ لِلَّهِ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ وَمَا يَتَّبِعُ ٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ **شُرَكَآءَ** إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ

Analogy of Shirk

[22:31] Devotion is to GOD alone without **idol worship**. Anyone who **sets up any idol** beside GOD is like one who fell from the sky, then gets snatched up by vultures, or blown away by the wind into a deep ravine.

حُنَفَآءَ لِلَّهِ غَيْرَ **مُشْرِكِينَ** بِهِۦ وَمَن **يُشْرِكْ** بِٱللَّهِ فَكَأَنَّمَا خَرَّ مِنَ ٱلسَّمَآءِ فَتَخْطَفُهُ ٱلطَّيْرُ أَوْ تَهْوِى بِهِ ٱلرِّيحُ فِى مَكَانٍ سَحِيقٍ

[30:28] He cites for you herein an example from among yourselves: Do you ever elevate your servants or **subordinates** to the level where they rival you, and to the point that you pay them as much allegiance as is being paid to you? We thus explain the revelations for people who understand.

ضَرَبَ لَكُم مَّثَلًا مِّنْ أَنفُسِكُمْ هَل لَّكُم مِّن مَّا مَلَكَتْ أَيْمَٰنُكُم مِّن **شُرَكَآءَ** فِى مَا رَزَقْنَٰكُمْ فَأَنتُمْ فِيهِ سَوَآءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنفُسَكُمْ كَذَٰلِكَ نُفَصِّلُ ٱلْأَيَٰتِ لِقَوْمٍ يَعْقِلُونَ

[39:29] GOD cites the example of a man who deals with disputing **partners** (Hadith), compared to a man who deals with only one consistent source (Quran). Are they the same? Praise be to GOD; most of them do not know.

ضَرَبَ ٱللَّهُ مَثَلًا رَّجُلًا فِيهِ **شُرَكَآءُ** مُتَشَٰكِسُونَ وَرَجُلًا سَلَمًا لِّرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا ٱلْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

Partners Cannot Create, Guide, Help

[7:191] Is it not a fact that they are **partnering** what creates nothing, and are themselves created?

أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْـًٔا وَهُمْ يُخْلَقُونَ

[7:195] Do they have legs on which they walk? Do they have hands with which they defend themselves? Do they have eyes with which they see? Do they have ears with which they hear? Say, "Call upon your **parnters**, and ask them to smite me without delay.

أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَآ أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَآ أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَآ أَمْ لَهُمْ ءَاذَانٌ يَسْمَعُونَ بِهَا قُلِ ٱدْعُوا۟ **شُرَكَآءَكُمْ** ثُمَّ كِيدُونِ فَلَا تُنظِرُونِ

[10:34] Say, "Can any of **your idols** initiate creation, then repeat it?" Say, "GOD initiates the creation, then repeats it."

قُلْ هَلْ مِن **شُرَكَآئِكُم** مَّن يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ قُلِ ٱللَّهُ يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ فَأَنَّىٰ تُؤْفَكُونَ

[10:35] Say, "Does any of **your idols** guide to the truth?" Say, "GOD guides to the truth. Is one who guides to the truth more worthy of being followed, or one who does not guide, and needs guidance for himself? What is wrong with your judgment?"

قُلْ هَلْ مِن **شُرَكَآئِكُم** مَّن يَهْدِىٓ إِلَى ٱلْحَقِّ قُلِ ٱللَّهُ يَهْدِى لِلْحَقِّ أَفَمَن يَهْدِىٓ إِلَى ٱلْحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمَّن لَّا يَهِدِّىٓ إِلَّآ أَن يُهْدَىٰ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ

[13:16] Say, "Who is the Lord of the heavens and the earth?" Say, "GOD." Say, "Why then do you set up besides Him masters who do not possess any power to benefit or harm even themselves?" Say, "Is the blind the same as the seer? Is darkness the same as the light?" Have they found **idols** besides GOD who created creations similar to His creations, to the point of not distinguishing the two creations? Say, "GOD is the Creator of all things, and He is the One, the Supreme."

قُلْ مَن رَّبُّ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ قُلِ ٱللَّهُ قُلْ أَفَٱتَّخَذْتُم مِّن دُونِهِۦٓ أَوْلِيَآءَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ أَمْ هَلْ تَسْتَوِى ٱلظُّلُمَـٰتُ وَٱلنُّورُ أَمْ جَعَلُوا۟ لِلَّهِ **شُرَكَآءَ** خَلَقُوا۟ كَخَلْقِهِۦ فَتَشَـٰبَهَ ٱلْخَلْقُ عَلَيْهِمْ قُلِ ٱللَّهُ خَـٰلِقُ كُلِّ شَىْءٍ وَهُوَ ٱلْوَٰحِدُ ٱلْقَهَّـٰرُ

[7:195] Do they have legs on which they walk? Do they have hands with which they defend themselves? Do they have eyes with which they see? Do they have ears with which they hear? Say, "Call upon your **partners**, and ask them to smite me without delay.

أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَآ أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَآ أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَآ أَمْ لَهُمْ ءَاذَانٌ يَسْمَعُونَ بِهَا قُلِ ٱدْعُوا۟ **شُرَكَآءَكُمْ** ثُمَّ كِيدُونِ فَلَا تُنظِرُونِ

[10:18] They **worship** beside GOD idols that possess no power to harm them or benefit them, and they say, "These are our **intercessors** at GOD!" Say, "Are you informing GOD of something He does not know in the heavens or the earth?" Be He glorified. He is the Most High; far above what **they associate**.

وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَيَقُولُونَ هَٰٓؤُلَآءِ **شُفَعَٰٓؤُنَا** عِندَ ٱللَّهِ قُلْ أَتُنَبِّـُٔونَ ٱللَّهَ بِمَا لَا يَعْلَمُ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ سُبْحَـٰنَهُۥ وَتَعَـٰلَىٰ عَمَّا **يُشْرِكُونَ**

Religious Leaders as Partners

[9:31] **They have set up their religious leaders and scholars as lords,** instead of GOD. Others deified the Messiah, son of Mary. They were all commanded to worship only one god. There is no god except He. Be He glorified, high above having any **partners**.

ٱتَّخَذُوٓا۟ أَحْبَارَهُمْ وَرُهْبَـٰنَهُمْ أَرْبَابًا مِّن دُونِ ٱللَّهِ وَٱلْمَسِيحَ ٱبْنَ مَرْيَمَ وَمَآ أُمِرُوٓا۟ إِلَّا لِيَعْبُدُوٓا۟ إِلَـٰهًا وَٰحِدًا ۖ لَّآ إِلَـٰهَ إِلَّا هُوَ سُبْحَـٰنَهُۥ عَمَّا **يُشْرِكُونَ**

Partners Cannot Respond (in This Life or Hereafter)

[18:52] The day will come when He says, "Call upon **My partners**, whom you claimed to be gods beside Me," they will call on them, but they will not respond to them. An insurmountable barrier will separate them from each other.

وَيَوْمَ يَقُولُ نَادُوا۟ **شُرَكَآءِىَ** ٱلَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا۟ لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا

[28:62] The day will come when He calls upon them, saying, "Where are those **idols you had set up** beside Me?"
[28:63] Those who incurred the judgment will say, "Our Lord, these are the ones we misled; we misled them only because we ourselves had gone astray. We now devote ourselves totally to You. They were not really worshiping us."
[28:64] It will be said, "Call upon **your idols** (to help you)." They will call upon them, but they will not respond. They will suffer the retribution, and wish that they were guided!

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ **شُرَكَآءِىَ** ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ

قَالَ ٱلَّذِينَ حَقَّ عَلَيْهِمُ ٱلْقَوْلُ رَبَّنَا هَٰٓؤُلَآءِ ٱلَّذِينَ أَغْوَيْنَآ أَغْوَيْنَـٰهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَآ إِلَيْكَ مَا كَانُوٓا۟ إِيَّانَا يَعْبُدُونَ

وَقِيلَ ٱدْعُوا۟ **شُرَكَآءَكُمْ** فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا۟ لَهُمْ وَرَأَوُا۟ ٱلْعَذَابَ لَوْ أَنَّهُمْ كَانُوا۟ يَهْتَدُونَ

[28:74] The day will come when He asks them, “Where are the **idols** you had fabricated to rank with Me?”
[28:75] We will select from every community a witness, then say, “Present your proof.” They will realize then that all truth belongs with GOD, while the idols they had fabricated will abandon them.

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ **شُرَكَآءِىَ** ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ

وَنَزَعْنَا مِن كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُواْ بُرْهَـٰنَكُمْ فَعَلِمُوٓاْ أَنَّ ٱلْحَقَّ لِلَّهِ وَضَلَّ عَنْهُم مَّا كَانُواْ يَفْتَرُونَ

[35:14] If you call on them, they cannot hear you. Even if they hear you, they cannot respond to you. On the Day of Resurrection, they will disown in **your idolatry**. None can inform you like the Most Cognizant.

إِن تَدْعُوهُمْ لَا يَسْمَعُواْ دُعَآءَكُمْ وَلَوْ سَمِعُواْ مَا ٱسْتَجَابُواْ لَكُمْ وَيَوْمَ ٱلْقِيَـٰمَةِ يَكْفُرُونَ **بِشِرْكِكُمْ** وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ

[40:73] They will be asked, “Where are the **idols you used to worship**,
[40:74] “beside GOD?” They will say, “They have abandoned us. In fact, when we worshiped them, we were worshiping nothing.” Thus does GOD send the disbelievers astray.

ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ **تُشْرِكُونَ**

مِن دُونِ ٱللَّهِ قَالُواْ ضَلُّواْ عَنَّا بَل لَّمْ نَكُن نَّدْعُواْ مِن قَبْلُ شَيْـًٔا كَذَٰلِكَ يُضِلُّ ٱللَّهُ ٱلْكَـٰفِرِينَ

Mushrik Relations During War

[9:1] An ultimatum is herein issued from GOD and His messenger to **the idol worshipers** who enter into a treaty with you.
[9:2] Therefore, roam the earth freely for four months, and know that you cannot escape from GOD, and that GOD humiliates the disbelievers.
[9:3] A proclamation is herein issued from GOD and His messenger to all the people on the great day of pilgrimage, that GOD has disowned **the idol worshipers,** and so did His messenger. Thus, if you repent, it would be better for you. But if you turn away, then know that you can never escape from GOD. Promise those who disbelieve a painful retribution.

بَرَآءَةٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلَّذِينَ عَـٰهَدتُّم مِّنَ **ٱلْمُشْرِكِينَ**

فَسِيحُواْ فِى ٱلْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَٱعْلَمُوٓاْ أَنَّكُمْ غَيْرُ مُعْجِزِى ٱللَّهِ وَأَنَّ ٱللَّهَ مُخْزِى ٱلْكَـٰفِرِينَ

وَأَذَٰنٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلنَّاسِ يَوْمَ ٱلْحَجِّ ٱلْأَكْبَرِ أَنَّ ٱللَّهَ بَرِىٓءٌ مِّنَ **ٱلْمُشْرِكِينَ** وَرَسُولُهُۥ فَإِن تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ وَإِن تَوَلَّيْتُمْ فَٱعْلَمُوٓاْ أَنَّكُمْ غَيْرُ مُعْجِزِى ٱللَّهِ وَبَشِّرِ ٱلَّذِينَ كَفَرُواْ بِعَذَابٍ أَلِيمٍ

[9:4] If **the idol worshipers** sign a peace treaty with you, and do not violate it, nor band together with others against you, you shall fulfill your treaty with them, until the expiration date. GOD loves the righteous.

إِلَّا ٱلَّذِينَ عَـٰهَدتُّم مِّنَ **ٱلْمُشْرِكِينَ** ثُمَّ لَمْ يَنقُصُوكُمْ شَيْـًٔا وَلَمْ يُظَـٰهِرُوا۟ عَلَيْكُمْ أَحَدًا فَأَتِمُّوٓا۟ إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ

[9:5] Once the Sacred Months are past, (and they refuse to make peace) you may kill **the idol worshipers** when you encounter them, punish them, and resist every move they make. If they repent and observe the Contact Prayers (Salat) and give the obligatory charity (Zakat), you shall let them go. GOD is Forgiver, Most Merciful.

فَإِذَا ٱنسَلَخَ ٱلْأَشْهُرُ ٱلْحُرُمُ فَٱقْتُلُوا۟ **ٱلْمُشْرِكِينَ** حَيْثُ وَجَدتُّمُوهُمْ وَخُذُوهُمْ وَٱحْصُرُوهُمْ وَٱقْعُدُوا۟ لَهُمْ كُلَّ مَرْصَدٍ فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَخَلُّوا۟ سَبِيلَهُمْ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ

[9:6] If one of **the idol worshipers** sought safe passage with you, you shall grant him safe passage, so that he can hear the word of GOD, then send him back to his place of security. That is because they are people who do not know.

وَإِنْ أَحَدٌ مِّنَ **ٱلْمُشْرِكِينَ** ٱسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَـٰمَ ٱللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُۥ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْلَمُونَ

[9:7] How can **the idol worshipers** demand any pledge from GOD and from His messenger? Exempted are those who have signed a peace treaty with you at the Sacred Masjid. If they honor and uphold such a treaty, you shall uphold it as well. GOD loves the righteous.

كَيْفَ يَكُونُ **لِلْمُشْرِكِينَ** عَهْدٌ عِندَ ٱللَّهِ وَعِندَ رَسُولِهِۦٓ إِلَّا ٱلَّذِينَ عَـٰهَدتُّمْ عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِ فَمَا ٱسْتَقَـٰمُوا۟ لَكُمْ فَٱسْتَقِيمُوا۟ لَهُمْ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ

[9:17] **The idol worshipers** are not to frequent the masjids of GOD, while confessing their disbelief. These have nullified their works, and they will abide forever in Hell.

مَا كَانَ **لِلْمُشْرِكِينَ** أَن يَعْمُرُوا۟ مَسَـٰجِدَ ٱللَّهِ شَـٰهِدِينَ عَلَىٰٓ أَنفُسِهِم بِٱلْكُفْرِ أُو۟لَـٰٓئِكَ حَبِطَتْ أَعْمَـٰلُهُمْ وَفِى ٱلنَّارِ هُمْ خَـٰلِدُونَ

[9:28] O you who believe, **the idol worshipers** are polluted; they shall not be permitted to approach the Sacred Masjid after this year. If you fear loss of income, GOD will shower you with His provisions, in accordance with His will. GOD is Omniscient, Most Wise.

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّمَا **ٱلْمُشْرِكُونَ** نَجَسٌ فَلَا يَقْرَبُوا۟ ٱلْمَسْجِدَ ٱلْحَرَامَ بَعْدَ عَامِهِمْ هَـٰذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ ٱللَّهُ مِن فَضْلِهِۦٓ إِن شَآءَ إِنَّ ٱللَّهَ عَلِيمٌ حَكِيمٌ

[9:33] He is the One who sent His messenger with the guidance and the religion of truth, and will make it dominate all religions, in spite of the **idol worshipers**.

هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوْ كَرِهَ **ٱلْمُشْرِكُونَ**

[61:9] He has sent His messenger with the guidance and the true religion, and will make it dominate all religions, in spite of the **idol worshipers**.

هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوْ كَرِهَ **ٱلْمُشْرِكُونَ**

[9:36] The count of months, as far as GOD is concerned, is twelve. This has been GOD's law, since the day He created the heavens and the earth. Four of them are sacred. This is the perfect religion; you shall not wrong your souls (by fighting) during the Sacred Months. However, you may declare all-out war against **the idol worshipers** (even during the Sacred Months), when they declare all-out war against you, and know that GOD is on the side of the righteous.

إِنَّ عِدَّةَ ٱلشُّهُورِ عِندَ ٱللَّهِ ٱثْنَا عَشَرَ شَهْرًا فِى كِتَٰبِ ٱللَّهِ يَوْمَ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ مِنْهَآ أَرْبَعَةٌ حُرُمٌ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ فَلَا تَظْلِمُوا۟ فِيهِنَّ أَنفُسَكُمْ وَقَٰتِلُوا۟ **ٱلْمُشْرِكِينَ** كَآفَّةً كَمَا يُقَٰتِلُونَكُمْ كَآفَّةً وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ

[33:73] For GOD will inevitably punish the hypocrite men and the hypocrite women, **and the idol worshiping men and the idol worshiping women**. GOD redeems the believing men and the believing women. GOD is Forgiver, Most Merciful.

لِّيُعَذِّبَ ٱللَّهُ ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ **وَٱلْمُشْرِكِينَ وَٱلْمُشْرِكَٰتِ** وَيَتُوبَ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا

[48:6] And He will requite the hypocrite men and women and the **idol worshiping men and women**, for they have harbored evil thoughts about GOD. Their evil will backfire against them. For GOD is angry with them, condemns them, and has prepared for them Gehenna. What a miserable destiny!

وَيُعَذِّبَ ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ **وَٱلْمُشْرِكِينَ وَٱلْمُشْرِكَٰتِ** ٱلظَّآنِّينَ بِٱللَّهِ ظَنَّ ٱلسَّوْءِ عَلَيْهِمْ دَآئِرَةُ ٱلسَّوْءِ وَغَضِبَ ٱللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَآءَتْ مَصِيرًا

Property as an Idol (Partner)

[18:38] "As for me, GOD is my Lord, and I will never **set up any other god** besides my Lord.

لَّٰكِنَّا۠ هُوَ ٱللَّهُ رَبِّى وَلَآ **أُشْرِكُ** بِرَبِّىٓ أَحَدًا

[18:42] Indeed, his crops were wiped out, and he ended up sorrowful, lamenting what he had spent on it in vain, as his property lay barren. He finally said, "I wish I never **set up my property as a god** beside my Lord."

وَأُحِيطَ بِثَمَرِهِۦ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَآ أَنفَقَ فِيهَا وَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَٰلَيْتَنِى لَمْ **أُشْرِكْ** بِرَبِّىٓ أَحَدًا

Satan Idolatry

[14:22] And the devil will say, after the judgment had been issued, “GOD has promised you the truthful promise, and I promised you, but I broke my promise. I had no power over you; I simply invited you, and you accepted my invitation. Therefore, do not blame me, and blame only yourselves. My complaining cannot help you, nor can your complaining help me. I have disbelieved in your **idolizing** me. The transgressors have incurred a painful retribution.”

وَقَالَ ٱلشَّيْطَٰنُ لَمَّا قُضِىَ ٱلْأَمْرُ إِنَّ ٱللَّهَ وَعَدَكُمْ وَعْدَ ٱلْحَقِّ وَوَعَدتُّكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِىَ عَلَيْكُم مِّن سُلْطَٰنٍ إِلَّآ أَن دَعَوْتُكُمْ فَٱسْتَجَبْتُمْ لِى فَلَا تَلُومُونِى وَلُومُوٓا۟ أَنفُسَكُم مَّآ أَنَا۠ بِمُصْرِخِكُمْ وَمَآ أَنتُم بِمُصْرِخِىَّ إِنِّى كَفَرْتُ بِمَآ **أَشْرَكْتُمُونِ** مِن قَبْلُ إِنَّ ٱلظَّٰلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

[16:100] His power is limited to those who choose him as their master; those who **choose him as their god**.

إِنَّمَا سُلْطَٰنُهُۥ عَلَى ٱلَّذِينَ يَتَوَلَّوْنَهُۥ وَٱلَّذِينَ هُم بِهِۦ **مُشْرِكُونَ**

[17:64] “You may entice them with your voice, and mobilize all your forces and all your men against them, and **share** in their money and children, and promise them. Anything the devil promises is no more than an illusion.

وَٱسْتَفْزِزْ مَنِ ٱسْتَطَعْتَ مِنْهُم بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ **وَشَارِكْهُمْ** فِى ٱلْأَمْوَٰلِ وَٱلْأَوْلَٰدِ وَعِدْهُمْ وَمَا يَعِدُهُمُ ٱلشَّيْطَٰنُ إِلَّا غُرُورًا

Disown Idolatry

[11:54] “We believe that some of our gods have afflicted you with a curse.” He (Hud) said, “I bear witness before GOD, and you bear witness as well, **that I disown the idols you have set up—**

إِن نَّقُولُ إِلَّا ٱعْتَرَىٰكَ بَعْضُ ءَالِهَتِنَا بِسُوٓءٍ قَالَ إِنِّىٓ أُشْهِدُ ٱللَّهَ وَٱشْهَدُوٓا۟ **أَنِّى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ**

[12:38] “And I (Joseph) followed instead the religion of my ancestors, Abraham, Isaac, and Jacob. We never **set up any idols** beside GOD. Such is the blessing from GOD upon us and upon the people, but most people are unappreciative.

وَٱتَّبَعْتُ مِلَّةَ ءَابَآءِىٓ إِبْرَٰهِيمَ وَإِسْحَٰقَ وَيَعْقُوبَ مَا كَانَ لَنَآ أَن **نُّشْرِكَ** بِٱللَّهِ مِن شَىْءٍ ذَٰلِكَ مِن فَضْلِ ٱللَّهِ عَلَيْنَا وَعَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ

[12:108] Say, “This is my path: I invite to GOD, on the basis of a clear proof, and so do those who follow me. GOD be glorified. I am not an **idol worshiper**.”

قُلْ هَٰذِهِۦ سَبِيلِىٓ أَدْعُوٓاْ إِلَى ٱللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِى وَسُبْحَٰنَ ٱللَّهِ وَمَآ أَنَا۠ مِنَ **ٱلْمُشْرِكِينَ**

[10:105] I was commanded: “Keep yourself devoted to the religion of monotheism; you shall not **practice idol worship**.

وَأَنْ أَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ مِنَ **ٱلْمُشْرِكِينَ**

[13:36] Those who received the scripture rejoice in what was revealed to you; some others may reject parts of it. Say, “**I am simply enjoined to worship GOD, and never associate any idols with Him**. I invite to Him, and to Him is my ultimate destiny.”

وَٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَفْرَحُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمِنَ ٱلْأَحْزَابِ مَن يُنكِرُ بَعْضَهُۥ قُلْ **إِنَّمَآ أُمِرْتُ أَنْ أَعْبُدَ ٱللَّهَ وَلَآ أُشْرِكَ بِهِۦٓ** إِلَيْهِ أَدْعُوا۟ وَإِلَيْهِ مَـَٔابِ

[23:59] And who never **set up any idols** beside their Lord,

وَٱلَّذِينَ هُم بِرَبِّهِمْ لَا **يُشْرِكُونَ**

General Use of Partnership

[10:71] Recite for them the history of Noah. He said to his people, “O my people, if you find my position and my reminding you of GOD’s revelations too much for you, then I put my trust in GOD. You should get together with your **parnters**, agree on a final decision among yourselves, then let me know it without delay.

وَٱتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِۦ يَٰقَوْمِ إِن كَانَ كَبُرَ عَلَيْكُم مَّقَامِى وَتَذْكِيرِى بِـَٔايَٰتِ ٱللَّهِ فَعَلَى ٱللَّهِ تَوَكَّلْتُ فَأَجْمِعُوٓا۟ أَمْرَكُمْ **وَشُرَكَآءَكُمْ** ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ ٱقْضُوٓا۟ إِلَىَّ وَلَا تُنظِرُونِ

[6:138] They said, “These are livestock and crops that are prohibited; no one shall eat them except whomever we permit,” so they claimed. They also prohibited the riding of certain livestock. Even the livestock they ate, they never pronounced GOD’s name as they sacrificed them. Such are innovations attributed to Him. He will surely requite them for their innovations.
[6:139] They also said, “What is in the bellies of these livestock is reserved exclusively for the males among us, and prohibited for our wives.” But if it was a stillbirth, they permitted their wives to **partner** therein. He will certainly requite them for their innovations. He is Most Wise, Omniscient.

وَقَالُواْ هَٰذِهِۦٓ أَنۡعَٰمٞ وَحَرۡثٌ حِجۡرٞ لَّا يَطۡعَمُهَآ إِلَّا مَن نَّشَآءُ بِزَعۡمِهِمۡ وَأَنۡعَٰمٌ حُرِّمَتۡ ظُهُورُهَا وَأَنۡعَٰمٞ لَّا يَذۡكُرُونَ ٱسۡمَ ٱللَّهِ عَلَيۡهَا ٱفۡتِرَآءً عَلَيۡهِ سَيَجۡزِيهِم بِمَا كَانُواْ يَفۡتَرُونَ

وَقَالُواْ مَا فِي بُطُونِ هَٰذِهِ ٱلۡأَنۡعَٰمِ خَالِصَةٞ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰٓ أَزۡوَٰجِنَا وَإِن يَكُن مَّيۡتَةٗ فَهُمۡ فِيهِ **شُرَكَآءُ** سَيَجۡزِيهِمۡ وَصۡفَهُمۡ إِنَّهُۥ حَكِيمٌ عَلِيمٞ

[17:111] And proclaim: “Praise be to GOD, who has never begotten a son, nor does He have a **partner** in His kingship, nor does He need any ally out of weakness,” and magnify Him constantly.

وَقُلِ ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِي لَمۡ يَتَّخِذۡ وَلَدٗا وَلَمۡ يَكُن لَّهُۥ **شَرِيكٞ** فِي ٱلۡمُلۡكِ وَلَمۡ يَكُن لَّهُۥ وَلِيّٞ مِّنَ ٱلذُّلِّ وَكَبِّرۡهُ تَكۡبِيرٗا

[20:32] (Moses said,) “Let him (Aaron) be my **partner** in this matter.

وَأَشۡرِكۡهُ فِيٓ أَمۡرِي

[37:33] Thus, **together they will all partake** of the retribution on that day.

فَإِنَّهُمۡ يَوۡمَئِذٖ فِي ٱلۡعَذَابِ **مُشۡتَرِكُونَ**

[43:39] It will not console you on that day, as transgressors, that both of you **will share** in the retribution.

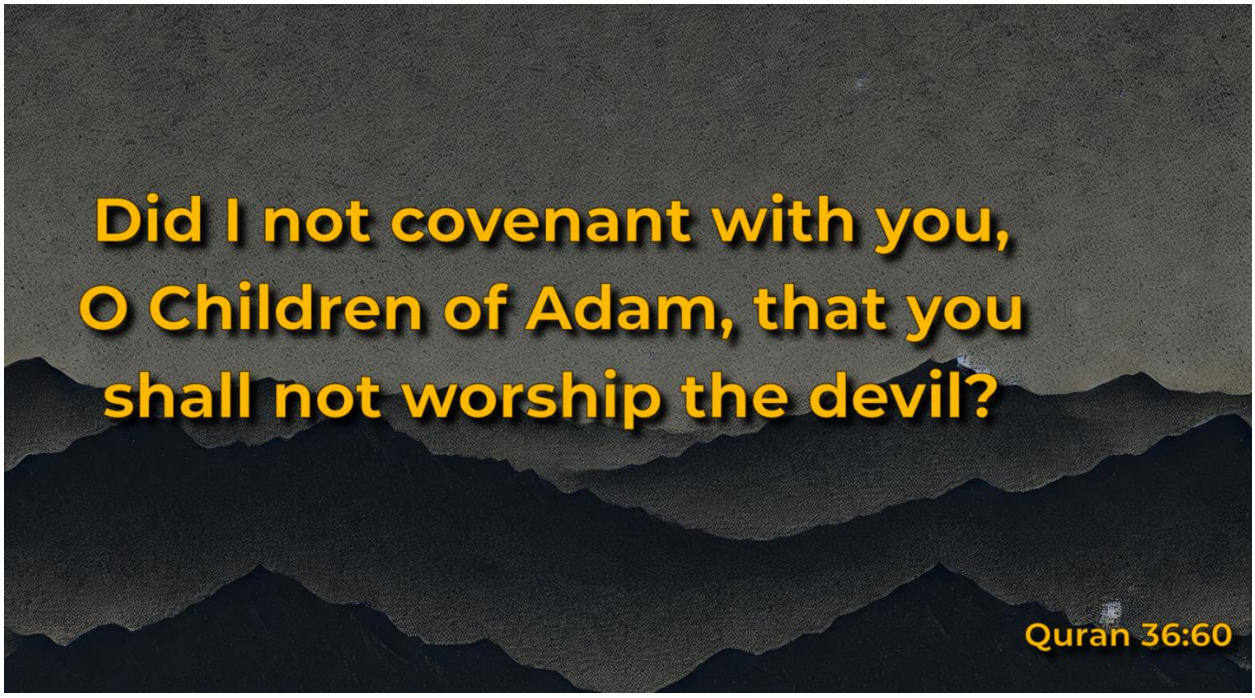
وَلَن يَنفَعَكُمُ ٱلۡيَوۡمَ إِذ ظَّلَمۡتُمۡ أَنَّكُمۡ فِي ٱلۡعَذَابِ **مُشۡتَرِكُونَ**

[17:64] “You may entice them with your voice, and mobilize all your forces and all your men against them, and **share** in their money and children, and promise them. Anything the devil promises is no more than an illusion.

وَٱسۡتَفۡزِزۡ مَنِ ٱسۡتَطَعۡتَ مِنۡهُم بِصَوۡتِكَ وَأَجۡلِبۡ عَلَيۡهِم بِخَيۡلِكَ وَرَجِلِكَ **وَشَارِكۡهُمۡ** فِي ٱلۡأَمۡوَٰلِ وَٱلۡأَوۡلَٰدِ وَعِدۡهُمۡ وَمَا يَعِدُهُمُ ٱلشَّيۡطَٰنُ إِلَّا غُرُورًا

[22:17] Those who believe, those who are Jewish, the converts, the Christians, the Zoroastrians, and **the idol worshipers**, GOD is the One who will judge among them on the Day of Resurrection. GOD witnesses all things.

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَٱلَّذِينَ هَادُواْ وَٱلصَّٰبِـُٔونَ وَٱلنَّصَٰرَىٰ وَٱلۡمَجُوسَ وَٱلَّذِينَ **أَشۡرَكُوٓاْ** إِنَّ ٱللَّهَ يَفۡصِلُ بَيۡنَهُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ شَهِيدٌ



God or Satan as our god?

When Iblees defied God's command to prostrate before Adam, he requested a respite until the Day of Judgment. God, in His infinite wisdom, granted this request and allowed Iblees to carry out his mission: to lead astray all who are not absolutely devoted to God alone. This allowed Iblees the ability to lurk along the straight path, exploiting humanity's vulnerabilities to divert them from worshiping God alone and to set up other entities as gods beside God.

[7:14] He said, "Grant me a respite, until the Day of Resurrection."
[7:15] He said, "You are granted a respite."
[7:16] He said, "Since You have willed that I go astray, I will skulk for them on Your straight path.
[7:17] "I will come to them from before them, and from behind them, and from their right, and from their left, and You will find that most of them are unappreciative."
[7:18] He said, "Get out therefrom, despised and defeated. Those among them who follow you, I will fill Hell with you all.

We see this narrative also repeated in the following verses:

[17:62] He (Satan) said, "Since You have honored him over me, if You respite me till the Day of Resurrection, I will possess all his descendants, except a few."
[17:63] He (God) said, "Then go; you and those who follow you will end up in Hell as your requital; an equitable requital.
[17:64] "You may entice them with your voice, and mobilize all your forces and all your men against them, and share in their money and children, and promise them. Anything the

devil promises is no more than an illusion.
[17:65] "As for My servants, you have no power over them." Your Lord suffices as an advocate.

Freedom of Choice: God or Satan

Based on the above, we see that this world is a proving ground where humanity has been granted the freedom to choose between serving God or serving Satan. This freedom of choice is a unique responsibility entrusted to humans, as outlined in the Quran:

[33:72] We have offered the responsibility (freedom of choice) to the heavens and the earth, and the mountains, but they refused to bear it, and were afraid of it. But the human being accepted it; he was transgressing, ignorant.

With this freedom, every individual decides who to serve. If one chooses to worship and obey God, they affirm God as their only Lord. However, if one follows Satan's whispers, they effectively make Satan their god by prioritizing his commands over God's.

[36:60] Did I not covenant with you, O Children of Adam, that you shall not worship the devil? That he is your most ardent enemy?

Fitrah vs. Whispers

To help guide humanity to the right path, God placed within every human an innate predisposition to monotheism, the *fitrah*. This natural inclination aligns the soul toward the truth of worshiping God alone.

[30:30] Therefore, you shall devote yourself to the religion of strict monotheism. Such is the natural instinct (fitrah) placed into the people by GOD. Such creation of GOD will never change. This is the perfect religion, but most people do not know.

However, Satan works tirelessly to obscure this truth. Through manipulation and deceit, he entices people to set up other gods beside God, distorting their perception of truth and leading them into idolatry. This makes humanity's test not theoretical but practical, manifesting in everyday choices. Obeying Satan's influence, whether through explicit idol worship or implicit allegiance to false ideologies, constitutes setting up other gods beside God.

[4:118] GOD has condemned him, and he said, "I will surely recruit a definite share of Your worshipers.
[4:119] "I will mislead them, I will entice them, I will command them to (forbid the eating of certain meats by) marking the ears of livestock, and I will command them to distort the

creation of GOD." ***Anyone who accepts the devil as a lord, instead of GOD, has incurred a profound loss.***

The Objective: Reject Satan as a god

As part of Satan's respite, God permitted him to try to convince people in this world to accept another god besides God. As the taking of any other god beside God is following the devil's command over God's, then the setting up of another god beside god ultimately constitutes the serving and worshiping of Satan.

This makes our life's ultimate test to remain steadfast in worshiping God alone while rejecting all false gods presented by Satan. This principle extends beyond explicit acts of worship and encompasses obedience to any authority or ideology that contradicts God's commands. If one is to take the command from another over God's commands, then they will be setting up that other entity as a god and ultimately making Satan their god.

[6:121] Do not eat from that upon which the name of GOD has not been mentioned, for it is an abomination. ***The devils inspire their allies to argue with you; if you obey them, you will be idol worshipers.***

Therefore, the objective of this world is to renounce all these false gods that Satan presents and be devoted to God alone. This is what one declares when they are a true monotheist.

[3:18] GOD bears witness that ***there is no god except He****, and so do the angels and those who possess knowledge.* ***Truthfully and equitably, He is the absolute god; there is no god but He, the Almighty, Most Wise.***

The Example of the Calf

The story of the Children of Israel and the golden calf serves as a poignant example of humanity's susceptibility to false gods. Despite witnessing God's miracles, the Children of Israel were duped by the devil into taking a sculpted calf as god. God informed Moses of this when Moses rushed ahead of the Children of Israel to speak with God.

[20:83] "Why did you rush away from your people, O Moses?"
[20:84] He said, "They are close behind me. I have rushed to You my Lord, that You may be pleased."
[20:85] He (God) said, "We have put your people to the test after you left, but the Samarian misled them."

After hearing this news, Moses returned to investigate the matter.

[20:86] Moses returned to his people, angry and disappointed, saying, "O my people, did your Lord not promise you a good promise? Could you not wait? Did you want to incur wrath from your Lord? Is this why you broke your agreement with me?"
[20:87] They said, "We did not break our agreement with you on purpose. But we were loaded down with jewelry, and decided to throw our loads in. This is what the Samarian suggested."
[20:88] He (the Samiran) produced for them a sculpted calf, complete with a calf's sound. They said, "This is your god, and the god of Moses." Thus, he forgot.

In response to this atrocity, Moses destroyed their god, demonstrating the essential duty of a true worshiper: to renounce all gods beside God and reaffirm that there is no other god beside God worthy of serving or worship. This narrative underscores the recurring human challenge: to resist the devil's deceptions and remain unwavering in devotion to God alone.

[20:97] He said, "Then go, and, throughout your life, do not even come close. You have an appointed time (for your final judgment) that you can never evade. ***Look at your god that you used to worship; we will burn it and throw it into the sea, to stay down there forever.****"*

False gods & True Monotheism

It is worth pointing out that Moses calls the calf "*your god,*" acknowledging that the Children of Isreal for the time considered this inanimate object their god. If Moses acknowledges another god, does this then contradict the statement that there is no god beside God? The answer is no because people can set up whatever they want as a god in this world, yet this does not make their god legitimate.
The declaration "*La ilaha illallah*" ("There is no god beside God") is the cornerstone of monotheism. However, this statement does not imply that people will not set up false gods beside God. Rather, it affirms that all these other so-called gods are illegitimate and unworthy of worship.

The Quran acknowledges that people set up all kinds of things as gods, including statues (6:74, 7:138), messengers (21:29), their ego (25:43, 45:23), humans (26:29, 5116), or anything else other than God (38:5, 50:26). This shows that proclaiming that there is no god beside God does not mean that others can not set up gods beside God. It only means all these other gods that people set up beside god are false gods, and it is our duty to renounce these false deities and proclaim that there is no other god except God.

[7:172] Recall that your Lord summoned all the descendants of Adam, and had them bear witness for themselves: "Am I not your Lord?" They all said, "Yes. We bear witness." Thus, you cannot say on the Day of Resurrection, "We were not aware of this."
[7:173] Nor can you say, "It was our parents who practiced idolatry, and we simply followed in their footsteps. Will You punish us because of what others have innovated?"

Party of God or Party of Satan

In the end, every soul will fall into one of two camps, either the party of God or the party of Satan. On the Day of Resurrection, our choice will be laid bare, and those who followed Satan will realize the depth of their error, but their regret will come too late.

[58:18] The Day will come when GOD resurrects them all. They will swear to Him then, just as they swear to you now, thinking that they really are right! Indeed, they are the real liars.
[58:19] ***The devil has possessed them, and has caused them to disregard GOD's message. These are the party of the devil. Absolutely, the party of the devil are the losers.***
[58:20] Surely, those who oppose GOD and His messenger will be with the lowliest.

In contrast, the party of God will consists of those who believed and upheld God's words and did not set up other gods beside God.

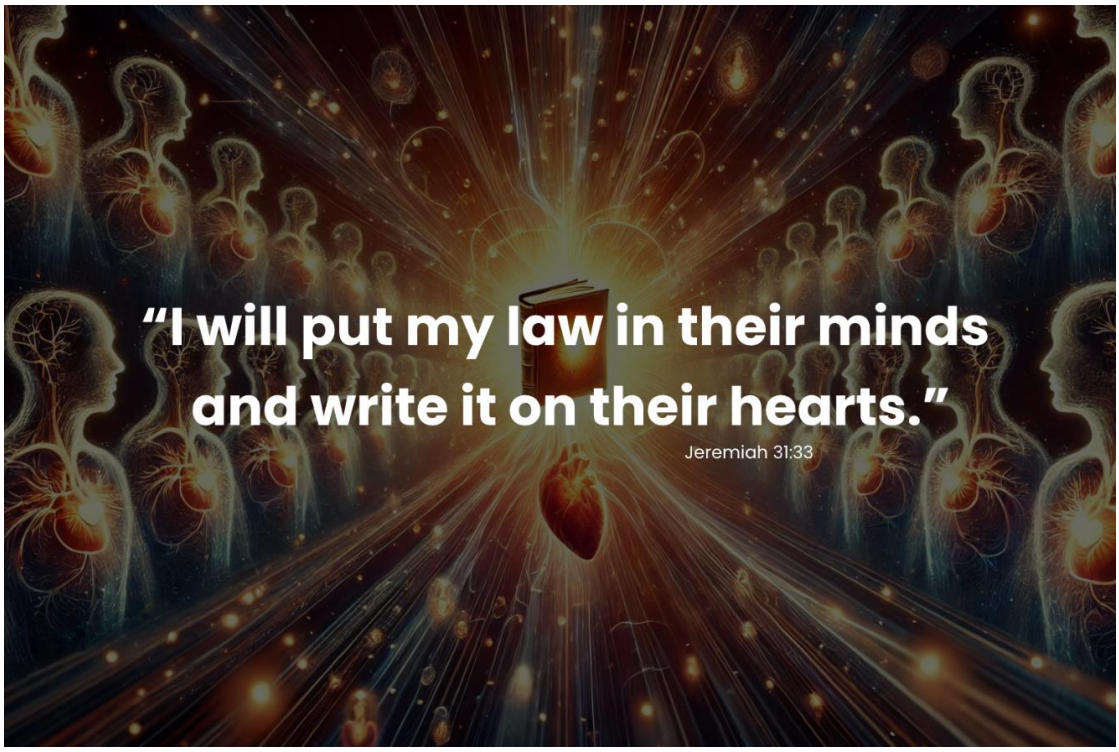
[58:21] GOD has decreed: "I and My messengers will most assuredly win." GOD is Powerful, Almighty.
[58:22] You will not find people who believe in GOD and the Last Day befriending those who oppose GOD and His messenger, even if they were their parents, or their children, or their siblings, or their tribe. For these, He decrees faith into their hearts, and supports them with inspiration from Him, and admits them into gardens with flowing streams wherein they abide forever. ***GOD is pleased with them, and they are pleased with Him. These are the party of GOD. Most assuredly, GOD's party are the winners.***

Final Thoughts

The declaration "There is no god beside God" is not a passive statement but an active commitment. It requires recognizing the false gods that humanity sets up and rejecting them in favor of exclusive devotion to God. Whether these false gods take the form of idols, desires, or societal pressures, they represent the whispers of Satan. True monotheism demands the courage to renounce them and affirm God's oneness.

The story of Iblees, humanity, and the divine test reminds us that the struggle between good and evil is an intrinsic part of life. God's guidance, embodied in the *fitrah* and the Quran, lights the way for those who choose to worship Him alone. But the devil's whispers, persistent and alluring, seek to undermine this clarity. To succeed in this test, one must reject all false gods, hold steadfast to the truth of God's oneness, and fulfill the covenant made with Him. Only through unwavering devotion to God can one attain eternal success and avoid the ultimate loss.

This is the essence of the divine test: to choose God as our only Lord and reject Satan's deceptions. In doing so, we align ourselves with the party of God, securing eternal success and fulfilling our covenant with Him.



How Mass Memorization of Quran Fulfills the New Covenant Prophecy

The Quran is the most mass-memorized book in human history. Since its revelation, every practicing Muslim has committed either portions or the entire text to memory. From its inception, the Quran was preserved both orally and in written form, with the oral tradition remaining a central aspect of the practice even after its compilation into a complete text.

Across the world, in addition to family members teaching this Holy Book to the next generation, dedicated institutions and schools focus on teaching children and adults to memorize the Quran. This widespread practice is supported by the Quran’s unique linguistic structure, rhythm, and rhyme, which eases the memorization process. These features, along with a strong tradition of memorization, have made the Quran uniquely preserved and transmitted across generations and cultures, setting it apart from all other religious and secular texts.

[54:17] We made the Quran easy to learn. Does any of you wish to learn?

وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ

This emphasis on internalizing and memorizing the Quran is so integral to its nature that one of the titles it uses to describe itself is *The Reminder* (ٱلذِّكْر / l-dhik'ra).

[15:9] Absolutely, we have revealed the reminder, and, absolutely, we will preserve it.

(٩) إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُ لَحَٰفِظُونَ

[21:10] We have sent down to you a scripture containing your reminder. Do you not understand?

(١٠) لَقَدْ أَنزَلْنَآ إِلَيْكُمْ كِتَٰبًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ

This name highlights the Quran's purpose as a constant source of guidance and recollection for believers, as a reminder of God's commandments. The term underscores the Quran's role in keeping divine teachings alive in the hearts and minds of those who recite and memorize it.

As a result, the Quran is known by heart by more people than any other book in human history. This extraordinary phenomenon aligns with the biblical promise in Jeremiah 31:33, which speaks of a new covenant where God's law would be written on the hearts and minds of His people. This new covenant is fulfilled with the Quran, and the widespread memorization of the Quran tangibly demonstrates the fulfillment of this prophecy, as millions have indeed internalized God's words of the Quran in their hearts.

31 "The days are coming," declares the Lord, "when I will make a new covenant with the people of Israel and with the people of Judah. 32 It will not be like the covenant I made with their ancestors when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them," declares the Lord. 33 ***"This is the covenant I will make with the people of Israel after that time," declares the Lord. "I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people. 34 No longer will they teach their neighbor, or say to one another, 'Know the Lord,' because they will all know me, from the least of them to the greatest," declares the Lord.*** *"For I will forgive their wickedness and will remember their sins no more." 35 This is what the Lord says, he who appoints the sun to shine by day, who decrees the moon and stars to shine by night, who stirs up the sea so that its waves roar— the Lord Almighty is his name: 36 "Only if these decrees vanish from my sight," declares the Lord, "will Israel ever cease being a nation before me."*

The phrase that God will put His law in their minds and write it on their hearts signifies an intimate and internal relationship with His commandments, indicating that His law will be perpetually present and known by heart. This understanding can be drawn from various other Old Testament verses that reinforce the idea of internalizing and memorizing God's word. For example, in Deuteronomy 6:4-9, after

the declaration of the Shema, the passage instructs the people to keep the commandments on their hearts by continually teaching, speaking, and reflecting on them. This repetition and constant engagement emphasize memorization and familiarity, showing that to have God's law "on the heart" means to deeply internalize and remember His words.

4 Hear, O Israel: The Lord our God, the Lord is one.5 Love the Lord your God with all your heart and with all your soul and with all your strength. 6 ***These commandments that I give you today are to be on your hearts.*** *7* ***Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. 8 Tie them as symbols on your hands and bind them on your foreheads. 9 Write them on the doorframes of your houses and on your gates.***

This idea is again reinforced in Deuteronomy 11:18-20, where God commands His people to "fix these words of mine in your hearts and minds; tie them as symbols on your hands and bind them on your foreheads." Here, the emphasis is on actively internalizing and embedding God's commandments into their daily lives, making His words a constant and guiding presence. This is achieved by talking about them, teaching them to their children, and inscribing them on the doorposts of their homes. This repetition and visible reminders are intended to help the people not only obey but also internalize and remember God's laws by heart, creating a deep spiritual connection between the people and their covenant with God.

18 ***Fix these words of mine in your hearts and minds****; tie them as symbols on your hands and bind them on your foreheads. 19 Teach them to your children, talking about them when you sit at home and when you walk along the road, when you lie down and when you get up. 20 Write them on the doorframes of your houses and on your gates, 21 so that your days and the days of your children may be many in the land the Lord swore to give your ancestors, as many as the days that the heavens are above the earth.*

By calling itself *The Reminder*, the Quran reinforces its message and function as a living scripture that resides within the believer, echoing the idea found in Jeremiah 31:33, where God promises to put His law in their minds and write it on their hearts. This alignment between the Quran and the Biblical prophecy further emphasizes its role in fulfilling the vision of a new covenant where God's word is deeply internalized and ever-present.

Interestingly, the prophecy of a New Covenant is also reiterated in the Quran through the coming of the Gentile Prophet (Muhammad), fulfilling a divine promise of guidance beyond the Children of Israel. This narrative, both in the Quran and Deuteronomy, traces its roots back to a pivotal moment when the Children of Israel took the calf as an idol, leading Moses to call them to account before God at the mountain.

In Deuteronomy, this event marks a turning point, where the people are regiven the commandments and are reminded of their covenant with God. Similarly, in the Quran, this historical backdrop serves as a transition towards a broader message that extends beyond a single nation, bringing forth a renewed call to monotheism and

adherence to God's guidance. This parallel reinforces the idea of a new covenant that transcends national boundaries, establishing a universal connection with God's laws and emphasizing their internalization and adherence in the hearts of all believers.

[7:155] Moses then selected seventy men from among his people, to come to our appointed audience. When the quake shook them, he said, "My Lord, You could have annihilated them in the past, together with me, if You so willed. Would You annihilate us for the deeds of those among us who are foolish? This must be the test that You have instituted for us. With it, You condemn whomever You will, and guide whomever You will. You are our Lord and Master, so forgive us, shower us with Your mercy; You are the best Forgiver.

وَٱخۡتَارَ مُوسَىٰ قَوۡمَهُۥ سَبۡعِينَ رَجُلٗا لِّمِيقَٰتِنَا فَلَمَّآ أَخَذَتۡهُمُ ٱلرَّجۡفَةُ قَالَ رَبِّ لَوۡ شِئۡتَ أَهۡلَكۡتَهُم مِّن قَبۡلُ وَإِيَّـٰيَ أَتُهۡلِكُنَا بِمَا فَعَلَ ٱلسُّفَهَآءُ مِنَّآ إِنۡ هِيَ إِلَّا فِتۡنَتُكَ تُضِلُّ بِهَا مَن تَشَآءُ وَتَهۡدِي مَن تَشَآءُ أَنتَ وَلِيُّنَا فَٱغۡفِرۡ لَنَا وَٱرۡحَمۡنَا وَأَنتَ خَيۡرُ ٱلۡغَٰفِرِينَ

[7:156] "And decree for us righteousness in this world, and in the Hereafter. We have repented to You. He said, "My retribution befalls whomever I will. But My mercy encompasses all things. However, I will specify it for those who (1) lead a righteous life, (2) give the obligatory charity (Zakat), (3) believe in our revelations, and

وَٱكۡتُبۡ لَنَا فِي هَٰذِهِ ٱلدُّنۡيَا حَسَنَةٗ وَفِي ٱلۡأٓخِرَةِ إِنَّا هُدۡنَآ إِلَيۡكَ قَالَ عَذَابِيٓ أُصِيبُ بِهِۦ مَنۡ أَشَآءُ وَرَحۡمَتِي وَسِعَتۡ كُلَّ شَيۡءٖ فَسَأَكۡتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤۡتُونَ ٱلزَّكَوٰةَ وَٱلَّذِينَ هُم بِـَٔايَٰتِنَا يُؤۡمِنُونَ

[7:157] ***(4) follow the messenger, the Gentile prophet (Muhammad), whom they find written in their Torah and Gospel. He exhorts them to be righteous, enjoins them from evil, allows for them all good food, and prohibits that which is bad, and unloads the burdens and the shackles imposed upon them.*** *Those who believe in him, respect him, support him, and follow the light that came with him are the successful ones.*

الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَاةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ **النَّبِيَّ الْأُمِّيَّ** الَّذِينَ يَتَّبِعُونَ الرَّسُولَ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ

[7:158] Say, "O people, I am GOD's messenger to all of you. To Him belongs the sovereignty of the heavens and the earth. There is no god except He. He controls life and death." Therefore, you shall believe in GOD and His messenger, ***the Gentile prophet****, who believes in GOD and His words. Follow him, that you may be guided.*

قُلْ يَاأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَٰهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ **النَّبِيِّ الْأُمِّيِّ**

Islamic Calendar vs. Lunisolar

A lunisolar calendar is a type of calendar that combines both lunar and solar cycles to determine the dates of months and years.

In a lunar calendar, the months are based on the cycles of the Moon, which takes about 29.5 days to complete a full cycle and 354.37 days to complete a lunar year. This means that a lunar month is about 29 or 30 days long. However, since the Earth's orbit around the Sun is not synchronized with the Moon's orbit, a lunar calendar doesn't align with the solar year, which is about 365.24 days long. This is approximately 11 days shorter than the solar year, which is based on the Earth's orbit around the Sun.

To solve this problem, a lunisolar calendar incorporates both lunar months and solar years by adding extra months or days to certain years so that the cycles match. This keeps the calendar in sync with both the phases of the Moon and the seasonal changes caused by the Earth's orbit around the Sun. Some have claimed in modern times that the Quran is based on this kind of lunisolar calendar, but this goes against the verses of the Quran and logic. This article aims to address the points that are commonly brought up in support of the lunisolar calendar.

NUMBER OF MONTHS ACCORDING TO QURAN

The Quran informs us that the count of months according to God is twelve, which has been God's law since He created the heavens and earth. If the calendar is based on a lunisolar, then there needs to be an additional month some years, making the number of months 13.

[9:36] ***The count of months, as far as GOD is concerned, is twelve.* This has been GOD's law, since the day He created the heavens and the earth.*** *Four of them are sacred. This is the perfect religion; you shall not wrong your souls (by fighting) during the Sacred Months. However, you may declare all-out war against the idol worshipers (even during the Sacred Months), when they declare all-out war against you, and know that GOD is on the side of the righteous.*

إِنَّ عِدَّةَ ٱلشُّهُورِ عِندَ ٱللَّهِ ٱثْنَا عَشَرَ شَهْرًا فِى كِتَـٰبِ ٱللَّهِ يَوْمَ خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ مِنْهَآ أَرْبَعَةٌ حُرُمٌ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ فَلَا تَظْلِمُوا۟ فِيهِنَّ أَنفُسَكُمْ وَقَـٰتِلُوا۟ ٱلْمُشْرِكِينَ كَآفَّةً كَمَا يُقَـٰتِلُونَكُمْ كَآفَّةً وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ

POSTPONING SACRED MONTHS IS A SIGN OF DISBELIEF

If the additional month is added, then this would postpone the Sacred Months according to the Quran, and this would be a sign of excessive disbelief.

[9:37] ***Altering the Sacred Months is a sign of excessive disbelief; it augments the straying of those who have disbelieved.*** *They alternate the Sacred Months and the regular months, while preserving the number of months consecrated by GOD. They thus violate what GOD has consecrated. Their evil works are adorned in their eyes. GOD does not guide the disbelieving people.*

إِنَّمَا ٱلنَّسِيٓءُ زِيَادَةٌ فِى ٱلْكُفْرِ يُضَلُّ بِهِ ٱلَّذِينَ كَفَرُواْ يُحِلُّونَهُۥ عَامًا وَيُحَرِّمُونَهُۥ عَامًا لِّيُوَاطِـُٔواْ عِدَّةَ مَا حَرَّمَ ٱللَّهُ فَيُحِلُّواْ مَا حَرَّمَ ٱللَّهُ زُيِّنَ لَهُمْ سُوٓءُ أَعْمَـٰلِهِمْ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَـٰفِرِينَ

1	**innamā**	**إِنَّمَا**	**Indeed, that**
2	**l-nasīu**	**ٱلنَّسِيٓءُ**	**the postponing / altering (the Sacred Months)**
3	**ziyādatun**	**زِيَادَةٌ**	**increases / exceeds / augments**
4	**fī**	**فِى**	**in**
5	**l-kuf'ri**	**ٱلْكُفْرِ**	**the disbelief,**
6	yuḍallu	يُضَلُّ	it sends astray
7	bihi	بِهِ	by it
8	alladhīna	ٱلَّذِينَ	those who
9	kafarū	كَفَرُواْ	[they] disbelieved.
10	yuḥillūnahu	يُحِلُّونَهُۥ	They make it lawful / permit it
11	**ʿāman**	**عَامًا**	**a [lunar] year**
12	wayuḥarrimūnahu	وَيُحَرِّمُونَهُۥ	and they make it unlawful / prohibit it

13	ʿ**āman**	**عَامًا**	**(another) [lunar] year.**
14	liyuwāṭiū	لِّيُوَاطِـُواْ	That they may adjust / make equal
15	ʿiddata	عِدَّةَ	(the) number (of months)
16	mā	مَا	which
17	ḥarrama	حَرَّمَ	[He] made unlawful / Sacred
18	l-lahu	ٱللَّهُ	God
19	fayuḥillū	فَيُحِلُّواْ	then they make lawful / permit / violate
20	mā	مَا	what
21	ḥarrama	حَرَّمَ	[He] made unlawful / Sacred
22	l-lahu	ٱللَّهُ	God.
23	zuyyina	زُيِّنَ	It was adorned
24	lahum	لَهُمْ	for them
25	sūu	سُوٓءُ	(the) evil (of)
26	aʿmālihim	أَعْمَـٰلِهِمْ	their deeds.
27	wal-lahu	وَٱللَّهُ	And God

28	lā	لَا	not
29	yahdī	يَهْدِى	He guides
30	l-qawma	ٱلْقَوْمَ	the people –
31	l-kāfirīna	ٱلْكَٰفِرِينَ	the disbelievers.

SANA & ʿĀM

The Quran uses two different words for year: "*sanah*" (سنة) and "*ʿām*" (عام). This shows that there are two different systems for determining the year according to the Quran. The difference between these two terms is that "*sanah*" (سنة) is in reference to the solar year, while "*ʿām*" (عام) is in reference to the lunar year.

This is best depicted in the following verse regarding the length of time the sleepers of the cave spent in the cave, stating that they stayed in the cave for 300 solar years; increased by nine.

[18:25] They stayed in their cave three hundred years, increased by nine.

(٢٥) وَلَبِثُوا۟ فِى كَهْفِهِمْ ثَلَٰثَ مِا۟ئَةٍ سِنِينَ وَٱزْدَادُوا۟ تِسْعًا

1	walabithū	وَلَبِثُوا۟	And they remained
2	fī	فِى	in
3	kahfihim	كَهْفِهِمْ	their cave
4	thalātha	ثَلَٰثَ	(for) three
5	mi-atin	مِا۟ئَةٍ	hundred
6	sinīna	سِنِينَ	years

7	wa-iz’dādū	وَٱزْدَادُوا۟	and they increased (by)
8	tis’ʿan	تِسْعًا	nine.

It just happens that 300 solar years is equivalent to 309 lunar years. This gives us two systems for calculating the time period in both solar and lunar, and it just happens that the word “*ʿām*” (عام) in all its forms occurs nine times in the Quran.

1	ʿāmin	عَامٍ	[lunar] year(s),	2:259:20
2	ʿāmin	عَامٍ	[lunar] year(s).	2:259:36
3	ʿāmihim	عَامِهِمْ	their [lunar] year	9:28:12*
4	ʿāman	عَامًا	a [lunar] year	9:37:11*
5	ʿāman	عَامًا	(another) [lunar] year.	9:37:13*
6	ʿāmin	عَامٍ	[lunar] year	9:126:7
7	ʿāmun	عَامٌ	a [lunar] year	12:49:6
8	ʿāman	عَامًا	[lunar] year(s),	29:14:12
9	ʿāmayni	عَامَيْنِ	two [lunar] years	31:14:11

Additionally, since the religious rites mentioned in the Quran, e.g., fasting and Hajj, are determined by the lunar calendar, we see that these are used in conjunction with the term “*ʿām*” (عام) and never “*sanah*” (سنة). For example see 9:28 and 9:37.

METONIC CYCLE

Interestingly, the word for solar year, “*sanah*” (سنة) in all its forms, occurs 19 times, and this corresponds with the Metonic cycle, which is a period of almost exactly 19

solar years, after which the sun, moon, and earth come back to their exact same alignment and the lunar phases recur at the same time of the year.

1	sanatin	سَنَةٍ	year(s).	2:96:14
2	sanatan	سَنَةً	year(s),	5:26:6
3	bil-sinīna	بِٱلسِّنِينَ	with [the] years (of famine)	7:130:5
4	l-sinīna	ٱلسِّنِينَ	the years	10:5:12
5	sinīna	سِنِينَ	years.	12:42:18
6	sinīna	سِنِينَ	years,	12:47:4
7	l-sinīna	ٱلسِّنِينَ	the years,	17:12:18
8	sinīna	سِنِينَ	years	18:11:6
9	sinīna	سِنِينَ	years	18:25:6
10	sinīna	سِنِينَ	(some) years	20:40:26
11	sanatin	سَنَةٍ	year(s)	22:47:12
12	sinīna	سِنِينَ	years?”	23:112:7
13	sinīna	سِنِينَ	years?	26:18:10
14	sinīna	سِنِينَ	(for) years.	26:205:4

15	sanatin	سَنَةٍ	year(s),	29:14:9
16	sinīna	سِنِينَ	years.	30:4:3
17	sanatin	سَنَةٍ	year(s)	32:5:15
18	sanatan	سَنَةً	year(s),	46:15:20
19	sanatin	سَنَةٍ	year(s).	70:4:11

MONTH IN QURAN

Another sign of God's timing system represented in the Quran is that the word month occurs 12 times.

1	shahru	شَهْرُ	Month (of)	2:185:1
2	l-shahra	ٱلشَّهْرَ	the month,	2:185:16
3	al-shahru	ٱلشَّهْرُ	The month	2:194:1
4	bil-shahri	بِٱلشَّهْرِ	during the month	2:194:3
5	l-shahri	ٱلشَّهْرِ	the Month	2:217:3
6	l-shahra	ٱلشَّهْرَ	the Month	5:2:9
7	wal-shahra	وَٱلشَّهْرَ	and the Month	5:97:8
8	shahran	شَهْرًا	month	9:36:8

9	shahrun	شَهْرٌ	(was) a month	34:12:4
10	shahrun	شَهْرٌ	(was) a month,	34:12:6
11	shahran	شَهْرًا	month	46:15:13
12	shahrin	شَهْرٍ	month.	97:3:6

It is worth noting that the word “day” in the singular form occurs 365 times in the Quran. If we look at how many times this word is mentioned between the first mention of “month” in the singular form in 2:185 to the last occurrence in 97:3, we see that the word “day” in the singular form occurs 354 times within this range. 354 is the number of days in a lunar year.

HAJJ AND THE SACRED MONTHS

We know that Hajj and the Sacred Months are determined by the moon’s phases. If a lunar month is added or additional days are to be added to a lunar year to align the lunar and solar calendars, then these dates would defeat the ability to be able to reliably

[2:189] ***They ask you about the phases of the moon! Say, “They provide a timing device for the people, and determine the time of Hajj.”*** *It is not righteous to beat around the bush; righteousness is attained by upholding the commandments and by being straightforward. You shall observe GOD, that you may succeed.*

يَسْـَٔلُونَكَ عَنِ ٱلْأَهِلَّةِ قُلْ هِىَ مَوَٰقِيتُ لِلنَّاسِ وَٱلْحَجِّ وَلَيْسَ ٱلْبِرُّ بِأَن تَأْتُوا۟ ٱلْبُيُوتَ مِن ظُهُورِهَا وَلَـٰكِنَّ ٱلْبِرَّ مَنِ ٱتَّقَىٰ وَأْتُوا۟ ٱلْبُيُوتَ مِنْ أَبْوَٰبِهَا وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

RAMADAN

Another claim for the lunisolar calendar is pointed toward the etymology of the names of months in the Islamic calendar. The only month mentioned by name in the Quran is Ramadan. The root (ر م ض) of the word Ramadan (رَمَضَانَ) means scorching heat, and some extract this to mean that Ramadan must fall during the time when it is hot, and this would go counter to a lunar calendar that shifts by ~11 days each year. The problem with this understanding is that when dealing with pronouns, it does not always correspond with the root meaning.

This is because pronouns used in the form of the name are meant in reference to themselves rather and may have no bearing to the origin of the name. For instance, the root of the name Jesus (عِيسَى) in Arabic comes from the root (ع ي س), which has

the meaning of “a camel of a white color mixed with somewhat of [the red hue termed] or [dingy white;] white with a slight darkness (Mṣb:) or inclining to yellow: [i. e., yellowish white:].” But the name Jesus and the etymology of the Arabic root are completely unrelated, and it wouldn’t make sense to look at the triliteral root to understand the meaning of his name.

Even in the Gregorian, if we look at the names of the twelve months, each name has its own etymology. Still, if your spouse tells you to schedule a family trip in December, it would be silly to think they are referencing the tenth month of the year because of the etymology.

1. January – named after Janus, the Roman god of beginnings and transitions, who had two faces that looked both forward and backward.
2. February – named after the Latin term “februum,” which means purification, as this was the month in which Romans held their purification ceremonies.
3. March – named after Mars, the Roman god of war.
4. April – its origin is uncertain, but some believe it may be derived from the Latin word “aperire,” which means “to open,” as this is the month when buds and flowers begin to open.
5. May – named after the Greek goddess Maia, who was associated with fertility and growth.
6. June – named after the Roman goddess Juno, who was the patroness of marriage and the wife of Jupiter.
7. July – named after Julius Caesar, the Roman emperor who reformed the calendar and added this month to honor himself.
8. August – named after Augustus Caesar, the first Roman emperor and successor of Julius Caesar, who also added a month to the calendar and named it after himself.
9. September – derived from the Latin word “septem,” which means “seven,” as it was originally the seventh month of the Roman calendar.
10. October – derived from the Latin word “octo,” which means “eight,” as it was originally the eighth month of the Roman calendar.
11. November – derived from the Latin word “novem,” which means “nine,” as it was originally the ninth month of the Roman calendar.
12. **December – derived from the Latin word “decem,” which means “ten,” as it was originally the tenth month of the Roman calendar.**

Similarly, when God commands the believers to fast during Ramadan, this is not meant to be mysteriously deconstructed but something that is well established.

[2:185] Ramadan is the month during which the Quran was revealed, providing guidance for the people, clear teachings, and the statute book. Those of you who witness this month shall fast therein. Those who are ill or traveling may substitute the same number of other days. GOD wishes for you convenience, not hardship, that you may fulfill your obligations, and to glorify GOD for guiding you, and to express your appreciation.

شَهْرُ رَمَضَانَ ٱلَّذِىٓ أُنزِلَ فِيهِ ٱلْقُرْءَانُ هُدًى لِّلنَّاسِ وَبَيِّنَـٰتٍ مِّنَ ٱلْهُدَىٰ وَٱلْفُرْقَانِ فَمَن شَهِدَ مِنكُمُ ٱلشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ ٱلْعُسْرَ وَلِتُكْمِلُوا۟ ٱلْعِدَّةَ وَلِتُكَبِّرُوا۟ ٱللَّهَ عَلَىٰ مَا هَدَىٰكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

HOW WOULD ONE DETERMINE?

Another fundamental problem that people who claim the Islamic calendar should be based on the lunisolar calendar is that there is no consensus on how this calendar should be constructed. Some claim that a lunar month should be added to every third year, but where in the Quran do they get this understanding of 13 months? Why the third year? Where in the third year should this be placed? Even if we add a 13th month on the third year, this does not perfectly align as other adjustments will still be needed to be made to offset the difference?

If, on the other hand, days are to be added to months to make the lunar and solar cycles align, when should the days be added? Who is authorized to decide this?

CONCLUSION

Occam's Razor, also known as the principle of parsimony, is a problem-solving principle that states that when presented with multiple explanations for a phenomenon or event, the simplest explanation is most likely to be the correct one. The basic idea behind Occam's Razor is that, all other things being equal, simpler explanations are more likely to be true than complex ones. This is because complex explanations require more assumptions and are, therefore, more prone to error, while simpler explanations are less likely to contain errors.

Based on Occam's Razor, a simpler explanation is that the Quran describes two systems for calculating the year, one solar and the other lunar. The religious rites are based on the lunar calendar, and Ramadan is the ninth month of the lunar calendar, which deviates about 11 days from the solar calendar each year.

The alternative is that the entire system is wrong. That there is a new Islamic calendar that needs to be created that was never known in history, and somehow we have to arbitrarily decide how exactly one is to adjust this calendar to reconcile these differences, not to mention it causes numerous contradictions to the verses of the Quran.

From my experience of discussing with people who have many of these counter understandings is that they view anything done by traditionalists as wrong, so therefore, they look to do the opposite of whatever they see the mainstream Muslims doing. It is irrational to think that everything a group does is wrong; therefore, one must always do the opposite. God told us that we are to be an impartial community and not be swayed by the biases that we may have.

[2:143] ***We thus made you an impartial community,*** *that you may serve as witnesses among the people, and the messenger serves as a witness among you. We changed the direction of your original Qiblah only to distinguish those among you who readily follow the messenger from those who would turn back on their heels. It was a difficult test, but not for those who are guided by GOD. GOD never puts your worship to waste. GOD is Compassionate towards the people, Most Merciful.*

وَكَذَٰلِكَ جَعَلْنَـٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا ٱلْقِبْلَةَ ٱلَّتِى كُنتَ عَلَيْهَآ إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ ٱلرَّسُولَ مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى ٱلَّذِينَ هَدَى ٱللَّهُ وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَـٰنَكُمْ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ

Day Mentioned 365 Times in Quran

The term “day” (يوم) in the singular form occurs 365 times in the Quran, which equals the number of days in a single solar year. The plural forms “days” and “two days” occurs 30 times which is the average length of a solar month. While all forms occur 475 times (19×25) in the Quran, which corresponds with the 19-based mathematical structure of the Quran.

English	Arabic	Occurrence
Day	يوم	365
Your day	يومكم	5
Their day	يومهم	5
Days	ايام	27
Two days	يومين	3
That day	يومئذ	70
		475 (19×25)

Day (يوم)

Day (يوم)	
Occurrence	**Verse**
1	1:4
2	2:8
3	2:48
4	2:62
5	2:85
6	2:113
7	2:123
8	2:126
9	2:174

10	2:177
11	2:212
12	2:228
13	2:232
14	2:249
15	2:254
16	2:259
17	2:259
18	2:264
19	2:281
20	3:9
21	3:25
22	3:30
23	3:55
24	3:77
25	3:106
26	3:114
27	3:155
28	3:161
29	3:166
30	3:180
31	3:185
32	3:194
33	4:38
34	4:39
35	4:59
36	4:87
37	4:109

38	4:136
39	4:141
40	4:159
41	4:162
42	5:3
43	5:3
44	5:5
45	5:14
46	5:36
47	5:64
48	5:69
49	5:109
50	5:119
51	6:12
52	6:15
53	6:22
54	6:73
55	6:73
56	6:93
57	6:128
58	6:141
59	6:158
60	7:14
61	7:32
62	7:51
63	7:53
64	7:59
65	7:163

66	7:163
67	7:167
68	7:172
69	8:41
70	8:41
71	8:48
72	9:3
73	9:18
74	9:19
75	9:25
76	9:29
77	9:35
78	9:36
79	9:44
80	9:45
81	9:77
82	9:99
83	9:108
84	10:15
85	10:28
86	10:45
87	10:60
88	10:92
89	10:93
90	11:3
91	11:8
92	11:26
93	11:43

94	11:60
95	11:77
96	11:84
97	11:98
98	11:99
99	11:103
100	11:103
101	11:105
102	12:54
103	12:92
104	14:18
105	14:31
106	14:41
107	14:42
108	14:44
109	14:48
110	15:35
111	15:36
112	15:38
113	16:25
114	16:27
115	16:27
116	16:63
117	16:80
118	16:80
119	16:84
120	16:89
121	16:92

122	16:111
123	16:124
124	17:13
125	17:14
126	17:52
127	17:58
128	17:62
129	17:71
130	17:97
131	18:19
132	18:19
133	18:47
134	18:52
135	18:105
136	19:15
137	19:15
138	19:15
139	19:26
140	19:33
141	19:33
142	19:33
143	19:37
144	19:38
145	19:38
146	19:39
147	19:85
148	19:95
149	20:59

150	20:64
151	20:100
152	20:101
153	20:102
154	20:104
155	20:124
156	20:126
157	21:47
158	21:104
159	22:2
160	22:9
161	22:17
162	22:47
163	22:55
164	22:69
165	23:16
166	23:65
167	23:100
168	23:111
169	23:113
170	23:113
171	24:2
172	24:24
173	24:37
174	24:64
175	25:14
176	25:17
177	25:22

178	25:25
179	25:26
180	25:27
181	25:69
182	26:38
183	26:82
184	26:87
185	26:88
186	26135
187	26:155
188	26:156
189	26:189
190	26:189
191	27:83
192	27:87
193	28:41
194	28:42
195	28:61
196	28:62
197	28:65
198	28:71
199	28:72
200	28:74
201	29:13
202	29:25
203	29:36
204	29:55
205	30:12

206	30:14
207	30:43
208	30:55
209	30:56
210	30:56
211	31:33
212	32:5
213	32:25
214	32:29
215	33:21
216	33:44
217	33:66
218	34:30
219	34:40
220	34:42
221	35:14
222	36:54
223	36:55
224	36:59
225	36:64
226	36:65
227	37:20
228	37:21
229	37:26
230	37:144
231	38:16
232	38:26
233	38:53

234	38:78
235	38:79
236	38:81
237	39:13
238	39:15
239	39:24
240	39:31
241	39:47
242	39:60
243	39:67
244	40:15
245	40:16
246	40:16
247	40:17
248	40:17
249	40:18
250	40:27
251	40:29
252	40:30
253	40:32
254	40:33
255	40:46
256	40:49
257	40:51
258	40:52
259	41:19
260	41:40
261	41:47

262	42:7
263	42:45
264	42:47
265	43:39
266	43:65
267	43:68
268	44:10
269	44:16
270	44:40
271	44:41
272	45:17
273	45:26
274	45:27
275	45:28
276	45:34
277	45:35
278	46:5
279	46:20
280	46:20
281	46:21
282	46:34
283	46:35
284	50:20
285	50:22
286	50:30
287	50:34
288	50:41
289	50:42

290	50:42
291	50:44
292	51:12
293	51:13
294	52:9
295	52:13
296	52:46
297	54:6
298	54:8
299	54:19
300	54:48
301	55:29
302	56:50
303	56:56
304	57:12
305	57:12
306	57:13
307	57:15
308	58:6
309	58:7
310	58:18
311	58:22
312	60:3
313	60:6
314	62:9
315	64:9
316	64:9
317	64:9

318	65:2
319	66:7
320	66:8
321	68:24
322	68:39
323	68:42
324	69:35
325	70:4
326	70:8
327	70:26
328	70:43
329	70:44
330	73:14
331	73:17
332	74:9
333	74:46
334	75:1
335	75:6
336	76:7
337	76:10
338	76:11
339	76:27
340	77:12
341	77:13
342	77:14
343	77:35
344	77:38
345	78:17

346	78:18
347	78:38
348	78:39
349	78:40
350	79:6
351	79:35
352	79:46
353	80:34
354	82:15
355	82:17
356	82:18
357	82:19
358	83:5
359	83:6
360	83:11
361	83:34
362	85:2
363	86:9
364	90:14
365	101:4

Days (ايام / يومين)

Occurrence	Verse
1	3:20
2	5:04
3	5:04
4	5:05
5	5:16
6	5:23

7	3:24
8	3:41
9	5:20
10	6:29
11	7:54
12	10:3
13	11:42
14	11:7
15	12:05
16	14:5
17	22:28
18	25:59
19	32:4
20	34:18
21	41:10
22	41:16
23	45:14
24	50:38
25	57:4
26	69:7
27	69:24
28	5:23
29	41:9
30	41:12

SABBATH

While the Sabbath is not obligatory upon the followers of the Quran, it was a commandment for the upholders of the Torah. The Sabbath was to be upheld on the seventh day of the week, and interestingly, this word occurs in the Quran precisely seven times as well.

1	l-sabti	ٱلسَّبْتِ	the Sabbath.	2:65:7
2	l-sabti	ٱلسَّبْتِ	the Sabbath.	4:47:24
3	l-sabti	ٱلسَّبْتِ	the Sabbath.”	4:154:15
4	l-sabti	ٱلسَّبْتِ	the Sabbath;	7:163:11
5	sabtihim	سَبْتِهِمْ	their Sabbath	7:163:16
6	yasbitūna	يَسْبِتُونَ	they have Sabbath,	7:163:20
7	l-sabtu	ٱلسَّبْتُ	the Sabbath	16:124:3

SANA & ʿĀM

The Quran uses two different words for year: “*sanah*” (سنة) and “ʿām” (عام). This shows that there are two different systems for determining the year according to the Quran. The difference between these two terms is that “*sanah*” (سنة) is in reference to the solar year, while “ʿām” (عام) is in reference to the lunar year.

This is best depicted in the following verse regarding the length of time the sleepers of the cave spent in the cave, stating that they stayed in the cave for 300 solar years; increased by nine.

[18:25] They stayed in their cave three hundred years, increased by nine.

(٢٥) وَلَبِثُوا۟ فِى كَهْفِهِمْ ثَلَٰثَ مِا۟ئَةٍ سِنِينَ وَٱزْدَادُوا۟ تِسْعًا

1	walabithū	وَلَبِثُوا۟	And they remained

2	fī	فِى	in
3	kahfihim	كَهْفِهِمْ	their cave
4	thalātha	ثَلَٰثَ	(for) three
5	mi-atin	مِاْئَةٍ	hundred
6	sinīna	سِنِينَ	years
7	wa-iz'dādū	وَٱزْدَادُواْ	and they increased (by)
8	tis''an	تِسْعًا	nine.

It just happens that 300 solar years is equivalent to 309 lunar years. This gives us two systems for calculating the time period in both solar and lunar, and it just happens that the word "ʿām" (عَام) in its various forms occurs exactly nine times in the Quran.

1	ʿāmin	عَامٍ	[lunar] year(s),	2:259:20
2	ʿāmin	عَامٍ	[lunar] year(s).	2:259:36
3	ʿāmihim	عَامِهِمْ	their [lunar] year	9:28:12*
4	ʿāman	عَامًا	a [lunar] year	9:37:11*
5	ʿāman	عَامًا	(another) [lunar] year.	9:37:13*
6	ʿāmin	عَامٍ	[lunar] year	9:126:7
7	ʿāmun	عَامٌ	a [lunar] year	12:49:6

8	ʿāman	عَامًا	[lunar] year(s),	29:14:12
9	ʿāmayni	عَامَيْنِ	two [lunar] years	31:14:11

METONIC CYCLE

Interestingly, the word for a solar year is “sanah” (سنة). In all its forms, it occurs 19 times. This corresponds with the Metonic cycle, a period of almost exactly 19 solar years, after which the sun, moon, and earth come back to their exact same alignment, and the lunar phases recur at the same time of the year.

1	sanatin	سَنَةٍ	year(s).	2:96:14
2	sanatan	سَنَةً	year(s),	5:26:6
3	bil-sinīna	بِٱلسِّنِينَ	with [the] years (of famine)	7:130:5
4	l-sinīna	ٱلسِّنِينَ	the years	10:5:12
5	sinīna	سِنِينَ	years.	12:42:18
6	sinīna	سِنِينَ	years,	12:47:4
7	l-sinīna	ٱلسِّنِينَ	the years,	17:12:18
8	sinīna	سِنِينَ	years	18:11:6
9	sinīna	سِنِينَ	years	18:25:6
10	sinīna	سِنِينَ	(some) years	20:40:26
11	sanatin	سَنَةٍ	year(s)	22:47:12

12	sinīna	سِنِينَ	years?”	23:112:7
13	sinīna	سِنِينَ	years?	26:18:10
14	sinīna	سِنِينَ	(for) years.	26:205:4
15	sanatin	سَنَةٍ	year(s),	29:14:9
16	sinīna	سِنِينَ	years.	30:4:3
17	sanatin	سَنَةٍ	year(s)	32:5:15
18	sanatan	سَنَةً	year(s),	46:15:20
19	sanatin	سَنَةٍ	year(s).	70:4:11

Additionally, if we look at every time that the words sun and moon occur in the same verse, we find this occurs exactly 19 times.

Sun			Moon			Match
Count	Arabic	Verse	Count	Arabic	Verse	Count
1	بِٱلشَّمْسِ	2:258	–	–	–	–
–	–	–	1	ٱلْقَمَرَ	6:77	–
2	ٱلشَّمْسَ	6:78	–	–	–	–
3	**وَٱلشَّمْسَ**	**6:96**	**2**	**وَٱلْقَمَرَ**	**6:96**	**1**
4	**وَٱلشَّمْسَ**	**7:54**	**3**	**وَٱلْقَمَرَ**	**7:54**	**2**
5	**ٱلشَّمْسَ**	**10:5**	**4**	**وَٱلْقَمَرَ**	**10:5**	**3**
6	**وَٱلشَّمْسَ**	**12:4**	**5**	**وَٱلْقَمَرَ**	**12:4**	**4**
7	**ٱلشَّمْسَ**	**13:2**	**6**	**وَٱلْقَمَرَ**	**13:2**	**5**
8	**ٱلشَّمْسَ**	**14:33**	**7**	**وَٱلْقَمَرَ**	**14:33**	**6**
9	**وَٱلشَّمْسَ**	**16:12**	**8**	**وَٱلْقَمَرَ**	**16:12**	**7**
10	ٱلشَّمْسِ	17:78	–	–	–	–
11	ٱلشَّمْسَ	18:17	–	–	–	–
12	ٱلشَّمْسِ	18:86	–	–	–	–
13	ٱلشَّمْسِ	18:90	–	–	–	–
14	ٱلشَّمْسِ	20:130	–	–	–	–
15	**وَٱلشَّمْسَ**	**21:33**	**9**	**وَٱلْقَمَرَ**	**21:33**	**8**
16	**وَٱلشَّمْسُ**	**22:18**	**10**	**وَٱلْقَمَرُ**	**22:18**	**9**
17	ٱلشَّمْسَ	25:45	–	–	–	–
–	–	–	11	وَقَمَرًا	25:61	–
18	لِلشَّمْسِ	27:24	–	–	–	–
19	**ٱلشَّمْسَ**	**29:61**	**12**	**وَٱلْقَمَرَ**	**29:61**	**10**
20	**ٱلشَّمْسَ**	**31:29**	**13**	**وَٱلْقَمَرَ**	**31:29**	**11**
21	**ٱلشَّمْسَ**	**35:13**	**14**	**وَٱلْقَمَرَ**	**35:13**	**12**
22	وَٱلشَّمْسُ	36:38	–	–	–	–
–	–	–	15	وَٱلْقَمَرَ	36:39	–
23	**ٱلشَّمْسُ**	**36:40**	**16**	**ٱلْقَمَرَ**	**36:40**	**13**
24	**ٱلشَّمْسَ**	**39:5**	**17**	**وَٱلْقَمَرَ**	**39:5**	**14**
25	**وَٱلشَّمْسُ**	**41:37**	**18**	**وَٱلْقَمَرُ**	**41:37**	**15**
26	**لِلشَّمْسِ**	**41:37**	**19**	**لِلْقَمَرِ**	**41:37**	**16**
27	ٱلشَّمْسِ	50:39	–	–	–	–
–	–	–	20	ٱلْقَمَرُ	54:1	–
28	**ٱلشَّمْسُ**	**55:5**	**21**	**وَٱلْقَمَرُ**	**55:5**	**17**
29	**ٱلشَّمْسَ**	**71:16**	**22**	**ٱلْقَمَرَ**	**71:16**	**18**
–	–	–	23	وَٱلْقَمَرِ	74:32	–
–	–	–	24	ٱلْقَمَرُ	75:8	–
30	**ٱلشَّمْسُ**	**75:9**	**25**	**وَٱلْقَمَرُ**	**75:9**	**19**
31	شَمْسًا	76:13	–	–	–	–
32	ٱلشَّمْسُ	81:1	–	–	–	–
–	–	–	26	وَٱلْقَمَرِ	84:18	–
33	وَٱلشَّمْسِ	91:1	–	–	–	–
–	–	–	27	وَٱلْقَمَرِ	91:2	–

If we look at the 19th occurrence where the words sun and moon occur in the same verse, we read:

[75:9] And the sun and the moon crash into one another.

(٩) وَجُمِعَ ٱلشَّمْسُ وَٱلْقَمَرُ

MONTH IN QURAN

Another sign of God's system represented in the Quran is that the word month in the singular form occurs 12 times.

1	shahru	شَهْرُ	Month (of)	2:185:1
2	l-shahra	ٱلشَّهْرَ	the month,	2:185:16
3	al-shahru	ٱلشَّهْرُ	The month	2:194:1
4	bil-shahri	بِٱلشَّهْرِ	during the month	2:194:3
5	l-shahri	ٱلشَّهْرِ	the Month	2:217:3
6	l-shahra	ٱلشَّهْرَ	the Month	5:2:9
7	wal-shahra	وَٱلشَّهْرَ	and the Month	5:97:8
8	shahran	شَهْرًا	month	9:36:8
9	shahrun	شَهْرٌ	(was) a month	34:12:4
10	shahrun	شَهْرٌ	(was) a month,	34:12:6
11	shahran	شَهْرًا	month	46:15:13
12	shahrin	شَهْرٍ	month.	97:3:6

As mentioned above at the start of this article, the word “day” in the singular form occurs 365 times in the Quran. If we look at how many times this word is mentioned between the first mention of “month” in the singular form in 2:185 to the last occurrence in 97:3, we see that the word “day” in the singular form occurs 354 times within this range. 354 is the number of days in a lunar year.

End of the World Unveiled (15:85 – 15:99)

End of the World Unveiled*

[15:85] We did not create the heavens and the earth, and everything between them, except for a specific purpose. The end of the world will come, so treat them with benign neglect.
****15:85-88 One of the functions of God's Messenger of the Covenant is to deliver the Quranic assertion that the world will end in AD 2280 (20:15, 72:27 & Appendix 25).***

[15:86] Your Lord is the Creator, the Omniscient.
[15:87] We have given you the seven pairs, and the great Quran.
[15:88] Do not be jealous of what we bestowed upon the other (messengers), and do not be saddened (by the disbelievers), and lower your wing for the believers.
[15:89] And proclaim: "I am the manifest warner."
[15:90] We will deal with the dividers.
[15:91] They accept the Quran only partially.
[15:92] By your Lord, we will question them all,
[15:93] about everything they have done.
[15:94] Therefore, carry out the orders given to you, and disregard the idol worshipers.
[15:95] We will spare you the mockers,
[15:96] who set up another god beside GOD. They will surely find out.
[15:97] We know full well that you may be annoyed by their utterances.
[15:98] You shall sing the praises of your Lord, and be with the prostrators.
[15:99] And worship your Lord, in order to attain certainty.*
****15:99 The practices of worship are our means of attaining certainty (Appendix 15).***

Appendix 25 – End of The World

(from: Quran The Final Testament, by Rashad Khalifa, PhD.)

(God is) the Knower of the future;
He does not permit anyone to unveil such knowledge.
Only through the messengers that He chooses
does He reveal future and past events. [72:27]

Among the duties charged to me as God's Messenger of the Covenant is unveiling the end of the world (Page 415). We learn from 18:7-8 and 69:13-15 that this world will come to an end. A new earth and new heavens will replace the present heavens and earth (14:48).

Signs of the Approaching End of the World

The Quran provides many signs, and states that the means for unveiling the end of the world have been given (47:18). The signs given in the Quran include:

1. **The splitting of the moon**: This already happened in June 1969 when we landed on the moon and brought back moon rocks. People on earth can go now to many museums, colleges and observatories to look at pieces of the moon.
2. **Discovering the Quran's 19-based mathematical code**(74:30-37): Fulfilled in 1969-1974.
3. **The creature**(27:82): "Made from the earth, it alerts the people that they have been oblivious to their Creator." The Creature, made from the earth, did appear and was instrumental in unveiling the Quran's numerical code, and proclaiming that the world has neglected God's message; the creature is the computer. Note that the digits that make up27:82 add up to 19.
4. **Appearance of God's Messenger of the Covenant**(3:81): As detailed in Appendix2, a consolidating messenger, prophesied in the Quran, comes after all the prophets have delivered the scriptures, to purify and unify. This prophecy was fulfilled in Ramadan 1408.
5. **The Smoke**(44:10): occurs after God's Messenger of the Covenant has delivered the unified message and proclaimed Islam (Submission) as the only religion acceptable by God.
6. **Gog and Magog**: they re-appear, in accordance with God's plan, in the year 1700 AH (2271 AD). Gog and Magog are mentioned in18:94and 21:96. If you count the verses from 18:94 to the end of Sura 18, you find them 17. If you count the verses from 21:96 to the end of Sura 21, you find them also 17. This is the Quran's sign that Gog and Magog will re-appear in 1700 AH.

It Will Not Remain Hidden [20:15]

Verse 15 of Sura 20 informs us that the end of the world will be revealed by God before the end of the world, and Sura 15, Verse 87, gives the time for that event:

We have given you the seven pairs, and the great Quran. [15:87]

The seven pairs are the 14 Quranic Initials. The total gematrical value of these profound pillars of the Quran's miracle pinpoints the year of the end of the world. It is noteworthy that Verse 85 of Sura 15 states: "The end of the world will surely come to pass." The next verse, 15:86, tells us that God is the Creator of this world, and, of course, He knows when it will end. The following verse, 15:87, tells us when the world will end. As shown in Table 1, the gematrical values of "The Seven Pairs" of Quranic Initials total 1709 (see also Table 1 of Appendix 1). According to 15:87, the world will survive for 1709 lunar years from the time this prophecy is stated in the Quran. This means that the world will end in the year 1710 AH. This number is a multiple of 19; 1710 = 19×90.

Table 1: Total Gematrical Value of "The Seven Pairs" of Quranic Initials

	Quranic Initial	**Gematrical Value**
1.	Q	100
2.	N	50
3.	S (Saad)	90
4.	H.M.	48
5.	Y.S.	70
6.	T.H.	14
7.	T.S.	69
8.	A.L.M.	71
9.	A.L.R.	231
10.	T.S.M.	109
11.	`A.S.Q.	230
12.	A.L.M.S.	161
13.	A.L.M.R.	271
14.	K.H.Y.`A.S.	195
		1709

The unveiling of this information took place in the year 1400 AH, 309 years before the prophesied end of the world (1709-1400=309). The number 309 is a Quranic number (18:25), and is connected with the end of the world (18:21). The peculiar way of writing 309 in 18:25, "Three hundred years, increased by nine," indicates that the 309 are lunar years. The difference between 300 solar years and 300 lunar years is 9 years.

The year of this discovery, 1400 AH, coincided with 1980 AD, and 1980 plus 300 solar years is 2280, also a multiple of 19, 19×120. Thus, the world ends in 1710 AH, 19×90, which coincides with 2280 AD, 19×120. For the disbelievers who do not accept these powerful Quranic proofs, the end of the world will come suddenly (6:31, 44, 47; 7:95, 187; 12:107; 21:40, 22:55; 26:202; 29:53; 39:55; 43:66; and 47:18).

Although this narration is well known, some scholars have been reluctant to accept the connection between the Quranic Initials and the end of the world.

GOD Speaks to Moses

Moses (God's glory and peace be upon him) is the most frequently mentioned prophet in the Koran.
His presence in the Koran is notable and his various stories are stimulating and exciting.
The name of Moses (God's glory and peace be upon him) recurred in the Koran **136** times, whereas the name of Mohamed (God's glory and peace be upon him) was mentioned only **4** times!
That is to say, every **34** mentionings of the name of Moses (God's glory and peace be upon him) equal one mentioning of Mohamed (God's glory and peace be upon him)!
Those who claim that the Koran was invented by Mohamed (God's glory and peace be upon him) must reconsider that misconception!
They have to reflect on these irrefutable numerical facts.
There are **17** messengers whose names are repeated in the Koran more than the name of Prophet Mohamed (God's glory and peace be upon him)!
The word (رسله) [his messengers] is repeated in the Holy Koran **17** times!
The word (رُسُلَنَا) [our messengers] is repeated in the Holy Koran **17** times!
The word (رُسُل) [messengers] is repeated in the Koran 34 times. This equals **17** + **17**.
The name of Moses (God's glory and peace be upon him) is repeated in the Koran 136 times. This number = **17** x 8.
The name of Moses (God's glory and peace be upon him) was mentioned in 34 surahs. This number = **17** + **17**.
The first verse in the Koran mentioning the name of Moses is verse number 51 of Chapter Al-Baqarah (the Cow). This number = **17** x 3.
The name of Moses was mentioned in Chapter Ta-Ha **17** times. The third verse is number **17**.
The name of Moses was mentioned 3 times in Chapter Hud. The first verse is number **17**.
The name of Moses was mentioned 3 times in Chapter Al-Isra, which is surah number **17** in the Koran!
For more reassurance..
Reflect on these 2 verses from Chapter Al-Nisa (Women) and Chapter Fussilat (Revelations Well Expounded):

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا (71) النساء

"17. Repentance with Allah is only for those who do evil in ignorance (and) then turn quickly (in repentance) to Allah. These are they toward whom Allah relents. Allah is ever All-Knower, All-Wise." (Chapter Al-Nisa)

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى فَأَخَذَتْهُمْ صَاعِقَةُ الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ (71) فصّلت

"17. And as for Thamud, We gave them guidance, but they preferred blindness to the guidance, so the bolt of the doom of humiliation overtook them because of what they used to earn." (Chapter Fussilat)
The first verse is number **17** and the second is number **17** as well.
The letters of the name of Moses are repeated in the first verse **17** times and in the second **17** times as well.
The sum of the numbers of the 2 verses = **34**.
The repetition of the name of Moses in the 2 verses = **34** times.
The amazing thing is that the sum of the words of both verses = **34** words!
The 4 Arabic letters of the name of Moses (موسٰى) are undotted letters.
The sum of the undotted letters in the 2 verses = **114**.
114 is the number of the surahs of the Koran!
For more reassurance..

Reflect on this verse from Chapter Al-Baqarah: قُولُوٓاْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰٓ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ
(631) البقرة

"136. Say (O Muslims): We believe in Allah and that which is revealed unto Us and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob and the tribes, and that which Moses and Jesus received, add that which the Prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered." (Chapter Al-Baqarah)

The verse is number 136 and this corresponds to the number of times the name of Moses was mentioned in the Koran!

The name of Moses in this verse is word number **17**.

Examine the verse carefully!

If the name of Moses is word number **17** from the beginning of the verse, what then is its order from the end of the verse?!

The name of Moses in this verse is word number **15** counting back from its end!

What does number **15** refer to here?!

If you examine the verses of the Koran, you will find that there are **15** verses ending with the name of Moses. These verses are as follows:

وَهَلْ أَتَاكَ حَدِيثُ مُوسَى (9) طه

"9. Has there come unto you the story of Moses?" (Chapter Ta-Ha)

فَلَمَّا أَتَاهَا نُودِيَ يَا مُوسَى (11) طه

"11. And when he reached it, he was called by name: O Moses!" (Chapter Ta-Ha)

وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَى (71) طه

"17. And what is that in your right hand, O Moses?" (Chapter Ta-Ha)

قَالَ أَلْقِهَا يَا مُوسَى (91) طه

"19. He said: Cast it down, O Moses!" (Chapter Ta-Ha)

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى (63) طه

"36. He said: You are granted your request, O Moses." (Chapter Ta-Ha)

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَى مَنْ يَكْفُلُهُ فَرَجَعْنَاكَ إِلَى أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَى قَدَرٍ يَا مُوسَى
(04) طه

"40. When your sister went and said: Shall I show you one who will nurse him? Thus We restored you to your mother that her eyes might be refreshed and might not sorrow. And you did kill a man and We delivered you from great distress, and tried you with a heavy trial. And you did tarry years among the folk of Midian. Then comest you (hither) by (My) providence, O Moses." (Chapter Ta-Ha) (94طه) قَالَ فَمَنْ رَبُّكُمَا يَا مُوسَى

"49. Pharaoh asked, Who then is the Lord of you two, O Moses?" (Chapter Ta-Ha)

قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَا مُوسَى (75) طه

"57. He said: Have you come to drive us out from our land by your magic, O Moses?" (Chapter Ta-Ha)

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى (76) طه

"67. And Moses conceived a fear in his mind." (Chapter Ta-Ha) فَأُلْقِيَ السَّحَرَةُ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَى (07) طه

"70. Then the wizards were (all) flung down prostrate, crying: We believe in the Lord of Aaron and Moses." (Chapter Ta-Ha)

وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يَا مُوسَى (38) طه

"83. And (it was said): What has made you hasten from your folk, O Moses?" (Chapter Ta-Ha)

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى (19) طه

"91. They said: We shall by no means cease to be its votaries till Moses return unto us." (Chapter Ta-Ha)

أَمْ لَمْ يُنَبَّأْ بِمَا فِي صُحُفِ مُوسَى (63) النجم

"36. Or has he not had news of what is in the books of Moses." (Chapter An-Najm) (the Star)

هَلْ أَتَاكَ حَدِيثُ مُوسَى (51) النازعات

"15. Has there come unto you the history of Moses?" (Chapter An-Nazi'at) (Those Who Drag Forth)

صُحُفِ إِبْرَاهِيمَ وَمُوسَى (91) الأعلى

"19. The Book of Abraham and Moses." (Chapter Al-A'la) (the Most High)

Examine carefully these verses which were concluded with the name of Moses:

The verses are **15** in number.

The first of these verses has **15** letters!

The last of these verses has **15** letters!

The verse before the last on the list is ranked **14** and it has **14** letters!

The last verse on the list is ranked **15** and it has **15** letters!

The sum of the words of these verses = **114**.

Yes, it is the number of the surahs of the Koran!

The sum of the numbers of these verses = **619** and this is a prime number whose order on the list of prime numbers is **114**.

The amazing thing is that the 4 letters of the name of Moses are repeated in these verses 110 times. The sum of these two numbers is **114**.
See how the Koran makes use of the order of prime numbers!
Did Prophet Mohamed (God's glory and peace be upon him) deal with prime numbers in this accurate way?!
How then can we interpret these numerical facts appearing here right before our eyes?!
Make sure for yourselves in whatever ways possible.
There are 15 verses in the Koran concluded with the name of Moses.
The total number of the words of these verses is **114**, which is the number of the surahs of the Koran!
The sum of the numbers of these same verses is **619**, which is a prime number whose order on the list of prime numbers is **114**.
These are irrefutable numerical facts we present here in the simplest way possible so that they would be understood by all.
Reflect on the following:
Among the verses ending with the name of Moses there are 6 verses whose numbers are prime numbers. They are: (طه[11] فَلَمَّا أَتَاهَا نُودِيَ يَا مُوسَى)
"11. And when he reached it, he was called by name: O Moses!" (Chapter Ta-Ha)

وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَى (71) طه

"17. And what is that in your right hand, O Moses?" (Chapter Ta-Ha)

قَالَ أَلْقِهَا يَا مُوسَى (91) طه

"19. He said: Cast it down, O Moses!" (Chapter Ta-Ha)

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى (76) طه

"67. And Moses conceived a fear in his mind." (Chapter Ta-Ha)

وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يَا مُوسَى (38) طه

"83. And (it was said): What has made you hasten from your folk, O Moses?" (Chapter Ta-Ha)

صُحُفِ إِبْرَاهِيمَ وَمُوسَى (91) الأعلى

"19. The Book of Abraham and Moses." (Chapter Al-A'la) (the Most High)
The sum of the numbers of these 6 verses is 216.
This number = **6** x **6** x **6**.
Have you seen how accurate and precise the order of the verses and words of the Koran is!
Reflect on this huge number of variables implicit in one Koranic scene! Can any sensible person after all that disbelieve in the Koran!
The Holy Koran is undoubtedly the Word of Allah.

The Initial Revelation

In an Arab environment, known for its thorough ignorance and sheer falsehood..
An environment inhabited by a people who got used to and became familiar with going astray..
The wisdom of Allah, glorified and sublime be He, necessitated that the Revelation of the Koran should commence with the word
"العلق" "read".
This word thus opens the doors of science and knowledge for an illiterate nation.
It sets for people an integrated system of reading, contemplation and meditation.
That was the beginning of Allah's message to mankind: (العلق[1] اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ)
"1. Read: In the name of your Lord who has created." (Chapter Al-'Alaq)
This is the first verse of the first surah to be revealed from the Koran, Chapter Al-Alaq (the Clot).
Chapter Al'Alaq is the only surah in the Koran that starts with a verse comprising **18** letters!
What is strange about that?!
To answer this question, let's move to the first surah in the Koran..

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (1) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (2) الرَّحْمَنِ الرَّحِيمِ (3) مَالِكِ يَوْمِ الدِّينِ (4) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (5) اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (6) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَ الضَّالِّينَ (7)

"1. In the name of Allah, the All-Beneficent, the All-Merciful.

2. Praise be to Allah, Lord of the Worlds.

3. The All-Beneficent, the All-Merciful.

4. Owner of the Day of Judgment.

5. You (Alone) we worship; You (Alone) we ask for help.

6. Guide us to the straight path.

7. The path of those whom You have favored; Not (the path) of those who earn Your anger nor of those who go astray." (Chapter Al-Fatihah)

The word (اِهْدِنَا) [guide us] is word number **18** from the beginning of the Koran!
Amazing! Why does this word in particular come as word number **18** from the beginning of the Koran?!
The answer to this question is asserted in two ways.
Look at the alphabetical orders of the letters of the same word (اِهْدِنَا):

The letter	ا	ه	د	ن	ا	Total
Alphabetical order	1	26	8	25	1	**61**

As you can see, the sum of the alphabetical orders of the letters of the word (اِهْدِنَا) = **61**.
Strange enough is the fact that 61 is a prime number whose order on the list of prime numbers is **18**.
What do you think of this astonishing numerical fact?!
From a different perspective..
Examine how the letters of the same word are repeated in Chapter AlFatihah (the Opening):

The letter	ا	ه	د	ن	ا	Total
Frequency in Chapter Al-Fatihah	26	5	4	11	26	**72**

Glory be to Allah the Greatest!
Among all numbers, only **72** asserts itself here!
Do you know why the letters of the word (اِهْدِنَا) are repeated in Chapter Al-Fatihah **72** times?!
Because **72** is exactly the number of the words of Chapter Al-'Alaq (the Clot) itself!
Don't forget that **72** equals **18** x **4**.
Don't also forget that Chapter Al-'Alaq has 288 letters..
This number = **72** x **4**.
How amazing these Koranic numerical facts are!
More wondrous..
The word (اِهْدِنَا) is repeated in the Koran twice only.
It occurred in these two verses of Chapter Al-Fatihah and Chapter Sad:

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (6) الفاتحة

"6. Guide us to the straight path." (Chapter Al-Fatihah)

إِذْ دَخَلُوا عَلَى دَاوُودَ فَفَزِعَ مِنْهُمْ قَالُوا لَ تَخَفْ خَصْمَانِ بَغَى بَعْضُنَا عَلَى بَعْضٍ فَاحْكُمْ بَيْنَنَا بِالْحَقِّ وَلَ تُشْطِطْ وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ (22) ص

22. How they burst in upon David, and he was afraid of them. They said Be not afraid (We are) two litigants, one of whom has wronged the other, therefore judge aright between us; be not unjust; and show us the fair way." (Chapter Sad)

What do you expect the sum of the repetition times of the letters of the word (اِهْدِنَا) in these two verses to be!

Let me give you the answer, but I'm sure that it will be surprising by all means!

Have a penetrating look through your eyes and inward vision:

The letter	ا	ه	د	ن	ا	Total
Alphabetical order	1	26	8	25	1	**61**
Frequency in the 2 verses	23	3	5	7	23	**61**

Indeed, the Koran is undoubtedly the Word of Allah.

Let me sum up these findings.

Chapter Al-'Alaq was the first surah to be revealed of the Koran.

This means that the first verse of this surah was the first to be revealed of the Koran.

Chapter Al-'Alaq is the only surah in the Koran to open with a verse having **18** letters: (اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ[1] العلق)

"1. Read: In the name of your Lord who has created." (Chapter Al-'Alaq)

The word (اِهْدِنَا) is number **18** from the beginning of the Koran. It comes at the beginning of this verse from Chapter Al-Fatihah: (اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ[6] الفاتحة)

"6. Guide us to the straight path." (Chapter Al-Fatihah)

The sum of the alphabetical orders of the letters of the word (اِهْدِنَا) = **61**.

61 is a prime number whose order on the list of prime numbers is **18**.

The sum of the repetition times of the letters of the word (اِهْدِنَا) in the first surah in the Koran, Chapter Al-Fatihah is **72**.

72 is the number of the words of Chapter Al-'Alaq itself!

72 equals **18** x **4**.

The number of the letters of Chapter Al-'Alaq (the Clot) is 288. This number = **72** x **4**.

The word (اِهْدِنَا) appeared in the Koran twice only in two verses.

The sum of the repetition times of the letters of the word (اِهْدِنَا) in these two verses = **61**.

Glory be to Allah! How infinite Your powers are and how great Your Holy Book is with its wondrous structure!

More amazing facts..

Examine the two verses containing the word (اِهْدِنَا) once again.

Remember that this word appeared only twice in the Koran: (اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ[6] الفاتحة)

"6. Guide us to the straight path." (Chapter Al-Fatihah)

إِذْ دَخَلُوا عَلَى دَاوُودَ فَفَزِعَ مِنْهُمْ قَالُوا لَ تَخَفْ خَصْمَانِ بَغَى بَعْضُنَا عَلَى بَعْضٍ فَاحْكُمْ بَيْنَنَا بِالْحَقِّ وَلَ تُشْطِطْ وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ [(22)] ص

"22. How they burst in upon David, and he was afraid of them. They said Be not afraid (We are) two litigants, one of whom has wronged the other, therefore judge aright between us; be not unjust; and show us the fair way." (Chapter Sad)

Look at the first verse; it consists of three words: **اِهْدِنَا – الصِّرَاطَ – الْمُسْتَقِيمَ.**

Guide us to – the straight – path.

The sum of the alphabetical orders of the letters of the word

(اِهْدِنَا) = **61**.

The sum of the repetition times of the letters of this word in the two verses = **61**.

The sum of the repetition times of the letters of the two words (الصِّرَاطَ الْمُسْتَقِيمَ) [the straight path] in the two verses is 122. This number equals **61** + **61**.

These are conclusive Koranic numerical facts that cannot be denied or refuted!

More amazing still..

Chapter Al-'Alaq was the first revealed surah of the Koran.

Chapter Al-'Alaq is the only surah of the Koran opening with a verse of 18 letters: (اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ[1] العلق)

"1. Read: In the name of your Lord who has created." (Chapter Al-'Alaq)

Word number 18 from the beginning of the Koran is the word (اِهْدِنَا) in this verse from Chapter Al-Fatihah: اِهْدِنَا (اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ[6] الفاتحة)

"6. Guide us to the straight path." (Chapter Al-Fatihah)

Now, examine the first verse of surah 18 in the Koran which is Chapter Al-Kahf (the Cave):

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجَا [(1)] الكهف

"1. Praise be to Allah Who has revealed the Scripture unto His slave, and has not placed therein any crookedness." (Chapter Al-Kahf)

What do you expect the sum of the repetition times of the letters of the word (اِهْدِنَا) in this verse to be?

Here is the astonishing answer:

The letter	ا	هـ	د	ن	ا	Total
Frequency in the verse	6	3	2	1	6	**18**

See with your eyes and inward vision and do not comment!
The language of numbers is louder, clearer and more accurate than words!
Have a look at this..
You know that the number of the surahs of the Koran is **114**.
You also know that the first revealed surah of the Koran was Chapter Al-'Alaq.
In addition, you know that Chapter Al-'Alaq is the only surah in the Koran that begins with a verse consisting of **18** letters.
You even know that word number **18** from the beginning of the
Koran is the word (اِهْدِنَا) [guide us].
You are also aware that the sum of the alphabetical orders of the letters of the word (اِهْدِنَا) = **61**.
61 is a prime number whose order on the list of prime numbers is **18**.
Now, let's move to the first verse in the Koran having the number **114**:

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَى فِي خَرَابِهَا أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ (البقرة **114**)

"114. And who does greater wrong than he who forbids the approach to the sanctuaries of Allah lest His name should be mentioned therein, and strives for their ruin? As for such, it was never meant that they should enter them except in fear. Theirs in the world is ignominy and theirs in the Hereafter is an awful doom." (Chapter Al-Baqara)

What do you expect the sum of the repetition times of the letters of the word (اِهْدِنَا) in this verse to be?!
Here is the amazing answer:

The letter	ا	هـ	د	ن	ا	Total
Frequency in the verse	21	8	3	8	21	**61**

What do you think of this amazing numerical fact?!
More wondrous facts..
Let's move to Chapter Fussilat (i.e. the Chapter on Revelations Well Expounded).
You know that 47 is a prime number whose order on the list of prime numbers is 15.
Let's examine verses **15** and **47** of Chapter Fussilat. Contemplate:

فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ (فصّلت **15**)

"15. As for Aad, they were arrogant in the land without right, and they said: Who is mightier than us in power? Could they not see that Allah Who created them, He was mightier than them in power? And they denied Our revelations." (Chapter Fussilat)

إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَائِي قَالُوا آذَنَّاكَ مَا مِنَّا مِنْ شَهِيدٍ (فصّلت **47**)

"47. Unto Him is referred (all) knowledge of the Hour. And no fruits burst forth from their sheaths, and no female carries or brings forth but with His knowledge. And on the day when He calls unto them: Where are now My partners? they will say: We confess unto You, not one of us is a witness (for them)." (Chapter Fussilat)

The number of dots on the letters of the first verse = **54**.
The number of dots on the letters of the second verse = **54**.
Do you know why? Because Chapter Fussilat has **54** verses!
54 also equals **18** x 3.
But what do you expect the sum of the repetition times of the letters of the word (اِهْدِنَا) in these two verses to be!
The sum of the repetition times of the letters of the word (اِهْدِنَا) in the first verse = **61**.
The sum of the repetition times of the letters of the word (اِهْدِنَا) in the second verse = **61** as well!
Again, **61** is a prime number whose order on the list of prime numbers is **18**.
So, let me show you verse number 18 of the same surah, Fussilat:

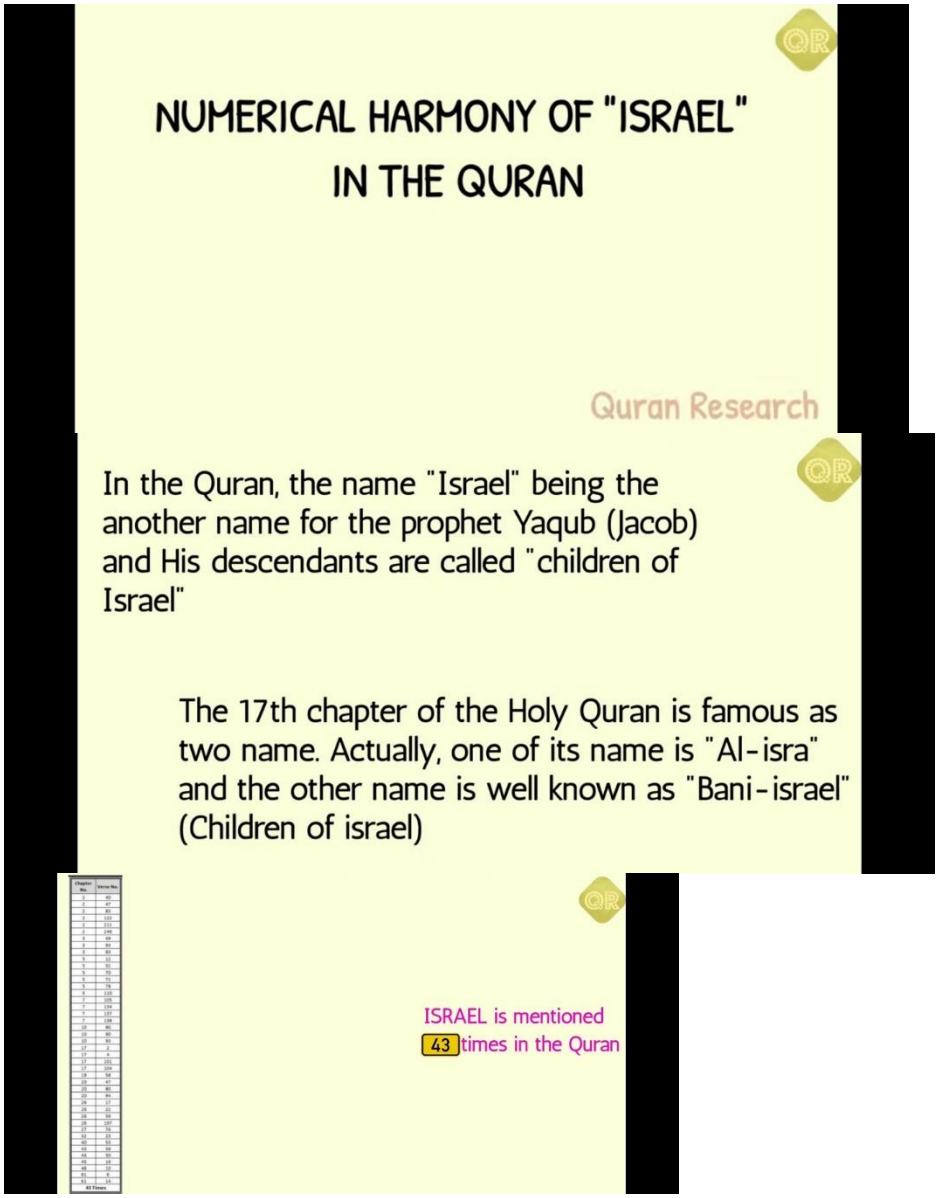
وَنَجَّيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ (فصّلت **18**)

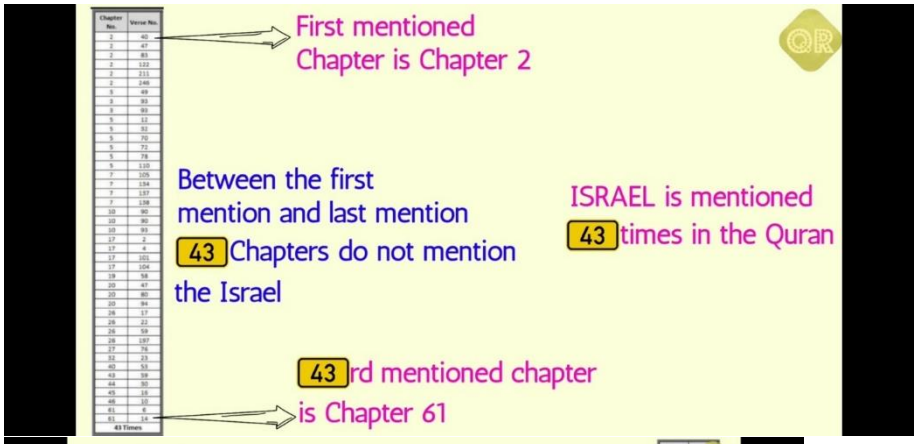
"18. And We delivered those who believed and used to keep their duty to Allah." (Chapter Fussilat)

What do you expect the sum of the repetition times of the letters of the word (اِهْدِنَا) in this verse to be?
What is amazing indeed is the fact that the sum of the repetition times of the letters of this word in this verse = **18**.
More amazing still is the fact that the total number of dots on the letters of this verse also = **18**.
Reflect on this accurate Koranic numerical architecture!
Nevertheless, there are those who still think that this could happen haphazardly!
Or they may think that Prophet Mohamed (God's glory and peace be upon him) invented it in this precise and accurate way!

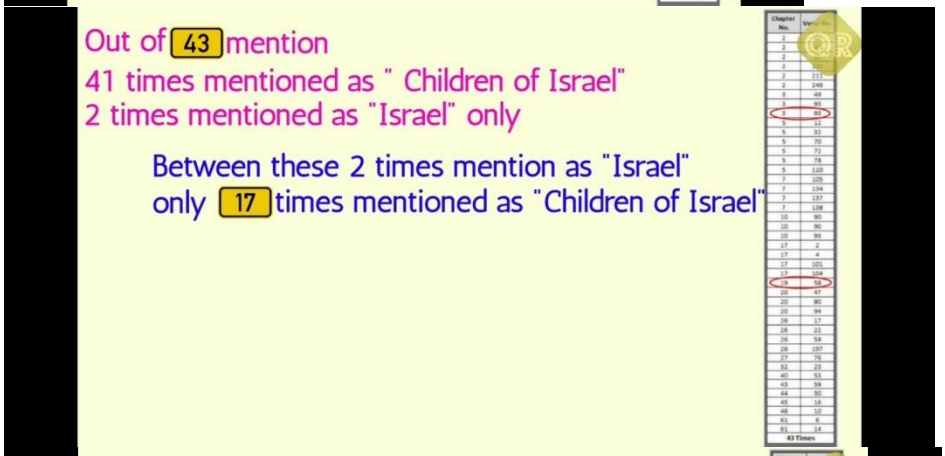
No. It is undoubtedly the Word of Allah.

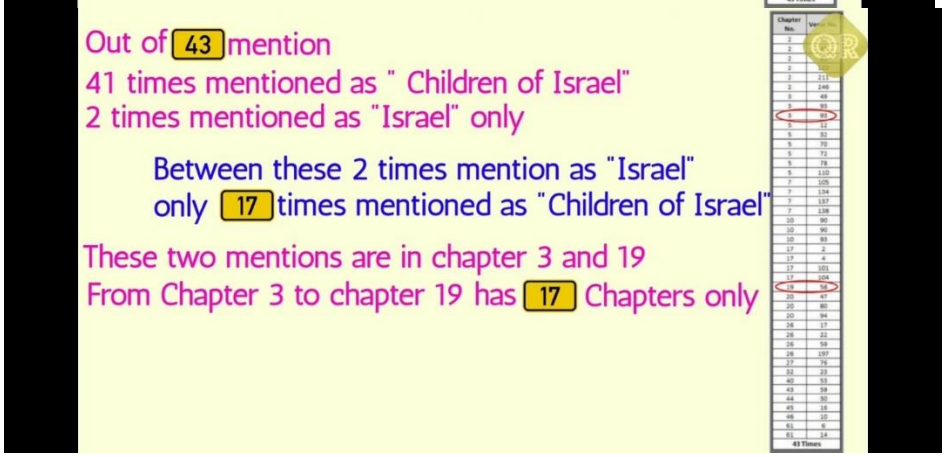
The Koran and its Honourable mention of the Jewish People and Tribes:


NUMERICAL HARMONY OF "ISRAEL"
IN THE QURAN
Quran Research
In the Quran, the name "Israel" being the another name for the prophet Yaqub (Jacob) and His descendants are called "children of Israel"
The 17th chapter of the Holy Quran is famous as two name. Actually, one of its name is "Al-isra" and the other name is well known as "Bani-israel" (Children of israel)
ISRAEL is mentioned
43 times in the Quran


First mentioned
Chapter is Chapter 2
Between the first
mention and last mention
43 Chapters do not mention
the Israel
ISRAEL is mentioned
43 times in the Quran
43 rd mentioned chapter
is Chapter 61

Out of 43 mention
41 times mentioned as " Children of Israel"
2 times mentioned as "Israel" only


Out of 43 mention
41 times mentioned as " Children of Israel"
2 times mentioned as "Israel" only
Between these 2 times mention as "Israel"
only 17 times mentioned as "Children of Israel"


Out of 43 mention
41 times mentioned as " Children of Israel"
2 times mentioned as "Israel" only
Between these 2 times mention as "Israel"
only 17 times mentioned as "Children of Israel"
These two mentions are in chapter 3 and 19
From Chapter 3 to chapter 19 has 17 Chapters only

Out of 43 mention
41 times mentioned as " Children of Israel"
2 times mentioned as "Israel" only

Between these 2 times mention as "Israel"
only 17 times mentioned as "Children of Israel"

These two mentions are in chapter 3 and 19
From Chapter 3 to chapter 19 has 17 Chapters only

From Chapter 19 to 43 rd mentioned chapter;
There are exactly 43 chapters and
17 times mentioned the name Israel

"Children of Israel"
is 17 th Chapter
in the Quran

"Children of Israel"
is 17 th Chapter
in the Quran

Israel is mentioned
in 17 Chapters

17 time mentioned
after Chapter 17

First 17 mentions are in
Chapter 2, 3, 5, 7

The Prime Gap -1

Prime numbers..

These are integers bigger than 1, but can only be divided by themselves or 1.

Ever since the year 300 BC., through centuries and up till the modern time, prime numbers have been the subject of numerous, intense studies, yet, they remain a mystery and a challenge to the human mind.

The Holy Koran, which was revealed more than 14 centuries ago, makes use of the properties and order of prime numbers to reinforce the intended meaning!

Amazingly, the whole numerical structure of the Koran relies on prime numbers!

One clear evidence that the Koran is a revelation from Allah, Glory be to Him, is that the Arabs had not been known to have contributed to the field of prime numbers in spite of their great contributions to mathematics. How could this be!

The term (prime gap), which scholars of mathematics have not up till now come to agreement on its definition, does not exist in Arabic lexicons.

There are those who define (prime gap) as the difference between each two consecutive prime numbers. In this case, the (prime gap) between 7 and 11, for example, is 4, which is the result of subtracting the two numbers. Others define it as the number of integers that are not prime numbers which lie between two consecutive prime numbers. Thus, based on this definition, the (prime gap) between 7 and 11 is 3 and not 4. In this way, each school uses a different concept to calculate the (prime gap).

Now, who will have a final and decisive say in this debate between the scholars of mathematics?

It is the Holy Koran!

Yes, The Koran which descended upon a nation the great majority of which were illiterate more than 14 centuries ago. It is the Koran that will put a definite and undisputable end to this debate!

You may be surprised by this unexpected answer, but it is the plain truth! The following scenes will demonstrate valid and absolute facts about the prime numbers used in the Holy Koran.

Well established facts..

The smallest prime number used to refer to the order of the surahs of the Koran is **2**.

The biggest prime number used to refer to the order of the surahs of the Koran is **113**.

The sum of both numbers = **115**.

Reflections..

The smallest prime number used to refer to the number of verses in the surahs of the Koran is **3**.

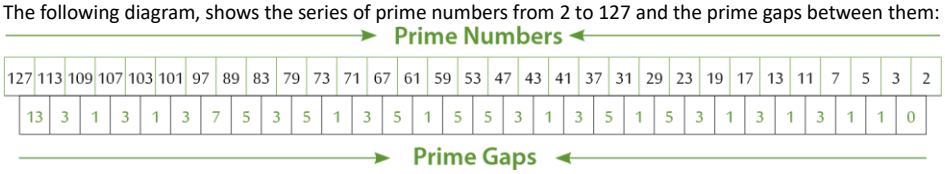
The biggest prime number used to refer to the number of verses in the surahs of the Koran is **227**.

The sum of both numbers = **115** + **115**.

The number of prime numbers used by the Koran to refer to the order of surahs or the number of their verses is **31**.

31 itself is a prime number, and the prime number - whose order on the list of prime numbers is 31 - is **127**.

The following diagram, shows the series of prime numbers from 2 to 127 and the prime gaps between them:



The first thing that attracts attention here is that the prime gap after **113** is distinguished by being great in size! 13 sequenced integers coming after 113 do not have any prime numbers between them!

The first of these integers is **114**.

Now, you can understand why Allah, Glory be to Him, has chosen this number in particular to represent the sum of the surahs of the Koran!

This is another issue we are not going to raise here!

Based on these well-established mathematical facts, we will examine the verses of the Koran whose numbers are **113** and **127**.

Verses number 113:

There are 13 verses in the Koran whose number is 113.

They are as follows:

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَى عَلَى شَيْءٍ وَقَالَتِ النَّصَارَى لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَ يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ (311) البقرة

"113. And the Jews say the Christians follow nothing (true), and the Christians say the Jews follow nothing (true); though both are readers of the Scripture. Even thus speak those who know not. Allah will judge between them on the Day of Resurrection concerning that wherein they differ." (Chapter Al-Baqara)

لَيْسُوا سَوَاءً مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ (311) آل عمران

"113. They are not all alike. Of the People of the Scripture there is a staunch community who recite the revelations of Allah in the night season, falling prostrate (before Him)." (Chapter Al 'Imran)

وَلَوْلَ فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مُنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّ أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ

عَلَيْكَ عَظِيمًا (311) النِّسَاء

“113. But for the grace of Allah upon you (Mohamed), and His mercy, a party of them had resolved to mislead you, but they will mislead only themselves and they will hurt you not at all. Allah reveals unto you the Scripture and wisdom, and teaches you that which you knew not. The grace of Allah toward you has been infinite.” (Chapter Al-Nisa)

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِ ين
(311) المائدة

“113. (They said:) We wish to eat thereof, that we may satisfy our hearts and know that you have spoken truth to us, and that thereof we may be witnesses.” (Chapter Al-Ma’idah)

وَلِتَصْغَىٰ إِلَيْهِ أَفْئِدَةُ الَّذِينَ لَ يُؤْمِنُونَ بِالْخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُمْ مُقْتَرِفُونَ (311) الأنعام

“113. That the hearts of those who believe not in the Hereafter may incline thereto, and that they may take pleasure therein, and that they may earn what they are earning.” (Chapter Al-An’am)

وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِنْ كُنَّا نَحْنُ الْغَالِبِينَ (311) الأعراف

“113. And the wizards came to Pharaoh, saying: Surely there will be a reward for us if we are victors.” (Chapter Al-A’raf)

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ
أَصْحَابُ الْجَحِيمِ (311) التوبة

“113. It is not for the Prophet, and those who believe, to pray for the forgiveness of idolaters even though they may be near of kin (to them) after it has become clear that they are people of hell fire.” (Chapter At-Tauba)

وَلَ تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَ تُنْصَرُونَ
(311) هود

“113. And incline not toward those who do wrong lest the Fire touch you, and you have no protecting friends against Allah, and afterward you would not be helped.” (Chapter Hud)

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ (311) النحل

“113. And verily there had come unto them a messenger from among them, but they had denied him, and So the torment seized them while they were wrong-doers.” (Chapter An-Nahl)

وَكَذَٰلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا (311) طه

“113. Thus We have revealed it as a Koran in Arabic, and have displayed therein certain threats, that peradventure they may keep from evil or that it may cause them to take heed.” (Chapter Ta-Ha)

قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِّينَ (311) المؤمنون

“113. They will say: We tarried but a day or part of a day. Ask of those who keep count!” (Chapter Al-Muminun)

إِنْ حِسَابُهُمْ إِلَّ عَلَى رَبِّي لَوْ تَشْعُرُونَ (311) الشعراء

“113. Lo! their reckoning is my Lord's concern, if you but knew.”
(Chapter Ash-Shu’araa)

وَبَارَكْنَا عَلَيْهِ وَعَلَى إِسْحَاقَ وَمِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِنَفْسِهِ مُبِينٌ (311) الصافات

“113. And We blessed him and Isaac. And of their seed are some who do good, and some who plainly wrong themselves.” (Chapter As-Saffat)

Verses number 127..

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ On the other hand, there are 10 verses whose number is 127. They are as follows:
وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِ يمُ
(721) البقرة

“127. And when Abraham and Ishmael were raising the foundations of the House, (they prayed): Our Lord! Accept from us (this duty). Lo! You, only You, are the All-Hearer, the All-Knower.” (Chapter Al-Baqara)

لِيَقْطَعَ طَرَفًا مِنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا خَائِبِينَ (721) آل عمران

“127. That He may cut off a part of those who disbelieve, or overwhelm them so that they retire, frustrated.” (Chapter Al ‘Imran)

وَيَسْتَفْتُونَكَ فِي النِ َسَاءِ قُلِ اللَّهُ يُفْ ِتِيكُمْ فِيهِنَّ وَمَا يُتْ ِلَى عَلَيْكُمْ فِي الْكِتَابِ ِ فِي يَتَامَ ى النِّسَاءِ اللَّ ِتِي ل تُؤْ ِتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ َ
أَنْ تَ ْنكِحَ ُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ وَأَنْ تَقُومُوا لِلْيَتَامَى بِالْقِسْطِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا (721) النِّسَاء

“127. They consult you concerning women. Say: Allah gives you decree concerning them, and what is recited unto you in the Book (gives decree), concerning female orphans unto whom you give not that which is ordained for them though you desire to marry them, and (concerning) the weak among children, and that you should deal justly with orphans. Whatever good you do, lo! Allah is ever All-Aware of it.” (Chapter Al-Nisa)

لَهُمْ دَارُ السَّلَمِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ (721) الأنعام

“127. For them is the abode of peace with their Lord. He will be their Protecting Friend because of what they used to do.” (Al-An’am)

وَ َقَالَ الْمَلَ ُ مِنْ قَوْمِ فِرْعَوْنَ أَتَذَرُ مُوسَى وَ َقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرَكَ وَآلِهَتَكَ قَالَ سَنُقَتِّلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ
(721) الأعراف

“127. The chiefs of Pharaoh's people said: (O King), will you suffer Moses and his people to make mischief in the land, and flout you and your gods? He said: We will slay their sons and spare their women, for lo! we are in power over them.” (Chapter Al-A’raf)

وَإِذَا مَا أُنْزِلَتْ سُورَةٌ نَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يَرَاكُمْ مِنْ أَحَدٍ ثُمَّ انْصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَ يَفْقَهُونَ (721) التوبة

"127. And whenever a surah is revealed, they look one at another (as who should say): Does anybody see you? Then they turn away. Allah turns away their hearts because they are a folk who understand not."
(Chapter At-Tauba)

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ (721) النحل

"127. Endure you patiently (O Mohamed). Your endurance is only by (the help of) Allah. Grieve not for them, and be not in distress because of
that which they devise." (Chapter An-Nahl)

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَلَعَذَابُ الْخِرَةِ أَشَدُّ وَأَبْقَى (721) طه

"127. Thus do We reward him who is prodigal and believes not in the revelations of his Lord; and verily the doom of the Hereafter will be sterner and more lasting." (Chapter Ta-Ha)

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ (721) الشعراء

"127. And I ask of you no wage therefore; my wage is the concern only of the Lord of the Worlds." (Chapter Ash-Shu'araa)

فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ (721) الصافات

"127. But they denied him, so they surely will be haled forth (to the doom)." (Chapter As-Saffat)

The sum of the words of the verses whose number is 113 is **201** words.
The sum of the words of the verses whose number is 127 is **155** words.
The difference between the two numbers = **46**.
The sum of the numbers of verses bearing number 113 is **1469**
The sum of the numbers of verses bearing number 127 is **1270** The difference between the two numbers = **199**.
Now, what is the relationship between the numbers 46 and 199?!
199 is a prime number, but look at its order on the list of prime numbers:

Prime number	2	3	5	7	11	13	17	..	**199**
Its order	1	2	3	4	5	6	**7**	**..**	**46**

199 is a prime number. Its order on the list of prime numbers is **46**!
What is astonishing is that the surahs whose number of verses is between 113 and 127 have the Name of Allah (الله) repeated **199** times!
Then, as the Koran proves and testifies, the second definition of (prime gap) is the correct one.
That is to say, the (prime gap) is the number of integers between two consecutive prime numbers.
All Koranic numerical conclusions are based on this definition of the (prime gap).
The wonders of prime gap have not yet come to an end!
See you in the next episode..
Indeed, the Holy Koran is undoubtedly the Word of Allah.

The Prime Gap -2

Prime numbers.. are still too hard to be fully comprehended.
Millions of strenuous and tireless efforts are being exerted, but still, these numbers conceal some of their mysteries unrevealed.
In the previous episode, we have seen how the Koran decisively puts an end to the debate between scholars of mathematics on the issue of prime gaps.
The biggest prime number used in the order of the surahs of the Koran is 113.
The next prime number to this number is 127.
This means that the prime gap between 113 and 127 equals 13.
In other words, there are 13 integers in sequence between 113 and 127 with no prime numbers in between.
The prime gap is the number of integers between two consecutive prime numbers.
More wondrous facts..
Consider the surahs of the Koran that have more than 113 and less than 127 verses. They are:
Chapter Al-Ma'idah (the Table Spread). It is number **5** in the Koran, and this is a prime number!
Chapter Hud. It is number **11**, and this is a prime number!
Chapter Al-Muminun (the Believers). It is number **23** in the Koran, and this is a prime number!
As you can see, the numbers of the 3 surahs are prime numbers. Their sum is 39; That is, **3** x **13**
Notice how all indicators point to number **13**, which represents the prime gap between **113** and **127**.
Think carefully of this amazing consistencies..
There are 13 surahs in the Koran that have more than 113 verses. The sum of their numbers is 169. This number = **13** x **13**

There are 10 surahs in the Koran that have more than 127 verses. The sum of their numbers is 130. This number = **10** x **13**
There are 3 surahs in the Koran that have between 113 and 127
verses. The sum of their numbers is 39. This number = **3** x **13** How amazing this perfect precision of the structure of the Koran!
For more reassurance..
The prime gap between 113 and 127 is **13**.
What then is the prime gap that is bigger than 13?
A bigger prime gap than **13** is **17**.
This is the gap between the two prime numbers **523** and **541**.
Is there anything that attracts your attention in these two numbers: 523 and 541?
Let's have a look at this grid of prime numbers to see things more clearly:

Prime number	2	3	5	7	11	13	17	..	523	541
Its order	1	2	3	4	5	6	**7**	**..**	**99**	**100**

How amazing! What can you see?!
The order of 523 is **99** on the list of prime numbers!
Whereas the order of 541 is **100** on the list of prime numbers!
The sum of both numbers: 99 + 100 = **199**.
See how we came to number **199** from a different route!
199 is the difference between the sum of the numbers of the verses whose number is 113 and those whose number is 127.
199 is also the sum of the recurrence times of the Name of Allah (الله) in the surahs having between 113 and 127 verses!
What do you think of this astounding fact?!
What if I show you what is even more wondrous?!
Then, start off with the expression (عدد أولي) [prime number]:

The letter	ع	د	د	أ	و	ل	ي	Total
Its alphabetical order	18	8	8	1	27	23	28	**113**

The sum of the alphabetical orders of the letters of the two words (عدد أولي) [prime number] = 113.
113 is actually the biggest prime number used to refer to the order of the surahs of the Koran!
Glory be to Allah!
What do you think of this amazing numerical fact?!
Would you like to have a look at what is more wondrous?!
Examine the verses in the Koran whose number is 113..
They are 13 verses:

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَى عَلَى شَيْءٍ وَقَالَتِ النَّصَارَى لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَ يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ
يَخْتَلِفُونَ (311) البقرة

"113. And the Jews say the Christians follow nothing (true), and the Christians say the Jews follow nothing (true); though both are readers of the Scripture. Even thus speak those who know not. Allah will judge between them on the Day of Resurrection concerning that wherein they differ." (Chapter Al-Baqara)

لَيْسُوا سَوَاءً مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُ ونَ
(311) آل عمران

"113. They are not all alike. Of the People of the Scripture there is a staunch community who recite the revelations of Allah in the night season, falling prostrate (before Him)." (Chapter Al 'Imran)

وَلَوْلَ فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُونَ إِلَّ أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ
عَلَيْكَ عَظِيمًا (311) النِّسَاء

"113. But for the grace of Allah upon you (Mohamed), and His mercy, a party of them had resolved to mislead you, but they will mislead only themselves and they will hurt you not at all. Allah reveals unto you the Scripture and wisdom, and teaches you that which you knew not. The grace of Allah toward you has been infinite." (Chapter Al-Nisa)

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِ ينَ
(311) المائدة

"113. (They said:) We wish to eat thereof, that we may satisfy our hearts and know that you have spoken truth to us, and that thereof we may be witnesses." (Chapter Al-Ma'idah)

وَلِتَصْغَى إِلَيْهِ أَفْئِدَةُ الَّذِينَ لَ يُؤْمِنُونَ بِالْخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُمْ مُقْتَرِفُونَ (311) الأنعام

"113. That the hearts of those who believe not in the Hereafter may incline thereto, and that they may take pleasure therein, and that they may earn what they are earning." (Chapter Al-An'am)

وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِنْ كُنَّا نَحْنُ الْغَالِبِينَ (311) الأعراف

"113. And the wizards came to Pharaoh, saying: Surely there will be a reward for us if we are victors." (Chapter Al-A'raf)

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَى مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ (311) التوبة

"113. It is not for the Prophet, and those who believe, to pray for the forgiveness of idolaters even though they may be near of kin (to them) after it has become clear that they are people of hell fire."
(Chapter At-Tauba)

وَلَ تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَ تُنْصَرُ ونَ (311) هود

"113. And incline not toward those who do wrong lest the Fire touch you, and you have no protecting friends against Allah, and afterward you would not be helped." (Chapter Hud)

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ (311) النحل

"113. And verily there had come unto them a messenger from among them, but they had denied him, and So the torment seized them while they were wrong-doers." (Chapter An-Nahl)

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا (311) طه

"113. Thus We have revealed it as a Koran in Arabic, and have displayed therein certain threats, that peradventure they may keep from evil or that it may cause them to take heed." (Chapter Ta-Ha)

قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِّينَ (311) المؤمنون

"113. They will say: We tarried but a day or part of a day. Ask of those who keep count!" (Chapter Al-Muminun)

إِنْ حِسَابُهُمْ إِلَّ عَلَى رَبِّي لَوْ تَشْعُرُونَ (311) الشعراء

"113. Lo! their reckoning is my Lord's concern, if you but knew."
(Chapter Ash-Shu'araa)

وَبَارَكْنَا عَلَيْهِ وَعَلَى إِسْحَاقَ وَمِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِنَفْسِهِ مُبِينٌ (311) الصافات

"113. And We blessed him and Isaac. And of their seed are some who do good, and some who plainly wrong themselves." (Chapter As-Saffat)

Examine the repetition of the letters of the expression (عدد أولي) [prime number] in these verses:

The letter	ع	د	د	أ	و	ل	ي	Total
Its repetition in verses bearing number 113 in the Koran	23	14	14	141	78	114	59	**443**

As you can see, the sum of the repetition numbers of the letters of the expression (عدد أولي) [Prime number] equals **443**.
443 is a prime number that can only be divided by itself or 1.
What would you say of these astounding numerical facts?!
How about moving to the word number 443 from the beginning of the Koran?!
You don't have to think much about it. It is the word (اسْتَوَى) [rendered as "turned He"] in the following verse from Chapter Al-Baqara:

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَى إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (92) البقرة

"29. He it is Who created for you all that is in the earth. Then turned He to the heaven, and fashioned it as seven heavens. And He is All-Knower of all things." (Chapter Al-Baqara)

The letter	ا	س	ت	و	ى	Total
Its repetition in verses whose number is 113	141	15	28	78	9	**271**

As you notice, the sum of the repetition of the letters of the word (اسْتَوَى) [turned He] in the verses whose number is 113 equals **271**.
271 is a prime number that can only be divided by itself or 1.
What do you think of this amazing fact?!
Now, you have the two numbers: **443** and **271**.
443 is a prime number whose order on the list of prime numbers is **86**.
271 is a prime number whose order on the list of prime numbers is **58**.
The sum of the order of these two numbers on the list of prime numbers equals **144**.
Do you know what this number refers to?!
I will show you the answer, but I'm absolutely sure you won't expect it!

Let's move to the word number 443 in Chapter Al-Baqara..
It is the word (بِحَمْدِكَ) [Your praise] in the following verse:
وَإِذْ قَالَ رَبُّكَ لِلْمَلَئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَ تَعْلَمُونَ (03) البقرة

"30. And when your Lord said unto the angels: Lo! I am about to place a viceroy in the earth, they said: will You place therein one who will do harm therein and will shed blood, while we, we hymn Your praise and sanctify You? He said: Surely I know that which you know not." (Chapter Al-Baqara)

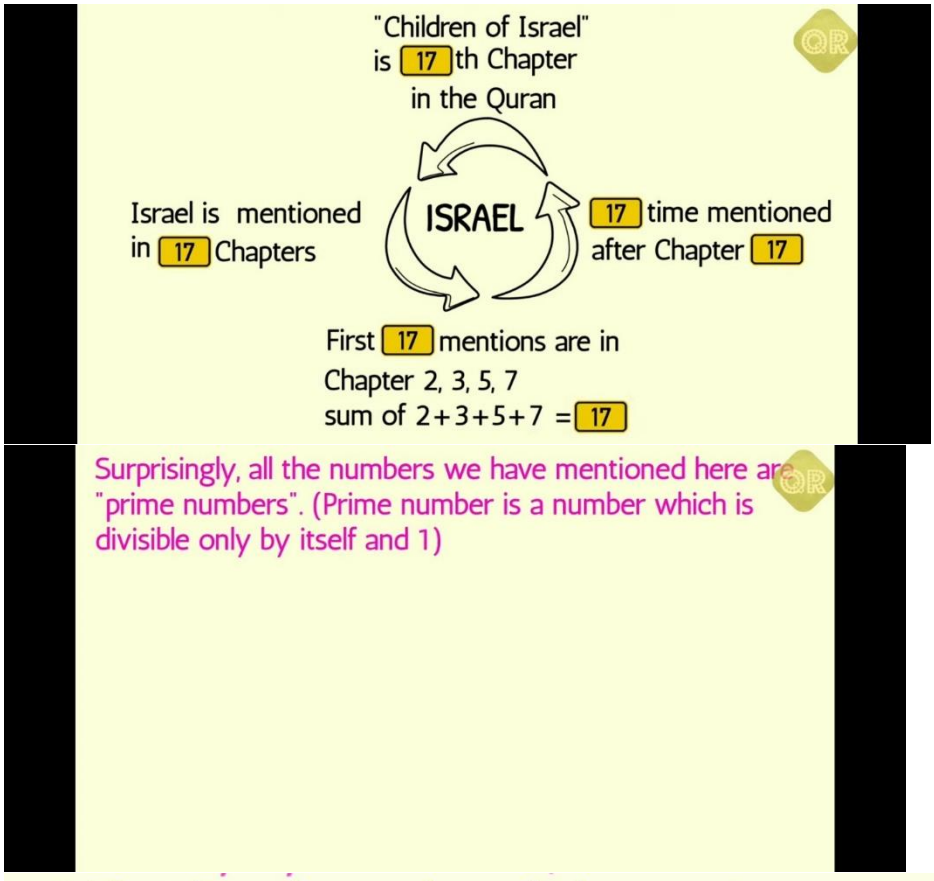
Yes, the word (بِحَمْدِكَ) [Your praise] is the word number **443** from the beginning of Chapter Al-Baqara.
Now consider the repetition of the letters of the word (بِحَمْدِكَ) in all verses whose number is 113:

The letter	ب	ح	م	د	ك	Total
Its repetition in the verses whose number is 113	21	11	68	14	30	**144**

Now, reflect deeply on that!
Think of the sum of the repetition times of letters in the word (بِحَمْدِكَ) [Your praise] in the verses whose number is 113.
Look well at this number **144**; isn't it the same previous result?!
Glory be to Allah! They say it was invented!
Consider the number **144** again. It equals **114** + **30**.
114 is the number of the surahs of the Holy Koran, and 30 is the number of the verse itself!
Think of the last letter in the word (بِحَمْدِكَ) [Your praise]. It is the letter (ك) [k]. It is repeated **30** times in the verses whose number is **113**!
It is interesting to note that **113** is a prime number whose order on the list of prime numbers is **30**.
That's amazing!
Here is another association between **114** and **30**:
The number of the surahs of the Koran is **114**.
Now, let's move to the first verse in the Koran whose order is number **114**:
وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَى فِي خَرَابِهَا أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّ خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْخِرَةِ عَذَابٌ عَظِيمٌ (**114**) البقرة

"114. And who does greater wrong than he who forbids the approach to the sanctuaries of Allah lest His name should be mentioned therein, and strives for their ruin? As for such, it was never meant that they should enter them except in fear. Theirs in the world is ignominy and theirs in the Hereafter is an awful doom." (Chapter Al-Baqara)

What is strange about this verse?!
This verse has **113** letters and **30** words!
113 is a prime number..
Its order on the list of prime numbers is **30**.
Now, contemplate these obvious facts!
Can anyone, stubborn or disbeliever, deny such facts or claim they are falsehoods!
Definitely, no. The Holy Koran is undoubtedly the Word of Allah.
What do you think of this astounding fact!
What if I show you what is even more wondrous!
Then, wait for the next episode to see what is more amazing than all that.
Indeed, The Holy Koran is undoubtedly the Word of Allah.


"Children of Israel"
is 17 th Chapter
in the Quran
Israel is mentioned
in 17 Chapters
ISRAEL
17 time mentioned
after Chapter 17
First 17 mentions are in
Chapter 2, 3, 5, 7
sum of 2+3+5+7 = 17
Surprisingly, all the numbers we have mentioned here are
"prime numbers". (Prime number is a number which is
divisible only by itself and 1)

First Israel mentioned chapter 2
Last mentioned chapter 61
Total mentioned chapters 17
Total mention of Israel 43
No.of mention specifically "children of israel" 41
First specifically "israel" mentioned chapter 3
Last specifically "israel" mentioned chapter 19
First 17 time mentions are in chapter 2,3,5,7

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Last specifically "israel" mentioned chapter 19
First 17 time mentions are in chapter 2,3,5,7

All the above mentioned numbers are prime numbers

First 20 Prime numbers are

Prime Number Order	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Prime Numbers	2	3	5	7	11	13	17	19	23	29	31	37	41	43	47	53	59	61	67	71

17 th Israel mention is in chapter 7
and 7th Prime number is 17

1st 17 mention chapters = 2 + 3 + 5 + 7 = 17

First 20 Prime numbers are

Prime Number Order	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Prime Numbers	2	3	5	7	11	13	17	19	23	29	31	37	41	43	47	53	59	61	67	71

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Prime number order = 1 + 2 + 3 + 4 + 7 = 17

First 20 Prime numbers are

Prime Number Order	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Prime Numbers	2	3	5	7	11	13	17	19	23	29	31	37	41	43	47	53	59	61	67	71

17 th Israel mention is in chapter 7
and 7th Prime number is 17

1st 17 mention chapters = 2 + 3 + 5 + 7 = 17

Prime number order = 1 + 2 + 3 + 4 + 7 = 17

1st mentioned chapter is 2 and last mentioned chapter is 61
61 - 2 = 59 ⟹ 59 is 17 th prime number order

61 is 18th prime number and 2 is 1st prime number.

17 th Israel mention is in chapter 7
and 7th Prime number is 17

1st 17 mention chapters = 2 + 3 + 5 + 7 = 17

Prime number order = 1 + 2 + 3 + 4 + 7 = 17

1st mentioned chapter is 2 and last mentioned chapter is 61
61 - 2 = 59 ⟹ 59 is 17 th prime number order

61 is 18th prime number and 2 is 1st prime number. 18 - 1 = 17

Out of 17 Israel mentioned chapter, chapter 26 is middle chapter. 26 + 17 = 43

CHAPTERS
2
3
5
7
10
17
19
20
26
27
32
40
43
44
45
46
61

Out of 17 Israel mentioned chapter, chapter 26 is middle chapter. 26 + 17 = 43

CHAPTERS
2
3
5
7
10
17
19
20
26
27
32
40
43
44
45
46
61

Before chapter 26
17 chapters does
not mention Israel

Out of 17 Israel mentioned chapter, chapter 26 is middle chapter. 26 + 17 = 43

CHAPTERS
2
3
5
7
10
17
19
20
26
27
32
40
43
44
45
46
61

Before chapter 26
17 chapters does
not mention Israel

25 - 17 = 8

Out of 17 Israel mentioned chapter, chapter 26 is middle chapter. 26 + 17 = 43

CHAPTERS
2
3
5
7
10
17
19
20
26
27
32
40
43
44
45
46
61

Before chapter 26
17 chapters does
not mention Israel

25 - 17 = 8

Only these 8 chapters before chapter 26 have the word "Israel" (2,3,5, 7,10,17,19,20)
8 chapters Mentions the word "Israel" and the rest 17 chapters does not.

Out of 17 Israel mentioned chapter, chapter 26 is middle chapter. 26 + 17 = 43

CHAPTERS
2
3
5
7
10
17
19
20
26
27
32
40
43
44
45
46
61

Before chapter 26 17 chapters does not mention Israel

verse 17 of chapter 26 contains the name "Israel"

Verse 59 of chapter 26 is also mention the name "Israel"
59 is 17 th prime number and
There are 43 verses from verse 17 to verse 59

Out of 17 Israel mentioned chapter, chapter 26 is middle chapter. 26 + 17 = 43

CHAPTERS
2
3
5
7
10
17
19
20
26
27
32
40
43
44
45
46
61

Before chapter 26 17 chapters does not mention Israel

Verse 59 of chapter 26 is also mention the name "Israel"
59 is 17 th prime number and
There are 43 verses from verse 17 to verse 59

verse 17 of chapter 26 contains the name "Israel"

In Quran only one chapter has exactly 17 verses
That is chapter 86. → 43 + 43 = 86

chapter. 26 + 17 = 43

CHAPTERS
2
3
5
7
10
17
19
20
26
27
32
40
43
44
45
46
61

Before chapter 26 17 chapters does not mention Israel

Verse 59 of chapter 26 is also mention the name "Israel"
59 is 17 th prime number and
There are 43 verses from verse 17 to verse 59

verse 17 of chapter 26 contains the name "Israel"

In Quran only one chapter has exactly 17 verses
That is chapter 86. → 43 + 43 = 86

There are 61 chapters from chapter 26 to chapter 86
43 rd mention of Israel is in chapter 61

From chapter 17 to chapter 61,
43 chapters contains verse 17

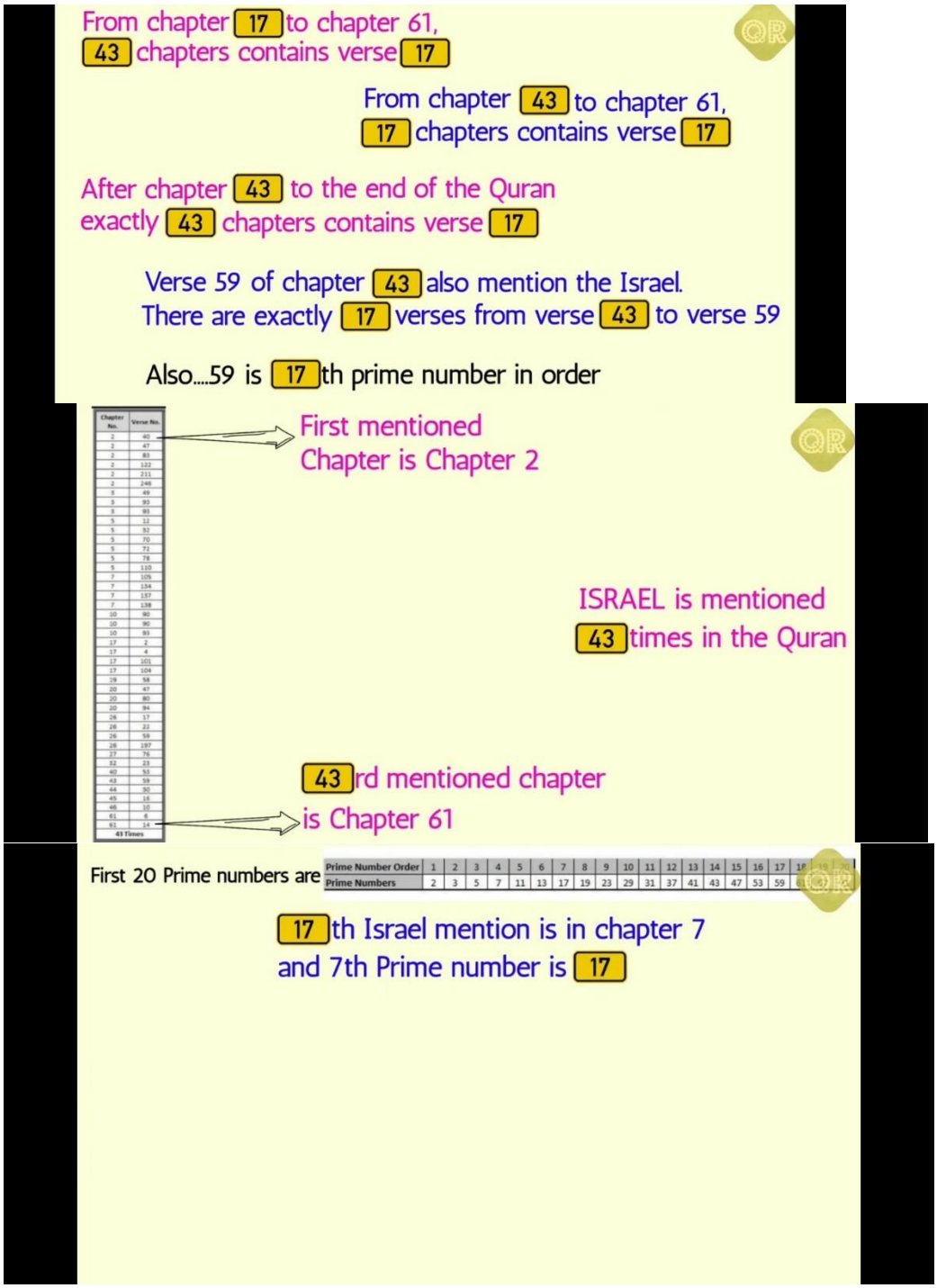
From chapter 43 to chapter 61,
17 chapters contains verse 17

From chapter 17 to chapter 61,
43 chapters contains verse 17

From chapter 43 to chapter 61,
17 chapters contains verse 17

After chapter 43 to the end of the Quran
exactly 43 chapters contains verse 17

Verse 59 of chapter 43 also mention the Israel.
There are exactly 17 verses from verse 43 to verse 59


From chapter 17 to chapter 61,
43 chapters contains verse 17
From chapter 43 to chapter 61,
17 chapters contains verse 17
After chapter 43 to the end of the Quran
exactly 43 chapters contains verse 17
Verse 59 of chapter 43 also mention the Israel.
There are exactly 17 verses from verse 43 to verse 59
Also....59 is 17 th prime number in order
First mentioned
Chapter is Chapter 2
ISRAEL is mentioned
43 times in the Quran
43 rd mentioned chapter
is Chapter 61
First 20 Prime numbers are
Prime Number Order 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17
Prime Numbers 2 3 5 7 11 13 17 19 23 29 31 37 41 43 47 53 59
17 th Israel mention is in chapter 7
and 7th Prime number is 17

The Prime Gap -3

Our journey into the world of prime numbers is still on. These numbers remain a mystery in spite of the millions of strenuous and tireless efforts being exerted in this domain.
They bewildered imminent scholars of mathematics.
Over the centuries, these numbers have remained a puzzle that riddled and challenged the human mind!
In spite of millions of tireless efforts to master the manner these numbers function, the world is still unable to reveal their mystery. Why are these numbers still beyond full comprehension?
Because the gap between each two prime numbers is not fixed and it changes in an unstable way as well.

This gap between each two consecutive prime numbers is referred to as prime gap.
In this episode, we will put the Holy Koran to another test!
We will choose an exceptional prime gap!
Examine this prime number carefully: **4831**.
Examine also the prime number immediately following that one: **4861**.
Compare the two numbers. The gap between them = **29**.
This is by all standards an exceptional gap, since there are no prime numbers between **4831** and **4861**.
This is a valid mathematical fact that no one can argue against.
Here is the verse whose order number is **4831** from the beginning of the Koran:

وَأَنَّ عَلَيْهِ النَّشْأَةَ الْأُخْرَى (**47**) النجم

"47. And that He has ordained the second bringing forth." (Chapter AnNajm [the Star])

And this is the verse whose order number is **4861** from the beginning of the Koran: وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مُدَّكِرٍ (**15**) القمر

"15. And verily We left it as a token; but is there any that remembers?" (Chapter Al-Qamar [the Moon])

These are also valid mathematical facts that no one can deny.
Now, Reflect deeply on that!
Think of the number of the first verse, which is **47**.
And think of the number of the second verse, which is **15**.
It is indeed amazing that **47** is a prime number whose order on the list of prime numbers is **15**.
See how the Holy Koran deals with this exceptional prime gap!
Isn't that numerical structure of the Koran amazing!
The prime gap between 4831 and 4861 is **29**.
29 itself is a prime number whose order on the list of prime numbers is 10.
10 is the sum of the words of the same two verses:

وَأَنَّ عَلَيْهِ النَّشْأَةَ الْأُخْرَى (**47**) النجم

"47. And that He has ordained the second bringing forth." (Chapter An-Najm)

وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مُدَّكِرٍ (**15**) القمر

"15. And verily We left it as a token; but is there any that remembers?" (Chapter Al-Qamar)

The first verse is from Chapter An-Najm (the star), and the second from Chapter Al-Qamar).
Now, you can examine verse number 10 in both surahs: فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى (النجم**10**)

"10. And He revealed unto His slave that which He revealed." (Chapter An-Najm)

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ (**10**) القمر

"10. So he cried unto his Lord, saying: I am vanquished, so give help." Chapter Al-Qamar)

As you notice, the sum of the words of the two verses is also **10**!

A new test..

This time, we will put the Holy Koran to a different test!
This time, we will consider the repetition of the Name of Allah (الله) in the Koran to see how another exceptional prime gap is handled!
Consider this prime number: **1327**.
Then, consider the next prime number to this one: **1361**.
Compare the two numbers. The gap between them = **33**.
This is a great exceptional gap as there are no prime numbers between **1327** and **1361**.
Let's move to the **1327**th recurrence of the Name of Allah (الله) counting from the beginning of the Koran. It is in the following verse: فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ (يونس**72**)

"72. But if you are averse I have asked of you no wage. My wage is the concern of Allah only, and I am commanded to be of those who surrender (unto Him)." (Chapter Yunus)

And here is the **1361**st recurrence of the Name of Allah (beginning of the Koran. It is in the following الله) from the verse: إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ قَالَ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ (هود **54**)

"54. We say nothing save that one of our gods has possessed you in an evil way. He said: I call Allah to witness, and do you (too) bear witness, that I am innocent of (all) that you ascribe as partners (to Allah)." (Chapter Hud)

The first verse has **16** words. The Name of Allah (الله) came as word number **11** from the beginning of the verse.
The second verse has **16** words. The Name of Allah (الله) also came as number **11** from the beginning of the verse!
Think of this amazing identical conformity in all minutest details!
It is interesting that Chapter Hud is number **11** in the Koran!
It is more amazing that the Name of Allah (الله) recurred - after this verse until the end of Chapter Hud - **16** times!
Verse number **16** of Chapter Hud also has **16** words!
The Name of Allah (الله) in this verse of Chapter Hud is the **22**nd recurrence of the Name of Allah from the beginning of Chapter Hud. This number = **11** + **11**.
Don't forget that the exceptional prime gap is 33 which = **11** + **11** + **11**.
What do you think of this wondrous numerical architecture of the Koran?!

Then, as the Koran proves and testifies, the second definition of (prime gap) is the correct one. That is to say, the (prime gap) is the number of integers that are not prime numbers which lie between two consecutive prime numbers.
Indeed, the Holy Koran is the Word of Allah.

Thunder Glorifies the Creator

Every letter, word, verse and surah in the Koran is well-tuned and adjusted according to an accurate balance. Nevertheless, Koranic words are more accurately expressive and functionally precise than the most elegant and refined human styles.

In this episode, let's reflect on just one word of the Koran.

The word (رعد) , [thunder], is mentioned in the Koran only twice in the following two verses:

أَوْ كَصَيِّبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ (**19**) البقرة

"19. Or like a rainstorm from the sky, wherein is darkness, thunder and the flash of lightning. They thrust their fingers in their ears by reason of the thunder-claps, for fear of death. Allah encompasses the disbelievers (in His power)." (Chapter Al-Baqarah)

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ (**13**) الرَّعد

"13. The thunder hymns His praise and (so do) the angels for awe of Him. He launches the thunder bolts and smites with them whom He will while they dispute (in doubt) concerning Allah, and He is mighty in wrath." (Chapter Ar-Ra'd (the Thunder)

The word (رعد), [thunder], is mentioned in the Koran for the first time in verse number **19** of Chapter Al-Baqarah.
This verse has **19** words.
The word (رعد) , [thunder], is mentioned for the second time in surah number **13**, Chapter Ar-Ra'd (the Thunder], in verse number **13**.
The first verse has **19** words, comprising **86** letters.
The second verse has **19** words, comprising **86** letters.
Amazing consistencies!
Reflect on this astonishing identical similarity, keeping in mind that the word (رعد) , [thunder], is mentioned in the Koran only twice!
Verse number 19 of Chapter Al-Baqarah is number 26 from the beginning of the Koran. This number equals **13** + **13**.
Verse number **13** of Chapter Ar-Ra'd (the Thunder) is number 1720 from the beginning of the Koran. This number = **860** + **860**.
How amazing this numerical patterning is!
On the levels of surah, verse, word and letter, all that is well-adjusted according to an accurate and precise numerical system!
Glory be to Allah, Who phrased and patterned the Koran! Glorified be He!

An amazing similarity!

This similarity which we have seen an aspect of occurs not just on the levels of verse or word; but, things are much farther and deeper than that.
Let's examine the verses of thunder once again:

أَوْ كَصَيِّبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ (**19**) البقرة

"19. Or like a rainstorm from the sky, wherein is darkness, thunder and the flash of lightning. They thrust their fingers in their ears by reason of the thunder-claps, for fear of death. Allah encompasses the disbelievers (in His power)." (Chapter Al-Baqarah)

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ (**13**) الرَّعد

"13. The thunder hymns His praise and (so do) the angels for awe of Him. He launches the thunder bolts and smites with them whom He will while they dispute (in doubt) concerning Allah, and He is mighty in wrath." (Chapter Ar-Ra'd)

The word (رعد), [thunder], was not mentioned in the Koran except in these two verses.
The difference between the numbers of the two verses = **6**.
The second verse is number **13** and it came in Chapter Ar-Ra'd, whose order in the Koran is No. **13**.
13 is a prime number whose order on the list of prime numbers is **6**.
Now, examine how the letters of the word (رعد), [thunder], are repeated in the 2 verses:

> The letter (ر) is repeated in the two verses **6** times.
> The letter (ع) is repeated in the two verses **6** times. The letter (د) is repeated in the two verses **6** times.
> These are the 3 letters of the word (رعد), [thunder]..
> Each of them is repeated in the two verses **6** times!
> Amazing consistencies!

The sum of the repetition times of the letters of the word (رعد) , [thunder] = **18**.
Now, reflect on the letters of the word (رعد) once again:

The letter (ر) is number 10 in the Arabic alphabet.
The order of the letter (ع) is number 18.
The order of the letter (د) is number 8.
These are the 3 letters of the word (رعد) . The sum of their alphabetical orders is 36; this number equals **18** + **18**.
Now, look at the alphabetical order of the middle letter; it is the same number, **18**.

Number **18** and its relation to the word (رعد) is emphasized in different ways!

For more reassurance..

Now, let's move to the first surah of the Koran:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (1) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (2) الرَّحْمَنِ الرَّحِيمِ (3) مَالِكِ يَوْمِ الدِّينِ (4) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (5) اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (6) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَ الضَّالِّينَ (7)

"1. In the name of Allah, the All-Beneficent, the All-Merciful.

2. Praise be to Allah, Lord of the Worlds.

3. The All-Beneficent, the All-Merciful.

4. Owner of the Day of Judgment.

5. You (Alone) we worship; You (Alone) we ask for help.

6. Show us the straight path.

7. The path of those whom You have favored; Not (the path) of those who earn Your anger nor of those who go astray."

This is Chapter Al-Fatihah (the Opening) here before your eyes.

The letter (ر) is repeated in Chapter Al-Fatihah 8 times.
The letter (ع) is repeated 6 times.
The letter (د) is repeated 4 times.
These are the 3 letters of the word (رعد) , [thunder]..
They are repeated in Chapter Al-Fatihah **18** times!
Consider the middle of the 3 letters (ع). Its alphabetical order is **18**.
This letter is repeated in Chapter Al-Fatihah 6 times; 6 multiplied by 3 equals **18**.

What do you think of these irrefutable numerical facts?!

Do you want to see what is more wondrous than all that?!

Reflections..

أَوْ كَصَيِّبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ واللَّهُ مُحِيطٌ بِالْكَافِرِينَ (**19**) البقرة

"19. Or like a rainstorm from the sky, wherein is darkness, thunder and the flash of lightning. They thrust their fingers in their ears by reason of the thunder-claps, for fear of death. Allah encompasses the disbelievers (in His power)." (Chapter Al-Baqarah)

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَئِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الِ ْحَالِ (**13**) الرَّعد

"13. The thunder hymns His praise and (so do) the angels for awe of Him. He launches the thunder bolts and smites with them whom He will while they dispute (in doubt) concerning Allah, and He is mighty in wrath." (Chapter Ar-Ra'd)

The word (رعد), [thunder], came in the first verse without the definite article.

In the second verse, the word (رعد), [thunder], came with the definite article (ال) "the": (الرعد), [the thunder].

We have just seen that the sum of the repetition times of the letters of the word (رعد), [thunder], in the 2 verses = **18**.

Now, consider the repetition of the letters of the word (الرعد), [the thunder]:

The letter (ا) is repeated in the two verses 25 times.
The letter (ل) is repeated 18 times.
The letter (ر) is repeated 6 times.
The letter (ع) is repeated 6 times. The letter (د) is repeated
6 times.
The sum of the repetition times of the letters of the word (الرعد) , [the thunder] = **61**.
Amazing and marvelous! What do you see?!
Reflect on how the great Koran refutes the claims of disbelievers!
Examine how the Koran handles the different forms of the same word!

Those who have knowledge and experience of dealing with prime numbers are astonished to find number **61** here!

Reflect, wonder and say: Glory be to Allah!

The word (رعد), [thunder], is mentioned twice in the Koran in two verses in Chapter Al-Baqarah and Chapter Ar-Ra'd.

First, it appeared as an indefinite word: (رعد), [thunder], but second, it came as a definite word: (الرعد), [the thunder].

The letters of the indefinite (رعد), [thunder], are repeated in the two verses **18** times.

The letters of the definite (الرعد), [the thunder], are repeated in the two verses **61** times!
The amazing thing indeed is that **61** is a prime number whose order on the list of prime numbers is **18**.
What do you think of that?
Can anyone deny any aspect of it?!

For more reassurance..

What is the first verse in the Koran having the 3 letters of the word (رعد), [thunder] repeated in it **18** times?
It is this verse from Chapter Al-Baqarah:

وَلَ تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَّ وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَ تُنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ (**221**) البقرة

"221. Wed not idolatresses till they believe; for lo! a believing bondwoman is better than an idolatress even though she pleases you; and give not your daughters in marriage to idolaters till they believe, for lo! a believing slave is better than an idolater even though he pleases you. These invite unto the Fire, and Allah invites unto the Garden, and unto forgiveness by His grace, and expounds thus His revelations to mankind that haply they may remember." (Chapter Al-Baqarah)

Examine how the letters of the word (رعد), [thunder], are repeated:

> The letter (ر) is repeated in this verse 9 times.
> The letter (ع) is repeated in this verse 6 times. The letter (د) is repeated in this verse 3 times.
> The sum of the repetition times of the letters of the word (رعد), [thunder], in this verse = **18**.
> Once again, pay attention to the repetition of the middle letter (ع) in this verse!
> Now, reflect on the letters of the word (الرعد), [the thunder]:
>
> The letter (ا) is repeated in this verse 23 times.
> The letter (ل) is repeated 20 times.
> The letter (ر) is repeated 9 times.
> The letter (ع) is repeated 6 times. The letter (د) is repeated 3 times.
> The sum of the repetition times of the letters of the word (الرعد), [the thunder], in this same verse = **61**.
> The letters of the indefinite word (رعد), [thunder], are repeated in this verse **18** times.
> The letters of the definite word (الرعد), [the thunder], are repeated in the verse **61** times!
> **61** is a prime number whose order on the list of prime numbers is **18**. See how the Koranic numerical structure deals with prime numbers!

The interesting thing is that this very verse has 182 letters..
This number = **13** x **13** + **13**.
The number of the words of the same verse is 39..
This number = **13** + **13** + **13**
13 is the order number of Chapter Ar-Ra'd [the thunder] in the Koran!
The word (الرعد), [the thunder], came in verse number **13** of Chapter Ar-Ra'd!
This verse is number **228** from the beginning of the Koran..
This number = **114** x 2.
114 is the number of the surahs of the Koran.
2 is the order number of Chapter Al-Baqarah, where we find this verse!
What do you think of these irrefutable numerical facts?!

For more reassurance..

Chapter Ar-Ra'd comes next to Chapter Yusuf in the order of the Koran.
So, reflect on this verse from Chapter Yusuf:

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ (**100**) يوسف

"100. And he placed his parents on the throne and they fell down before him prostrate, and he said: O my father! This is the interpretation of my dream of old. My Lord has made it true, and He has shown me kindness, since He took me out of the prison and has brought you from the desert after Satan had made strife between me and my brethren. Lo! my Lord is tender unto whom He will. He is the All-Knower, the All-Wise." (Chapter Yusuf)

Examine how the letters of the word (رعد) , [thunder], are repeated:

> The letter (ر) is repeated in this verse 7 times.
> The letter (ع) is repeated 6 times. The letter (د) is repeated 5 times.
> The sum of the repetition times of the letters of the word (رعد), [thunder], in this verse = **18**.
> Once again, pay attention to how the middle letter (ع) is repeated in the verse!
> Pay attention to the fact that the order of this letter is No. **18** in the Arabic alphabet!

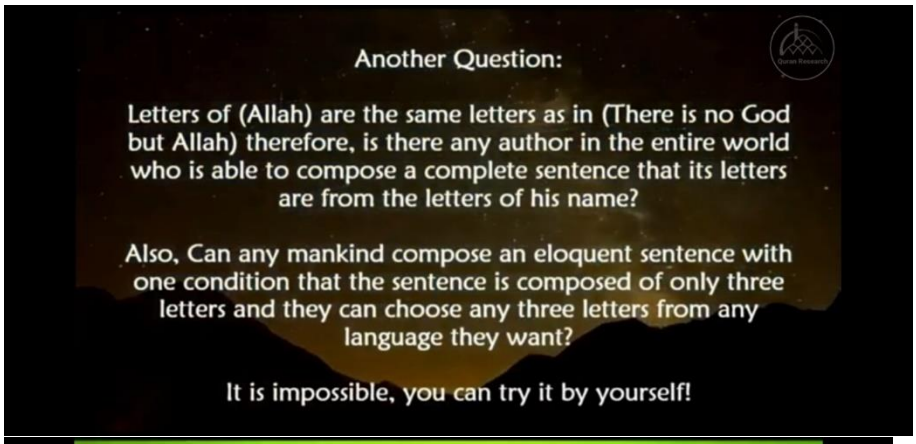
Now, examine the letters of the word (الرعد), [the thunder]:

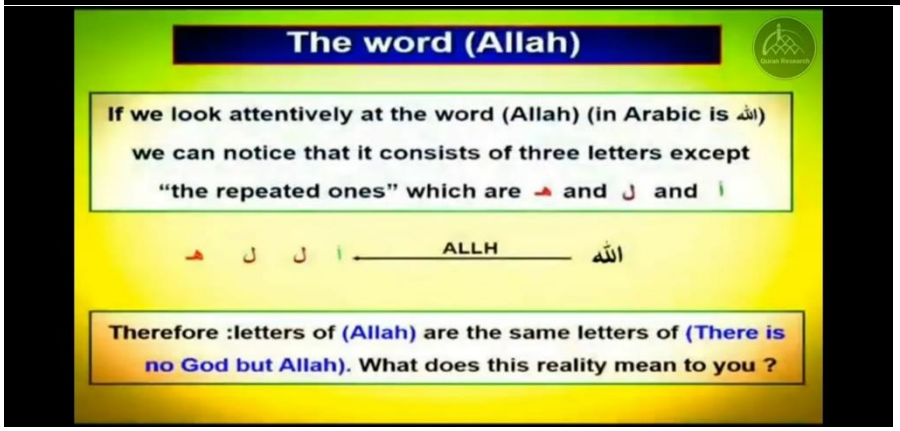
> The letter (ا) is repeated in this verse 28 times.
> The letter (ل) is repeated 15 times.
> The letter (ر) is repeated 9 times.
> The letter (ع) is repeated 6 times.
> The letter (د) is repeated 3 times.
> The sum of the repetition times of the letters of the word (الرعد) in this same verse = **61**.
> The letters of the indefinite word (رعد), [thunder], are repeated in the verse **18** times.
> The letters of the definite word (الرعد), [the thunder], are repeated in the verse **61** times!
> **61** is a prime number whose order on the list of prime numbers is **18**.
> The astonishing and marvelous thing indeed is that this verse has 169 letters..

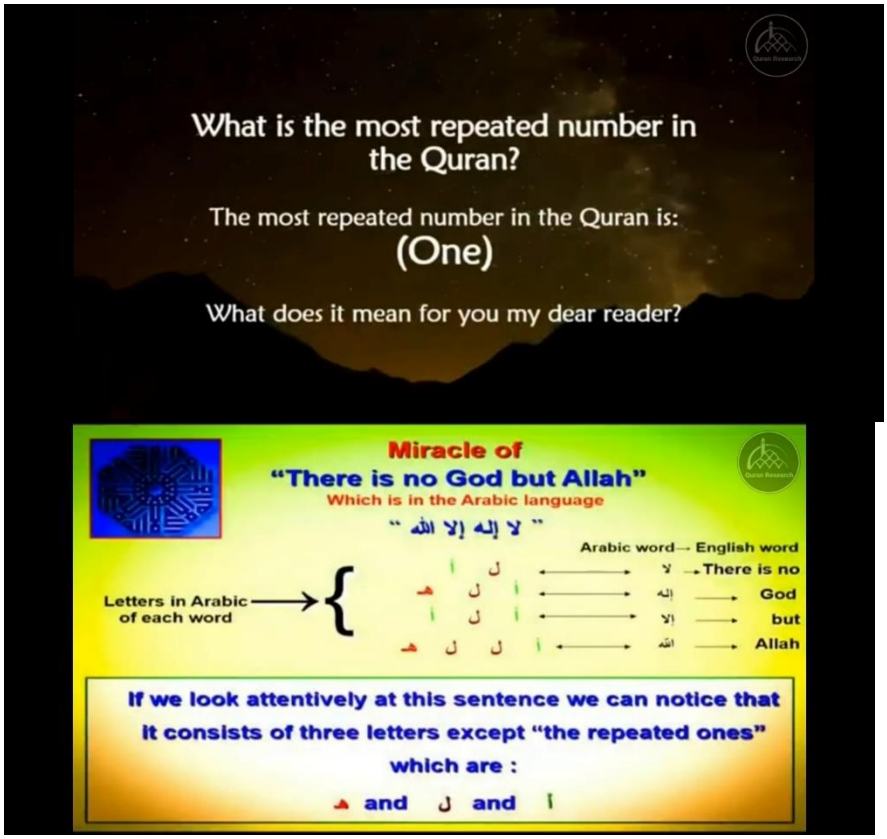
This number = **13** x **13**.
Reflect on the type of this amazing Koranic numerical consistencies.
Glory be to Allah, Whose praise is hymned by thunder, and also by numbers! Glorified be He!
The Holy Koran is undoubtedly the Word of Allah

The Linguistic Beauty of the Koran:

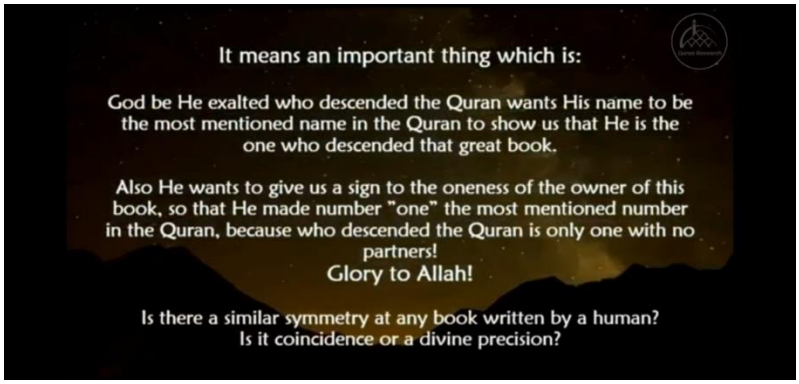
The most common number in the Koran is the number ONE, because it denotes One God, who has no partners.

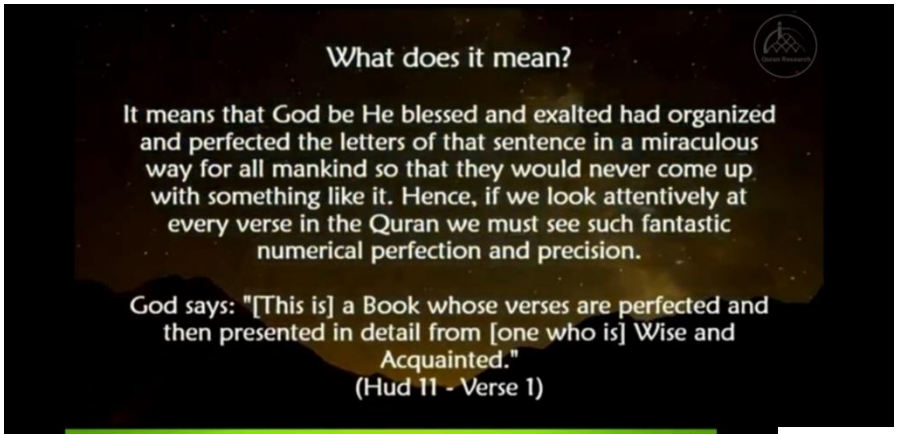

Another Question:
Letters of (Allah) are the same letters as in (There is no God but Allah) therefore, is there any author in the entire world who is able to compose a complete sentence that its letters are from the letters of his name?
Also, Can any mankind compose an eloquent sentence with one condition that the sentence is composed of only three letters and they can choose any three letters from any language they want?
It is impossible, you can try it by yourself!

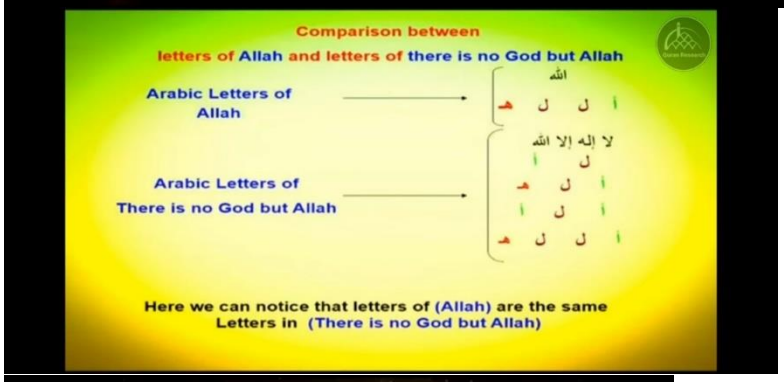

The word (Allah)
If we look attentively at the word (Allah) (in Arabic is الله)
we can notice that it consists of three letters except
"the repeated ones" which are ه and ل and ا
ه ل ل ا ALLH الله
Therefore :letters of (Allah) are the same letters of (There is no God but Allah). What does this reality mean to you ?

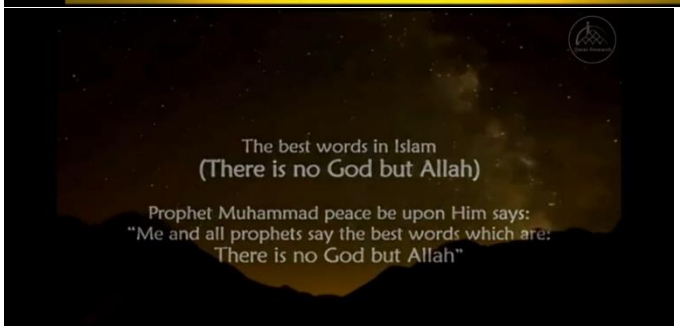

What is the most repeated number in the Quran?
The most repeated number in the Quran is:
(One)
What does it mean for you my dear reader?
Miracle of
"There is no God but Allah"
Which is in the Arabic language
" لا إله إلا الله "
Arabic word → English word
Letters in Arabic of each word
There is no
God
but
Allah
If we look attentively at this sentence we can notice that it consists of three letters except "the repeated ones" which are :
ه and ل and ا

The Letters of Allah are the same letters contained in the word, there is no God but Allah!


It means an important thing which is:
God be He exalted who descended the Quran wants His name to be the most mentioned name in the Quran to show us that He is the one who descended that great book.
Also He wants to give us a sign to the oneness of the owner of this book, so that He made number "one" the most mentioned number in the Quran, because who descended the Quran is only one with no partners!
Glory to Allah!
Is there a similar symmetry at any book written by a human?
Is it coincidence or a divine precision?


What does it mean?
It means that God be He blessed and exalted had organized and perfected the letters of that sentence in a miraculous way for all mankind so that they would never come up with something like it. Hence, if we look attentively at every verse in the Quran we must see such fantastic numerical perfection and precision.
God says: "[This is] a Book whose verses are perfected and then presented in detail from [one who is] Wise and Acquainted."
(Hud 11 - Verse 1)


Comparison between
letters of Allah and letters of there is no God but Allah
Arabic Letters of Allah
Arabic Letters of There is no God but Allah
Here we can notice that letters of (Allah) are the same Letters in (There is no God but Allah)


The best words in Islam
(There is no God but Allah)
Prophet Muhammad peace be upon Him says:
"Me and all prophets say the best words which are:
There is no God but Allah"

The real meaning of this challenge!
Not only a linguistic or rhetorical defiance as some might think, but it is also a challenge that involves miraculous implications that human beings cannot come close to imitating any of their various aspects.
One of such aspects is the marvelous numerical structure, not only of the Koran as a whole, but also of the verses of challenge themselves!
When the Holy Koran tells disbelievers that they will not be able to bring forth the like of it, it is well-said and done:

قُلْ لَئِنِ اجْتَمَعَتِ الِ ْنسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَ يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا (**88**) السراء

"88. Say: Verily, though mankind and the Jinn should assemble to produce the like of this Quran, they could not produce the like thereof though they were helpers one of another." (Chapter Al-Isra)
This verse is one of the most wondrous verses as far as accuracy of wording and patterning is concerned!
It is the verse that challenged mankind and the jinn to produce the like of the Koran!
It is the crystal-clear evidence and the substantial proof for those who seek truth!
It is more than enough as a verse that needs no other proof of the greatness and sublimity of the structure of the Koran!
This verse has **19** words, and has 76 letters, a number that = **19** x 4.
This verse included **19** letters of the Arabic alphabet!
The **19**th letter of the Arabic alphabet is (غ) [often transliterated as "gh" in English]

The letter (غ) [gh] is repeated from the beginning of Chapter Al-Isra up to this verse **19** times!
It is interesting that the shortest verse in Chapter Al-Isra comprises **19** letters:

قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا (**50**) السراء

"50. Say: Be you stones or iron." (Chapter Al-Isra)
Think carefully of number **19** and pay attention to the following:
The first verse in the Koran is the verse of Al-Basmalah:

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

which means : *"In the Name of Allah, the All-Beneficent, the All-Merciful". It has* **19** *letters.*
The first surah to be revealed of the Koran is Chapter Al-'Alaq (the Clot). It has **19** verses.
The first surah to be revealed of the Koran is Chapter Al-'Alaq (the Clot). It is number **19** counting backward from the end of the Koran. The first number mentioned in the Koran is number **19** in the verse:

عَلَيْهَا تِسْعَةَ عَشَرَ (**30**) المدثر

"30. Above it are nineteen." (Chapter Al-Muddaththir)
The first verse coming after the first **19** verses in the Koran has **19** words!
The first verse in the Koran whose order number is **19** has **19** words!
The last surah revealed of the Quran is Chapter Al-Nasr (Succour). It has **19** words.
The first verse in the last surah revealed of the Koran, which is Chapter Al-Nasr (Succour), has **19** letters.
The Koran opened with the letter (ب) [b]..
It is repeated **19** times in the first **114** words!
The last letter in the Koran is the letter (س) [s]..
It is repeated **19** times in the last **114** words of the Koran!
In the first **114** words, there is another letter repeated **19** times.
It is the letter (ر) [r].
In the last **114** words, there is another letter repeated **19** times. It is the letter (ي) [represented in English by "e", "i" or "y"].
The sum of alphabetical orders of the letters (ي) and (ر) is 38. This number = **19** + **19**.
Isn't that amazing?
Here is what is even more astonishing..
Examine the verse of challenge once again:

قُلْ لَئِنِ اجْتَمَعَتِ الِانسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَ يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا (88) السراء

"88. Say: Verily, though mankind and the Jinn should assemble to produce the like of this Quran, they could not produce the like thereof though they were helpers one of another." (Chapter Al-Isra) This verse has **19** words and **76** letters.
Is there any other verse in Chapter Al-Isra having **19** words and **76** letters?
Yes, it is the following verse:

نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَى إِذْ يَقُولُ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّ رَجُلً مَسْحُورًا (74) السراء

"47. We are best aware of what they wish to hear when they give ear to you and when they take secret counsel, when the evil doers say: You follow but a man bewitched." (Chapter Al-Isra)
The first verse has **19** words and the second also has **19** words!
The first verse has **76** letters and the second also has **76** letters!
It is indeed amazing that the sum of the number of dots on the Arabic letters of both verses = **76**.
The difference between the numbers of the two verses = **41**, and the number of dots on the letters of the verse of challenge also = **41**.
For more reassurance..
In the Holy Koran, there are excatly 10 verses having **19** words and **76** letters.
وَلَوْ تَرَى إِذْ وُقِفُوا عَلَى رَبِّهِمْ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَى Here is the first verse in the Koran having **19** words and **76** letters:
وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ
تَكْفُرُونَ (03) الأنعام

"30. If you could see when they are set before their Lord! He will say: Is not this real? They will say: Yea, verily, by our Lord! He will say: Taste now the retribution for that you used to disbelieve." (Chapter Al-An'am)
وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَا سَبَقُونَا And here is the last verse in the Koran having **19** words and letters:**76**
إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هَذَا إِفْكٌ
قَدِيمٌ (11) الأحقاف

"11. And those who disbelieve say of those who believe: If it had been (any) good, they would not have been before us in attaining it. And since they have not been guided by it, they say: This is an ancient lie." (Al-Ahqaf)
The first verse has **19** words, and so does the second.
The first verse has **76** letters, and so does the second.
What is astonishing is that the sum of the number of dots on the letters of both verses = **76**.
The sum of the numbers of both verses = **41**; and the number of dots on the letters of the verse of challenge = **41**, as well!
Isn't that amazing?

But, this is not what I aim at or intend to discuss.
Consider the verse from Chapter Al-An'am..
It is number **819** from the beginning of the Koran.
Consider also the verse from Chapter Al-Ahqaf..
It is number **4521** from the beginning of the Koran.
What does this mean to you?!
The verses lying between the verse from Chapter Al-An'am and that from Chapter Al-Ahqaf are **3701** verses.
It is indeed wondrous that this number is the sum of the words of Chapter Al-An'am and Chapter Al-Ahqaf!
Chapter Al-Ana'm has 3056 words and Chapter Al-Ahqaf has 645 words. Their sum is **3701** words.
Now, let's move to verse number **3701** from the beginning of the Holy Koran.
It is this verse from Chapter Fatir (the Creator):

إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا (14) فاطر

"41. Lo! Allah grasps the heavens and the earth that they deviate not, and if they were to deviate there is not one that could grasp them after Him. Lo! He is ever Most Clement, Oft-Forgiving." (Chapter Fatir)
First, look at the number of the verse; it is **41**, isn't it?
The amazing thing is that this verse has **19** words and **76** letters!
Yes, this is one of the ten verses I discussed earlier!
What do you think of these wondrous numerical facts?!
Can any disbeliever in the Koran deny such facts or claim ignorance of their significance?!
What then is their interpretation!
What if I show you what is even more wondrous!
Then, come closer to the verse of challenge:

قُلْ لَئِنِ اجْتَمَعَتِ الِْنسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَ يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا (88) السراء

"88. Say: Verily, though mankind and the Jinn should assemble to produce the like of this Quran, they could not produce the like thereof though they were helpers one of another." (Chapter Al-Isra)
This is the verse that challenged mankind and the jinn to produce the like of the Koran.
This verse has **19** words and **76** letters..
The latter number equals **19** x 4.
This verse includes **19** letters from the Arabic alphabet!
This means that there are 9 letters that have not been used in this verse:

The Letter	ح	خ	د	ز	ش	ص	ط	غ	ف	Total
Alphabetical order	6	7	8	11	13	14	16	19	20	**114**

The sum of the alphabetical orders of these letters equals **114**.
Is there anybody who does not know what that number refers to?!
It is the number of the surahs of the Koran!
This means that the sum of the alphabetical orders of the letters included in this verse is **292**. This number = **73** x **4**.
73 is the sum of the alphabetical orders of the letters of the Name of Allah; (الله) and 4 is the number of the letters of the Name of Allah (الله):

The letter	ا	ل	ل	ه	Total
Alphabetical order	1	23	23	26	**73**

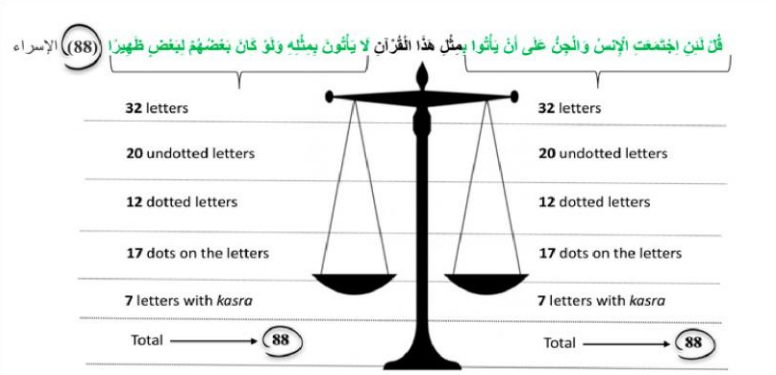
Glory be to Allah!
The letters excluded from this verse speak about the Koran!
The letters included in the verse speak about Allah, Glory be to Him, the One Who revealed the Koran!
Examine the verse of challenge carefully:

قُلْ لَئِنِ اجْتَمَعَتِ الِْنسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَ يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا (88) السراء

88. Say: Verily, though mankind and the Jinn should assemble to produce the like of this Quran, they could not produce the like thereof though they were helpers one of another." (Chapter Al-Isra)

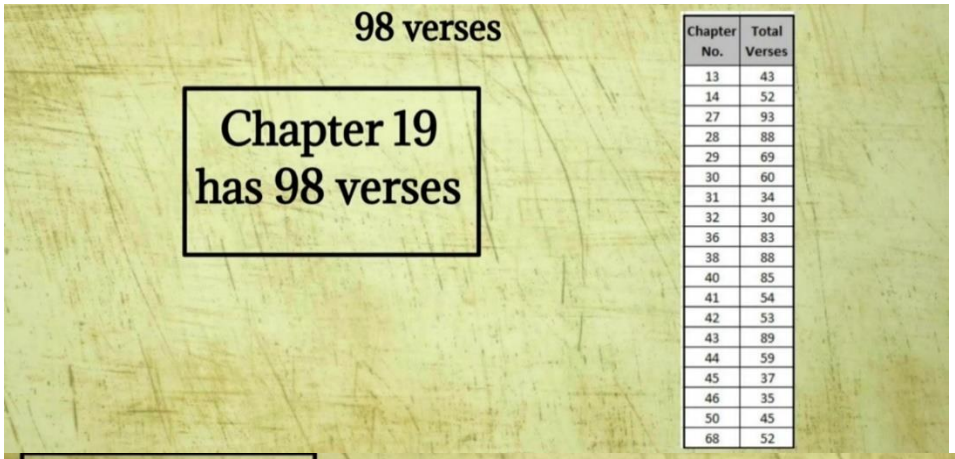
Right in the middle of the verse comes the phrase [the like of this Quran] (مِثْلِ هَذَا الْقُرْآن) which refers to the agent of challenge.
The phrase [the like of this Quran] (مِثْلِ هَذَا الْقُرْآن) came after 32 letters from the beginning of the verse and 32 letters before its end!
The phrase [the like of this Quran] (مِثْلِ هَذَا الْقُرْآن) came after 20 undotted letters from the beginning of the verse and before 20 undotted letters from its end!

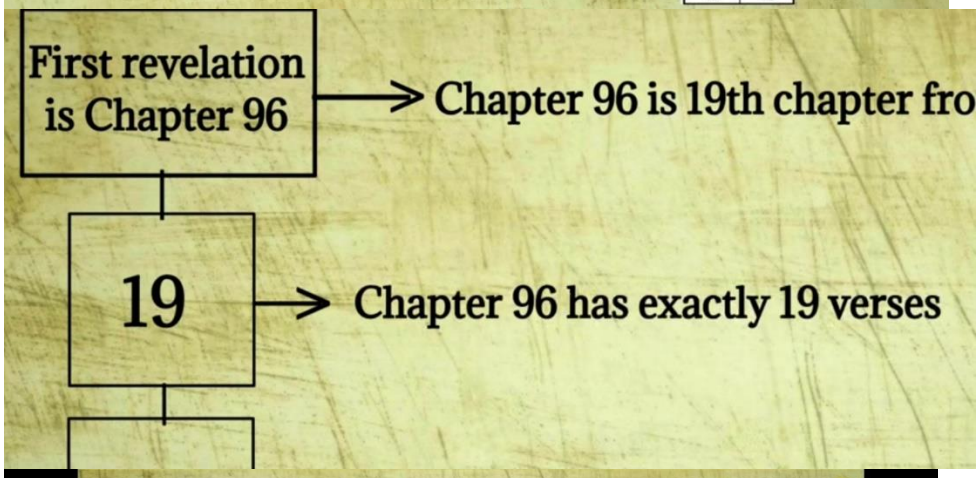
The phrase [the like of this Quran] (مِثْلِ هَذَا الْقُرْآن) came after 12 dotted letters from the beginning of the verse and before 12 dotted letters from its end!
There are 17 dots on the letters before [the like of this Quran]
(مِثْلِ هَذَا الْقُرْآن) and 17 dots on the letters after!
The letters with the diacritical mark [kasra] (ِ--) before [the like of this Quran] (مِثْلِ هَذَا الْقُرْآن) are 7, and the letters with the diacritical mark [kasra] after مِثْلِ هَذَا الْقُرْآن are also 7 letters.
Now, think of this amazing balance:
Right in the middle of the verse comes the phrase [**the like of this Quran**]:

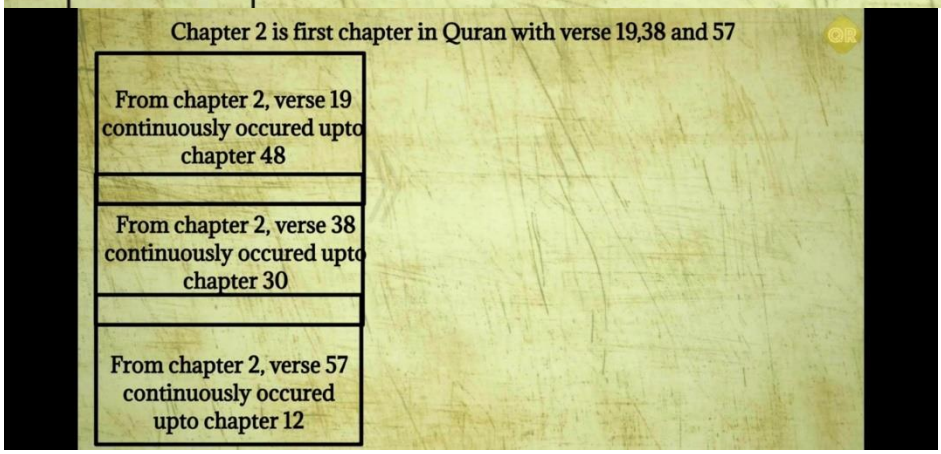

قُل لَّئِنِ اجْتَمَعَتِ الْإِنسُ وَالْجِنُّ عَلَىٰ أَن يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا (88) الإسراء
32 letters
20 undotted letters
12 dotted letters
17 dots on the letters
7 letters with kasra
Total 88
32 letters
20 undotted letters
12 dotted letters
17 dots on the letters
7 letters with kasra
Total 88

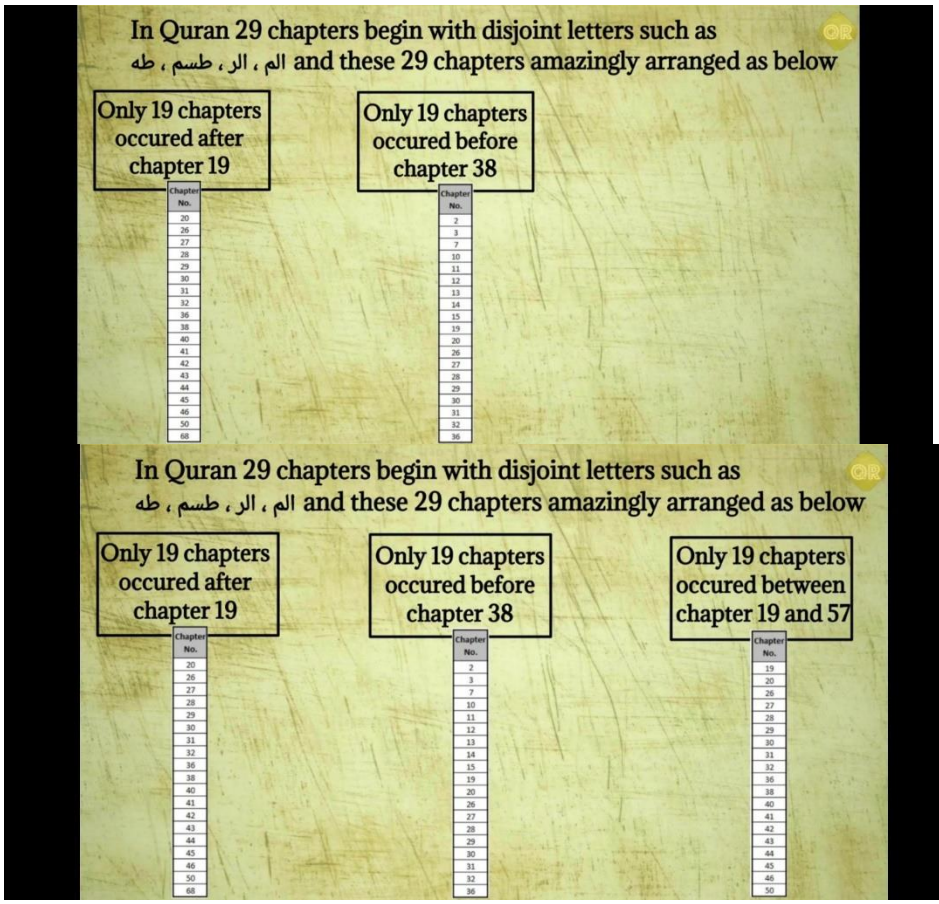
Think of this verse with its meaning and its great statistical structure!
See how numbers on both sides of the balance are identical!
See also how the sum of these numbers = **88**, which is the number of the verse itself!
Remember that this verse was revealed to an illiterate nation more than 14 centuries ago!
If disbelievers are demanding a miracle as a proof that the Koran is the Word of Allah, here is a miracle between their hands and right before their eyes!
What you can see here is nothing but a drop of water in the endless sea of the wonders of the Koran!
Indeed, the Holy Koran is undoubtedly the Word of Allah.

The beauty of the Mathematical numerology and the miracle of 19:


98 verses
Chapter 19 has 98 verses
Chapter No. | Total Verses
13 | 43
14 | 52
27 | 93
28 | 88
29 | 69
30 | 60
31 | 34
32 | 30
36 | 83
38 | 88
40 | 85
41 | 54
42 | 53
43 | 89
44 | 59
45 | 37
46 | 35
50 | 45
68 | 52


First revelation is Chapter 96
Chapter 96 is 19th chapter fro
19
Chapter 96 has exactly 19 verses

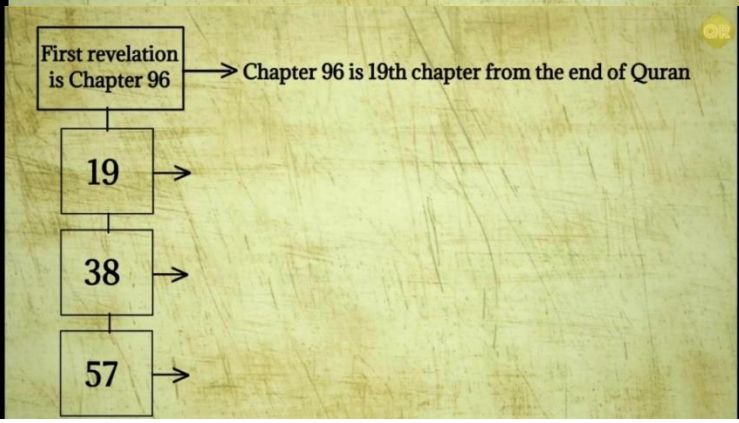

Chapter 2 is first chapter in Quran with verse 19,38 and 57
From chapter 2, verse 19 continuously occured upto chapter 48
From chapter 2, verse 38 continuously occured upto chapter 30
From chapter 2, verse 57 continuously occured upto chapter 12


In Quran 29 chapters begin with disjoint letters such as
الم ، الر ، طسم ، طه and these 29 chapters amazingly arranged as below
Only 19 chapters occured after chapter 19
Chapter No.
20
26
27
28
29
30
31
32
36
38
40
41
42
43
44
45
46
50
68
Only 19 chapters occured before chapter 38
Chapter No.
2
3
7
10
11
12
13
14
15
19
20
26
27
28
29
30
31
32
36

In Quran 29 chapters begin with disjoint letters such as
الم ، الر ، طسم ، طه and these 29 chapters amazingly arranged as below
Only 19 chapters occured after chapter 19
Chapter No.
20
26
27
28
29
30
31
32
36
38
40
41
42
43
44
45
46
50
68
Only 19 chapters occured before chapter 38
Chapter No.
2
3
7
10
11
12
13
14
15
19
20
26
27
28
29
30
31
32
36
Only 19 chapters occured between chapter 19 and 57
Chapter No.
19
20
26
27
28
29
30
31
32
36
38
40
41
42
43
44
45
46
50

If these 3 chapters multiply with its total verses as shown below

Chapter No.	Total Verses
19	98
38	88
57	29



Chapter 2 is first chapter in Quran with verse 19,38 and 57

From chapter 2, verse 19 continuously occured upto chapter 48

There are exactly 19 chapters from chapter 30 to chapter 48

From chapter 2, verse 38 continuously occured upto chapter 30

There are exactly 19 chapters from chapter 12 to chapter 30

From chapter 2, verse 57 continuously occured upto chapter 12

If these 3 chapters multiply with its total verses as shown below

Chapter No.		Total Verses		
19	x	98	=	1862
38	x	88	=	3344
57	x	29	=	1653

In Quran 29 chapters begin with disjoint letters such as الم ، الر ، طسم ، طه and these 29 chapters amazingly arranged as below

Only 19 chapters occured after chapter 19

Chapter No.
20
26
27
28
29
30
31
32
36
38
40
41
42
43
44
45
46
50
68

In Quran only 19 chapters has more than 98 verses and these chapters are

Chapter No.	Total Verses
2	286
3	200
4	176
5	120
6	165
7	206
9	129
10	109
11	123
12	111
15	99
16	128
17	111
18	110
20	135
21	112
23	118
26	227
37	182

Chapter 19 has 98 verses

Chapter 19 begin with كهيعص
This type of disjoint letters occured at the begining of 29 chapters and out of which 19 chapters has lessthan 98 verses

Chapter No.	Total Verses
13	43
14	52
27	93
28	88
29	69
30	60
31	34
32	30
36	83
38	88
40	85
41	54
42	53
43	89
44	59
45	37
46	35
50	45
68	52

In Quran only 19 chapters has more than 98 verses and these chapters are

Chapter No.	Total Verses
2	286
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11	123
12	111
15	99
16	128
17	111
18	110
20	135
21	112
23	118
26	227
37	182

Chapter 19 has 98 verses

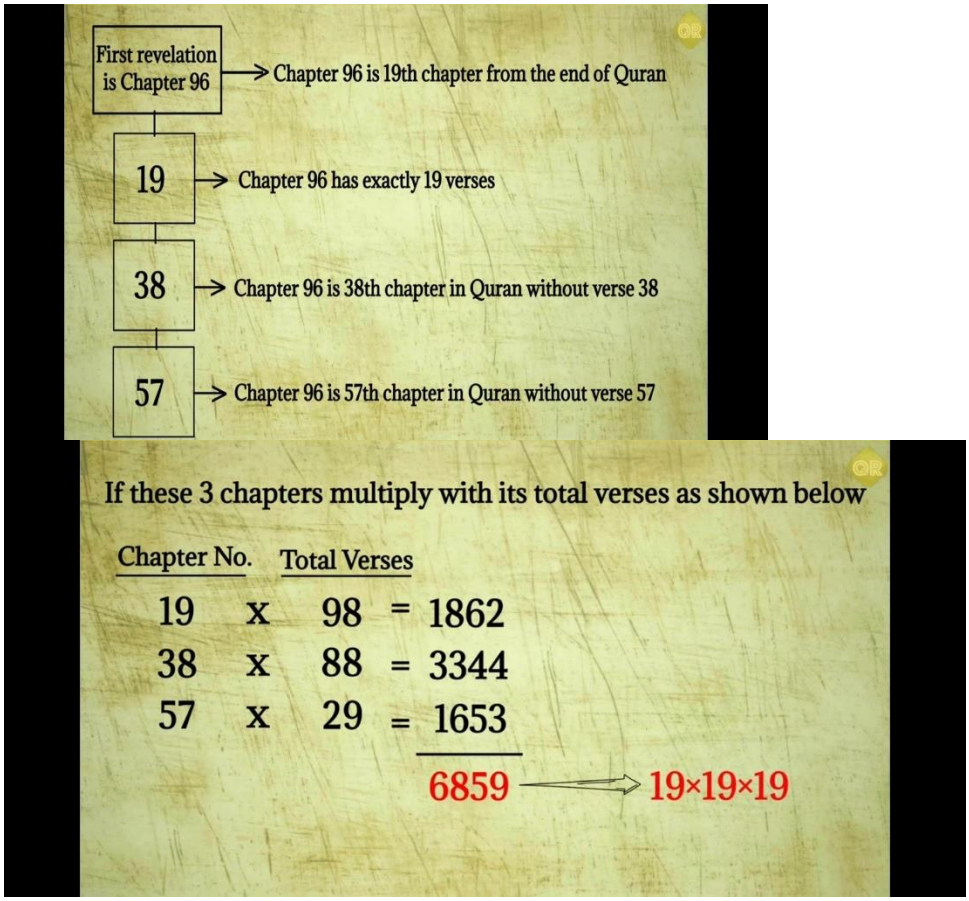
There are 114 chapters in the Qur'an. Let us divide it into equal no.of chapters.

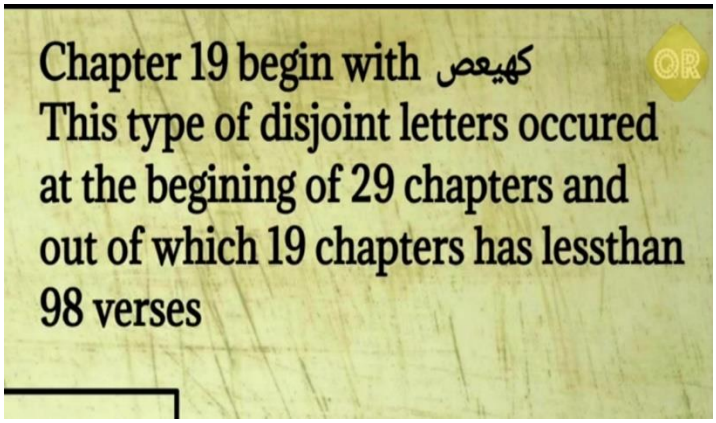
There are only three ways we can do this

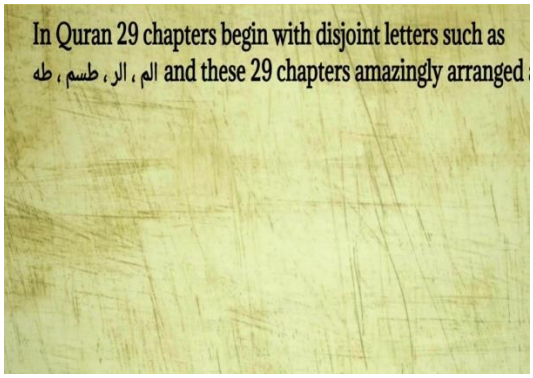
114 → 6×19 [6 parts of 19 chapters each]

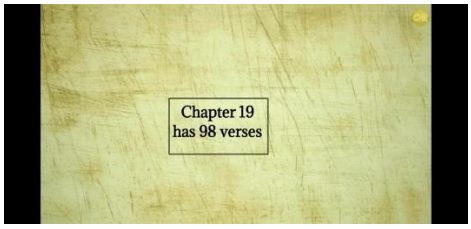
114 → 3×38 [3 parts of 38 chapters each]

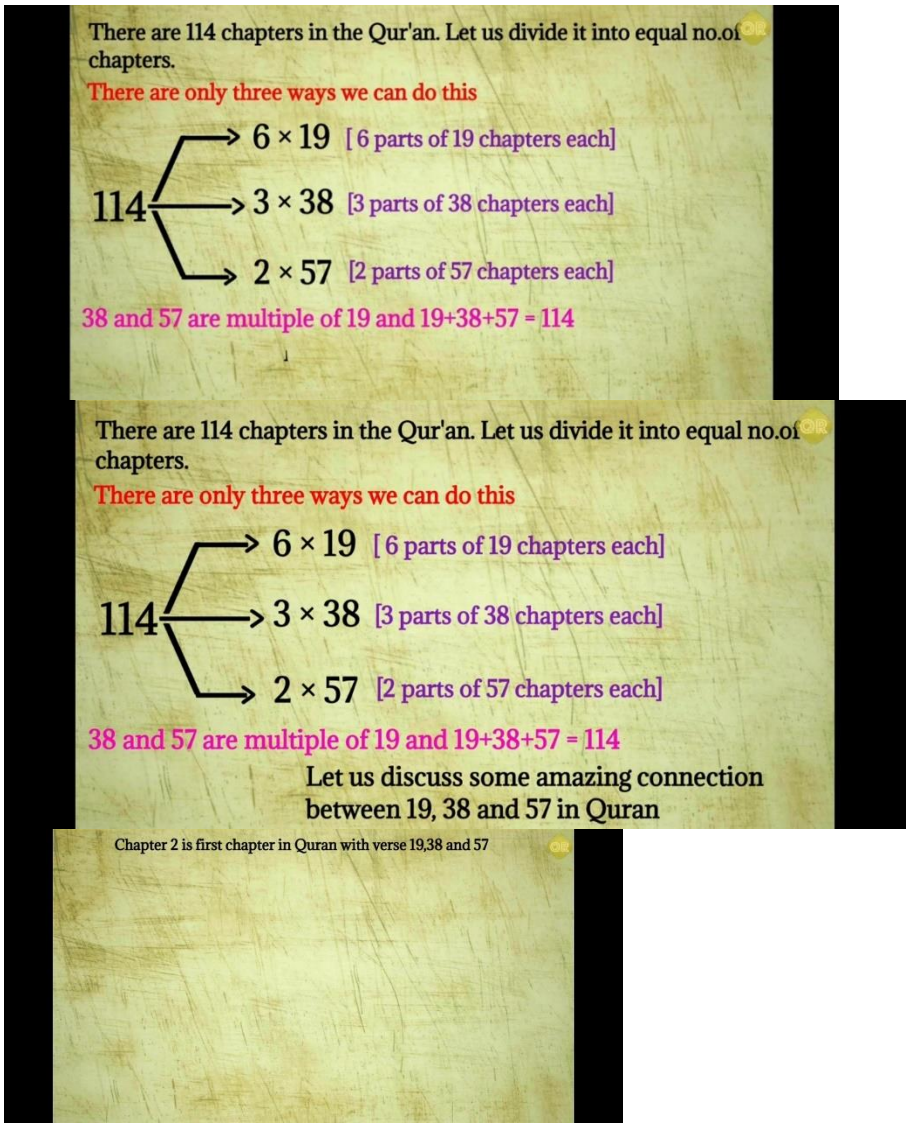
114 → 2×57 [2 parts of 57 chapters each]


First revelation is Chapter 96
Chapter 96 is 19th chapter from the end of Quran
19
Chapter 96 has exactly 19 verses
38
Chapter 96 is 38th chapter in Quran without verse 38
57
Chapter 96 is 57th chapter in Quran without verse 57
If these 3 chapters multiply with its total verses as shown below
Chapter No. Total Verses
19 x 98 = 1862
38 x 88 = 3344
57 x 29 = 1653
6859
19×19×19


Chapter 19 begin with كهيعص
This type of disjoint letters occured at the begining of 29 chapters and out of which 19 chapters has lessthan 98 verses


In Quran 29 chapters begin with disjoint letters such as
الم ، الر ، طسم ، طه and these 29 chapters amazingly arranged


Chapter 19
has 98 verses


There are 114 chapters in the Qur'an. Let us divide it into equal no.of chapters.
There are only three ways we can do this
114
6 × 19 [6 parts of 19 chapters each]
3 × 38 [3 parts of 38 chapters each]
2 × 57 [2 parts of 57 chapters each]
38 and 57 are multiple of 19 and 19+38+57 = 114
There are 114 chapters in the Qur'an. Let us divide it into equal no.of chapters.
There are only three ways we can do this
114
6 × 19 [6 parts of 19 chapters each]
3 × 38 [3 parts of 38 chapters each]
2 × 57 [2 parts of 57 chapters each]
38 and 57 are multiple of 19 and 19+38+57 = 114
Let us discuss some amazing connection between 19, 38 and 57 in Quran
Chapter 2 is first chapter in Quran with verse 19,38 and 57

Thus are the miracles of the Koran.

I. THE WORDS OF FAITH: LAAA ILAAHA ILLALLAH MUHAMMADUR RASOOLULLAAH

The literal meaning of this word is, there is no God but Allah, Muhammad is His Messenger. This kalimah has two parts (1) Allah is the Lord and (2) is the Messenger. Faith has three steps to fulfil

(1) To say the words of faith by tongue. (2) To believe the said words by heart (3) To prove the said words by action. Apparently, it will not constitute faith if someone believes in some kind of supreme power as most people do. Again, it will not be faith if someone believe in Allah but does not submit himself to Allah's will and command. The devil's instance is the perfect example to this effect. The devil worshiped Allah for millions of years but when the Almighty commanded the devil to bow down to Adam to show respect, he refused to obey the order and became a non-believer, as stated in the Quran. His arrogance made him argue: The that he was made from fire whereas Adam was created from soil.

This is a very extra-ordinary Phrase. This Kalima is not something new that Muhammad has brought. This Laaa Ilaaha illallaah is as old as our first father, the first human being, Adam is: His Kalima was Laaa Ilaaha illallaah Adam Shafiullaah. The Kalima of Ibrahim was Laaa laaha illallaah Ibrahim Khalilullah. The Kalima of Musa was Laaa Ilaaha Illallaah Musa Kalimullaah. Likewise, the Kalima of Issa (Jesus) was Laaa Ilaaha illallaah Issa Ruhullaah and lastly, came out the final Messenger and his Kalima is Laaa Ilaaha illallaah Muhammadur Rasulullaah.

Prophets after prophets came- some say about 124,000 with one message to the mankind. There were prophets for a certain time, family, village or community. Sometime, there had been more than one prophet simultaneously. But their message was one, to introduce Allah to the people. The one message of Allah shows seriously how important the message is. This Kalima is meant to establish one truth by making same proclamation over and over again over a period of thousands of years which is to worship to Allah alone. The purpose is to establish the sovereignty of one God on the face of the earth.

Allah the Lord of Honor and Dignity has stated the basis of faith in the very beginning part of the holy Koran with the words: 2:2-7 "This is the Scripture in which there is no doubt, containing guidance for those who are mindful of Allah, who believe in the unseen, keep up the prayer, and give out of what We have provided for them, those who believe in the revelation sent down to you (Muhammad), and in what was sent before you. those who have firm faith in the Hereafter. Such people are following their Lord's guidance and it is they who will prosper. As for those who disbelieve, it makes no difference whether you warn them or not they will not believe. Allah has sealed their hearts and their ears, and their eyes are covered. They will have great torment."

There are many aspects covered in the above verses of the Quran. First of all, the Lord of the Universe, before He even said anything, is guaranteeing the fact that whatever He is going to say in the entire Quran afterwards is absolutely true and there is no scope of any doubt in it whatsoever.

Further Points of Consideration for the Reliability of the Koran:

One of the methods in which the Koran was preserved for nearly 1500 years is that Moslems recite Koran from their memory in all their five daily prayers.

Once a year, during the month of Fasting (Ramadan), Moslems also listen to the complete recitation of the Koran by a memoriser of the entire Koran. It is a tradition among Moslems that before any speech or presentation, marriages, sermons, pages from the Koran are recited.

It can be concluded that the Koran is the only book, religious or secular, on the face of this planet that has been completely memorised by millions. These memorisers range from ages 6 and up, both Arabic and non-Arabic speakers, blacks, whites, Orientals, poor and wealthy. Thus, the process of memorisation was continuous, from Muhammad's time to ours with an unbroken chain. According to John Burton, this was an excellent method to preserve the scripture. He mentions, “The method of transmitting the Koran from one generation to the next by having the young memorise the oral recitation of their elders had mitigated somewhat from the beginning the worst perils of relying solely on written records…”

Written Text of the Koran

During Muhammad's lifetime, he was very vigilant in preserving the Koran in the written form from the very beginning up until the last revelation. Muhammad himself was unlettered, did not knew how to read and write, therefore he called upon his numerous scribes to write the revelation for him. Complete Koran thus existed in written form in the lifetime of the Prophet. Whenever a new revelation came to him, the Prophet Muhamad would immediately call one of his scribes to write it down. Zaid Ibn Thabit was one of the scribes of Prophet Muhammad wrote it down for him.

Zaid is reported to have said: "We use to compile the Koran from small scraps in the presence of the Apostle."

The Prophet Muhammad, while in Medina, had about fifty scribes who used to write for him, and thus they helped preserve the document we now have. It is within the pages of the Koran that Moslems find peace and solace, for they know that the words therein have been transmitted directly from God.

In our journey through life, we may encounter storms, face adversities, and traverse through periods of uncertainty. It is during these challenging times, that our faith in Allah and the hope that He kindles in our hearts becomes our guiding light. Allah, in His infinite wisdom and compassion, has told us, "So, verily, with every difficulty, there is relief."

This divine promise is a reminder that there is an inherent balance in our lives. After every storm, there is calm. After every hardship, there is ease. Life's challenges are not meant to break us; they are there to strengthen our spirit, to test our resilience, and to reaffirm our faith in Allah's plan. Trust His wisdom. Have faith in His plan. He is Al-Hakim, the Perfectly Wise. Our vision may be limited, but God's encompasses all. We should hold on to hope, keep faith in our heart, and remember that the Most Merciful is always with us. He hears our silent prayers, He sees our struggles, and He appreciates our perseverance. So, let us embrace this journey of life with faith and hope in our hearts, knowing that our compassionate Creator is with us every step of the way. May Allah guide us, protect us, and lead us to the path that is best for us.

During Prophet Muhammad's last pilgrimage, he gave a sermon in which he said: "I have left with you something which if you will hold fast to it you will never fall into error - a plain indication, the Book of God (Koran) and the practice of his Prophet."

Besides the official manuscripts of the Koran kept with the Prophet, many of his companions use to possess their own copies.

A list of Companions of whom it is related that they had their own written collections included the following: Ibn Mas'ud, Ubay bin Ka'b, Ali, Ibn Abbas, Abu Musa, Hafsa, Anas bin Malik, Umar, Zaid bin Thabit, Ibn Al-Zubair, Abdullah ibn Amr, Aisha, Salim, Umm Salama, Ubaid bin Umar. The best known among the Prophet's Scribes are: Ibn Masud, Ubay bin Kab and Zaid bin Thabit.

Google coordinates and the Koran:

Meters, Kilometers, Miles, Light-Years.
1400 years ago, people knew the cubit, a measure suitable for short distances. Meters, kilometers, miles and light-years were not invented yet, however we found their equivalent in the Quran.

Meters.

Quran 69:32
The length is seventy cubits …

ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ٣٢

It turned-out that 70 cubits is equivalent to 32 meters, same number of the verse itself.

70 cubits is equivalent to 32 meters. The number of the verse is 32.

Kilometres

We also found kilometers in the Quran; the number of verses to Iron in the Quran is the same number of kilometers to Iron on Earth. From the beginning of the Quran there are 5100 verses to the Iron verse in chapter Iron. It turned out that Iron on Earth is concentrated at its core 5100 km below the surface.

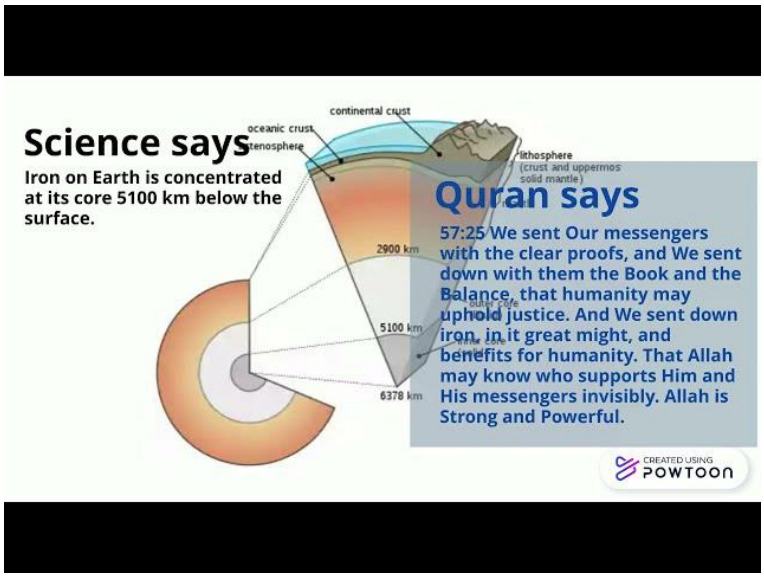
Earth The Interior
With a radius of almost 3,500 km (2,200 miles), Earth's core is about the size of the entire planet Mars. About one-third of Earth's mass is contained in the core, most of which is liquid iron alloyed with nickel and some lighter, cosmically abundant components (e.g., sulfur, oxygen, and, controversially, even hydrogen). Its liquid nature is revealed by the failure of shear-type seismic waves to penetrate the core. A small, central part of the core, however, below a depth of about 5,100 km (3,200 miles), is solid iron.

Britannica, Earth The Interior, 2019

Iron is 5100 km below Earth's surface. It turned out that there are 5100 verses to the Iron verse in chapter Iron.

From Quran Characters Counter:

The verse containing "Iron" in chapter "Iron" is actually verse number 5100 in the Quran, this is the same number of kilometers to Iron on Earth.


Science says
Iron on Earth is concentrated at its core 5100 km below the surface.
continental crust
oceanic crust
lithosphere
(crust and uppermos solid mantle)
2900 km
5100 km
6378 km
Quran says
57:25 We sent Our messengers with the clear proofs, and We sent down with them the Book and the Balance, that humanity may uphold justice. And We sent down iron, in it great might, and benefits for humanity. That Allah may know who supports Him and His messengers invisibly. Allah is Strong and Powerful.
CREATED USING POWTOON

Miles

We also found miles in the Quran; the number of verses between Kaaba and Al-Aqsa Mosque is the same number of miles between them geographically.

Quran 9:28

O you who believe! The polytheists are polluted, so let them not approach the Sacred Mosque after this year of theirs. And if you fear poverty, Allah will enrich you from His grace, if He wills. Allah is Aware and Wise.

٢٨ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَٰذَا ۚ وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ ۚ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ

Quran 17:1

Glory to Him who journeyed His servant by night, from the Sacred Mosque, to the Al-Aqsa Mosque, whose precincts We have blessed, in order to show him of Our wonders. He is the Listener, the Beholder.

١ سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا ۚ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

The verses that contain the Sacred Mosque (Kaaba) and Al-Aqsa Mosque are separated by 767 verses.

From Quran Characters Counter:

2030 - 1263 = 767

The verses that contain the Sacred Mosque (Kaaba) and Al-Aqsa Mosque are separated by 767 verses; it turned-out that geographically they separated by 767

miles.

Getting the coordinates from Google Maps.

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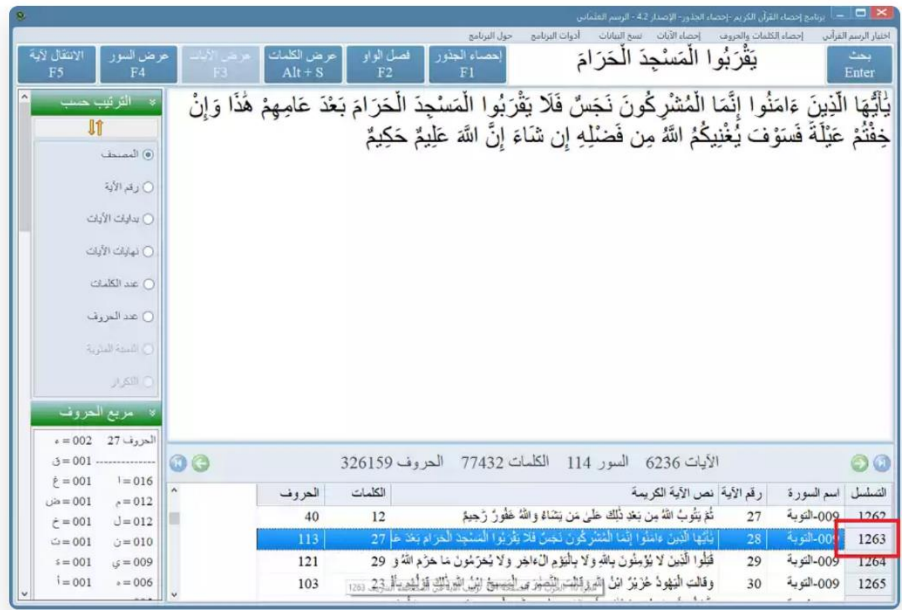
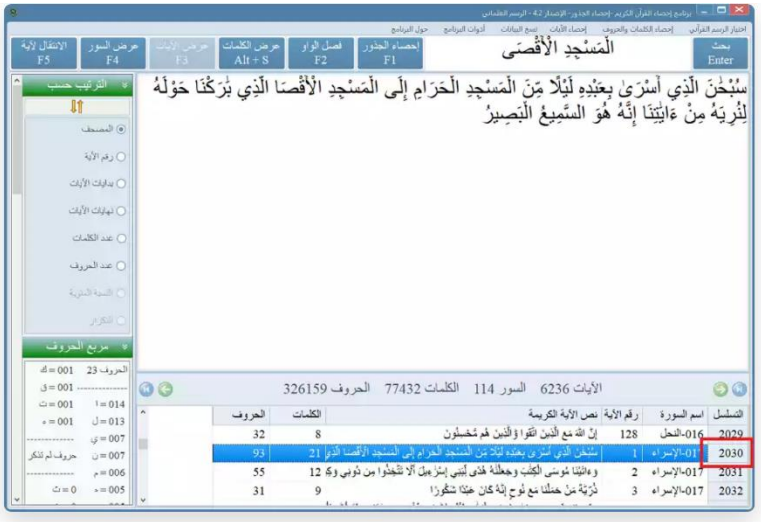
From Quran Characters Counter:





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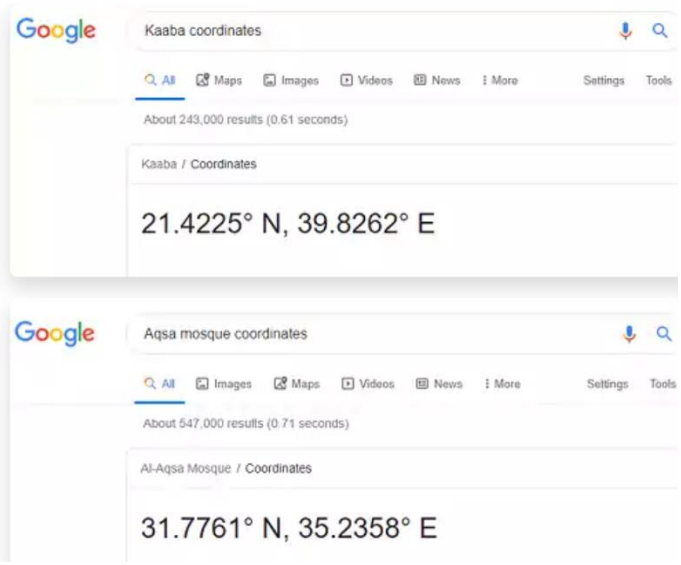
Getting the coordinates from Google Maps.


Google
Kaaba coordinates
All Maps Images Videos News More Settings Tools
About 243,000 results (0.61 seconds)
Kaaba / Coordinates
21.4225° N, 39.8262° E
Google
Aqsa mosque coordinates
All Images Maps Videos News More Settings Tools
About 547,000 results (0.71 seconds)
Al-Aqsa Mosque / Coordinates
31.7761° N, 35.2358° E

Kaaba 21.4225° N, 39.8262° E

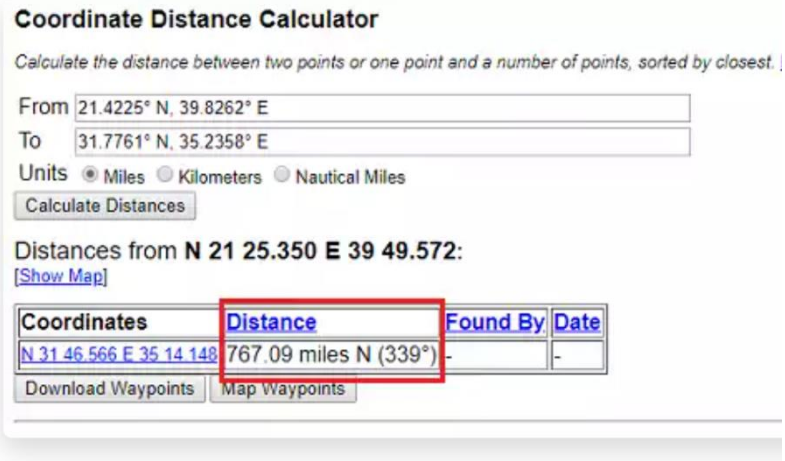
Aqsa 31.7761° N, 35.2358° E

Using Coordinate Distance Calculator to get the distance between the two locations.

Kaaba 21.4225° N, 39.8262° E

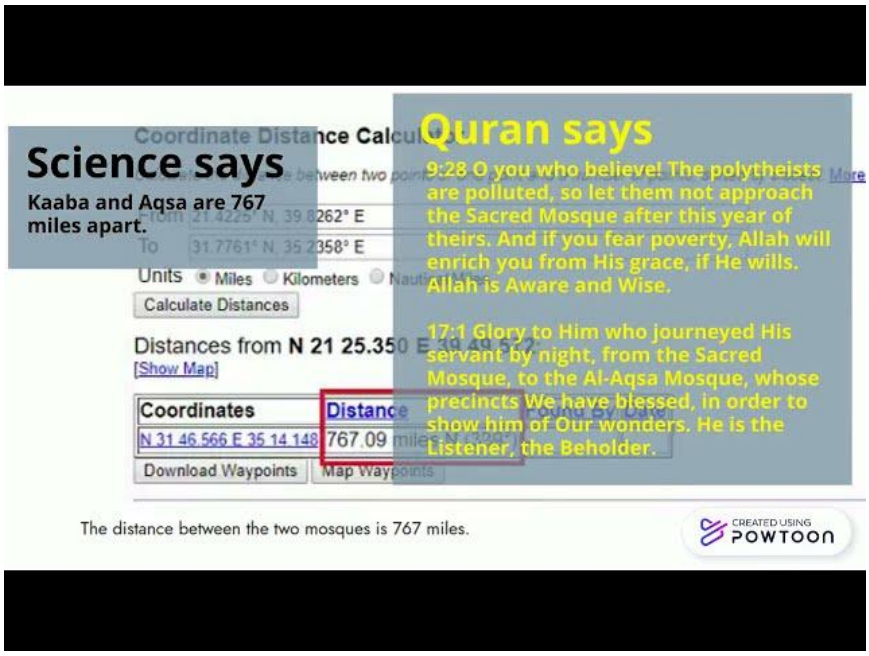
Aqsa 31.7761° N, 35.2358° E

Using Coordinate Distance Calculator to get the distance between the two locations.


Coordinate Distance Calculator
Calculate the distance between two points or one point and a number of points, sorted by closest.
From 21.4225° N, 39.8262° E
To 31.7761° N, 35.2358° E
Units Miles Kilometers Nautical Miles
Calculate Distances
Distances from N 21 25.350 E 39 49.572:
[Show Map]
Coordinates Distance Found By Date
N 31 46.566 E 35 14.148 767.09 miles N (339°) - -
Download Waypoints Map Waypoints

The distance between the two mosques is 767 miles.

The distance between the two mosques is 767 miles.


Science says
Kaaba and Aqsa are 767 miles apart.
Quran says
9:28 O you who believe! The polytheists are polluted, so let them not approach the Sacred Mosque after this year of theirs. And if you fear poverty, Allah will enrich you from His grace, if He wills. Allah is Aware and Wise.
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Coordinates
Distance
N 31 46.566 E 35 14.148
767.09
Download Waypoints
The distance between the two mosques is 767 miles.
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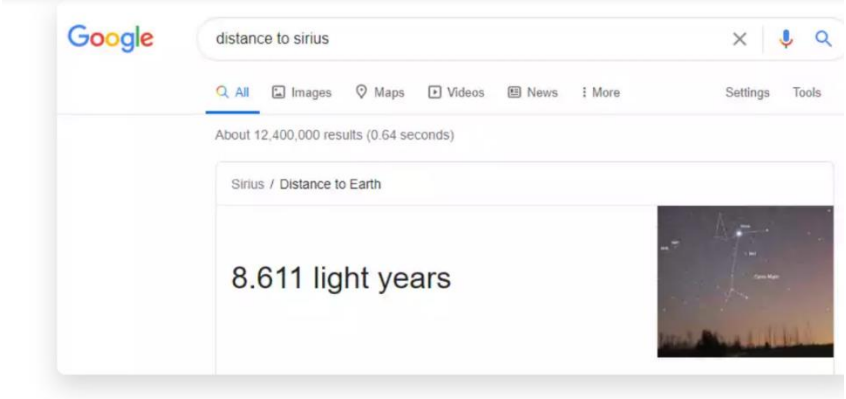
Light-Years

We also found light-years in the Quran. The brightest star in our sky is called Sirius and is mentioned in the Quran by name in chapter "The Star". The word "Star" and word "Earth" are separated by 861 letters. Today we know that Sirius is 861 centi light-years away from Earth.

Quran 53:49: *And that it is He who is the Lord of Sirius.*

وَأَنَّهُ هُوَ رَبُّ الشِّعْرَىٰ ٤٩

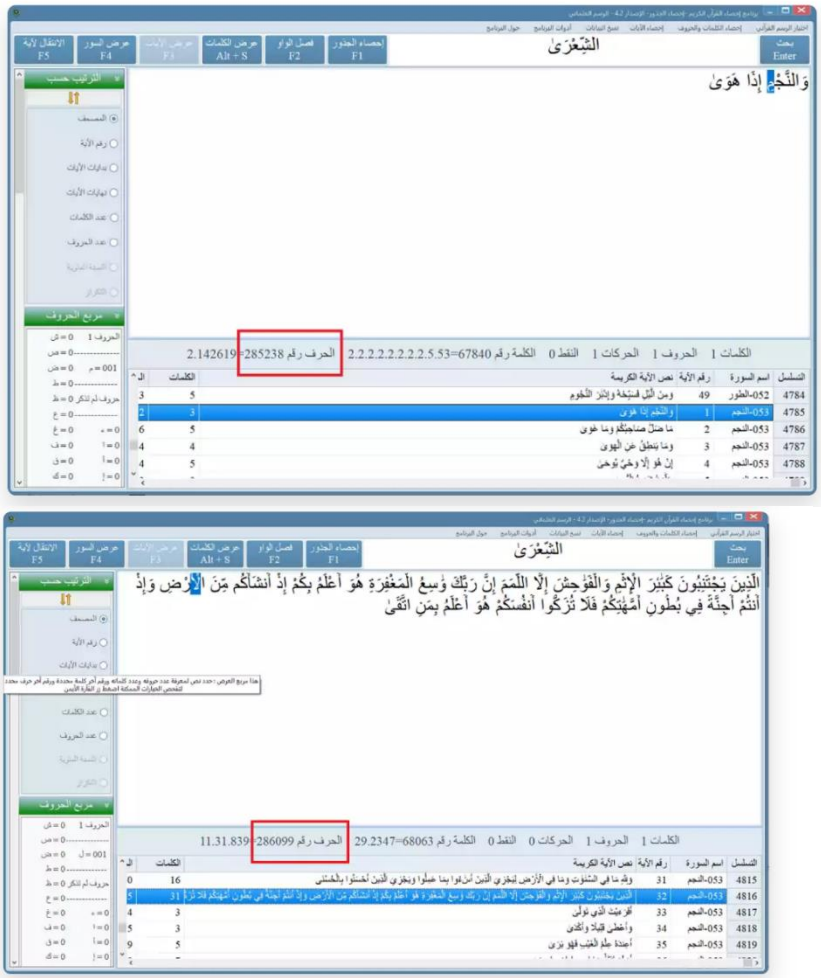
Sirius is 8.61 light-years away from Earth. Converting to short-range scale. From www.convertunits.com:



Sirius is 8.61 light-years away from Earth.

Converting to short-range scale. From www.convertunits.com:

8.61 light-years is equivalent to 861 centi light-years. So distance to Sirius is 861 centi light-years. It turned out that between the word "Star" in the first verse and the word "Earth" in verse 32 there are 861 letters.



286099 - 285238 = 861

The word "Star" and word "Earth" are separated by 861 letters. Today we know that Sirius is 861 centi light-years away from Earth.

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286099 - 285238 = 861
The word "Star" and word "Earth" are separated by 861 letters. Today we know that Sirius is 861 centi light-years away from Earth.

Oldest Quran Manuscripts

The Quran is the most widely transmitted book in the history of the world. No other book has been written and memorized by more people, in part or in full, than this scripture from God. In addition, we have manuscripts dating back to its inception. Below is a list of some of the oldest and most notable manuscripts we have to date.

Birmingham Quran manuscript (610–645 CE)

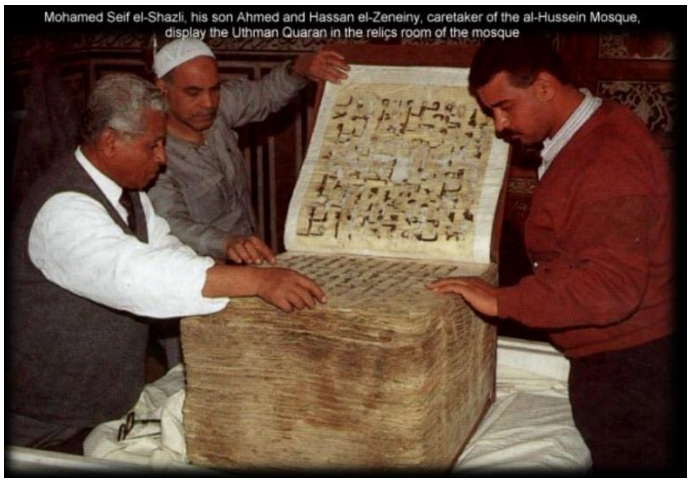
The Birmingham Quran manuscript is a single sheet of parchment on which two leaves of an early Quranic manuscript or muṣḥaf have been written. The parchment contains verses 17–31 of Surah 18 (Al-Kahf) on one leaf, while the other leaf contains the final eight verses 91–98 of Surah 19 (Maryam) and the first 40 verses of Surah 20 (Ta-Ha). The manuscript confirms the present-day sequence and conforms to the standard text. In 2015, the manuscript was radiocarbon dated to between **568 and 645 CE / 56 BH and 25 AH**.

Since carbon dating is not an exact science, and we know that the first revelation of the Quran was not revealed until 610, we can speculate that this manuscript was written between 610 and 645 CE and could have been very well written during the prophet's life.

The "Qur'ān Of Uthmān" At The Al-Hussein Mosque (651–705 CE)

The famous Quran of Uthman at the Al-Hussein Mosque in Cairo, Egypt, consists of 1087 folios, with only four folios missing. **This signifies 99% of the entire Quran text.** Each folio is about 48 cm x 51 cm with a height of 40 cm and weighs 80 kgs.

The dating of this manuscript by various scholars has been summarized by Dr. Altikulaç, who was given special access to investigate the earliest *muṣḥaf*s attributed to Uthman. Muḥammad Bakhit considers it to be one of ʿUthmāni *muṣḥaf* (~651 CE / 30 AH). Labīb al-Saʿīd opines that it may be the *muṣḥaf* sent to Madinah or Syria. Muḥammad ʿAbd al-ʿAẓīm al-Zurqānī, author of *Manāhil al-ʿIrfan*, considers it to be a copy of one of the ʿUthmāni *muṣḥaf*. On the other hand, palaeographer Ṣalāḥ al-Dīn al-Munajjid did not consider this manuscript to be from the time of caliph ʿUthmān. He believed that, in all probability, it was a copy made on the order of the Governor of Egypt ʿAbd al-ʿAzīz ibn Marwān (r. 685-705 CE / 65-86 AH).


Mohamed Seif el-Shazli, his son Ahmed and Hassan el-Zeneiny, caretaker of the al-Hussein Mosque, display the Uthman Quaran in the relics room of the mosque

Samarkand Kufic Quran (610–855CE)

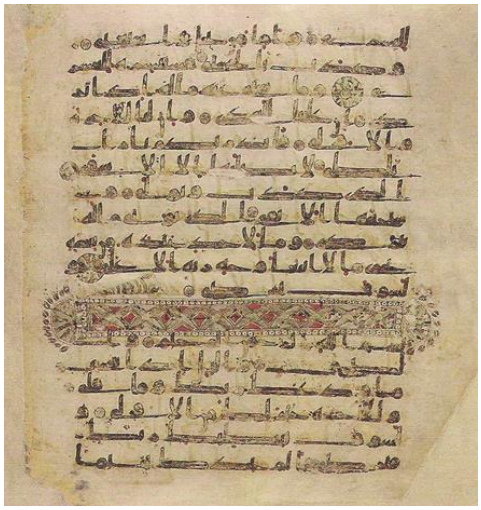
The Samarkand Kufic Quran was thought to be the oldest copy of the Quran. It is believed to be written between 595 CE – 855 CE. Radiocarbon dating showed a 95.4% probability of a date between 775 and 995 CE. However, one of the folios from another manuscript (held in the Religious Administration of Muslims in Tashkent) was dated between 595 and 855 CE, with a likelihood of 95%. As the Quran was not revealed until 610, we can narrow the date to **between 610 – 855 CE**.

This manuscript is revered by the Muslim community as it is believed to be part of a group of Qurans commissioned by the third caliph Uthman in 651 CE. Uthman wanted to produce a standard copy of the Quran 19 years after the death of the Prophet Muhammad. This belief has been challenged by research that shows the manuscript came long after the 7th century.

The manuscript begins in the middle of Sura 2 verse 7 and ends at Surah 43:10. **This constitutes ~81% of the total Quran.**

Topkapi Manuscript (651–mid-8th century)

The Topkapi manuscript has been dated to about the early to mid-8th century and is a **nearly complete text of the Quran, containing more than 99% of the text of the Quran**. In that respect, it is most likely the oldest near-complete Quran in existence. But this date is challenged as this manuscript is also claimed to be attributed to the compilation done by Uthman ibn Affan (d. 656), pushing the date back to potentially 651 CE.



Codex Parisino-Petropolitanus (1st Century Hijra)

The Codex Parisino-Petropolitanus is a 98 folio Quran manuscript **dating back to the 1st century Hijra,** late 7th or early 8th century. **The manuscript contains ~88% of the entire Quran** with 70 folios at Bibliothèque nationale de France, Paris; 26 folios at the National Library of Russia in Saint-Petersburg, Russia; 1 folio in the Vatican Library; and 1 folio in Khalili Collection in London.

The "Qur'ān Of ʿUthmān" In Istanbul, Turkey (651–750 CE)

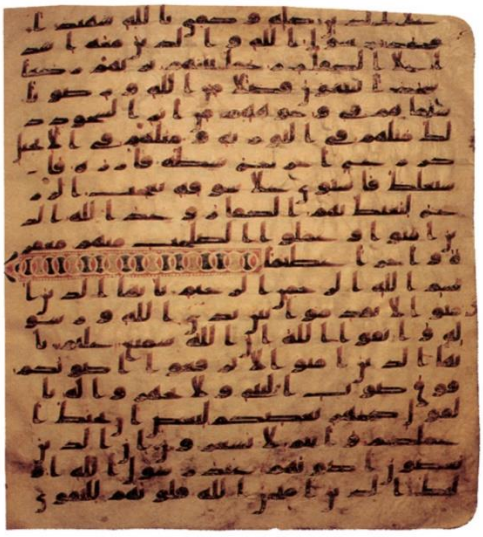
The "Qur'ān Of ʿUthmān" At The Türk ve İslam Eserleri Müzesi (Turkish and Islamic Art Museum), Istanbul, Turkey, and some believe it to be one of the original Quran mushafs from Uthman, while others speculate that it was from a later date. The mushaf is held at The Türk ve İslam Eserleri Müzesi (Turkish and Islamic Art Museum), Istanbul, Turkey.

It consists of 439 folios and is written in Kufic script. Only 17 folios are missing from the manuscript, and, therefore, **the manuscript constitutes 96% of the entire Quran**. Dr. Altikulaç considers this manuscript to be from the second half of the 1st-century or the first half of the 2nd-century hijra. He thinks it is a Basran muṣḥaf, which does not fully conform with any of 7 or 10 *mutawatir* readings in terms of dotting or vowelization. Therefore, it was believed to have been written before the standardization and spread of famous readings. Likewise, **Ṣalāḥ al-Dīn al-Munajjid did not consider this manuscript to be from the time of caliph ʿUthmān and dates it to second half of 1st century *hijra*.**

The “Qur’ān Of ʿAlī b. Abī Ṭālib” (1st–2nd Century AH)

The manuscript known as the “Qur’ān Of ʿAlī b. Abī Ṭālib” (The Ṣanʿāʾ Muṣḥaf) is located in Jāmiʿ al-Kabir, Ṣanʿāʾ, Yemen. It consists of two volumes and contains a total of 275 folios. **The extant folios contain about 86% of the text of the Qur’an.**

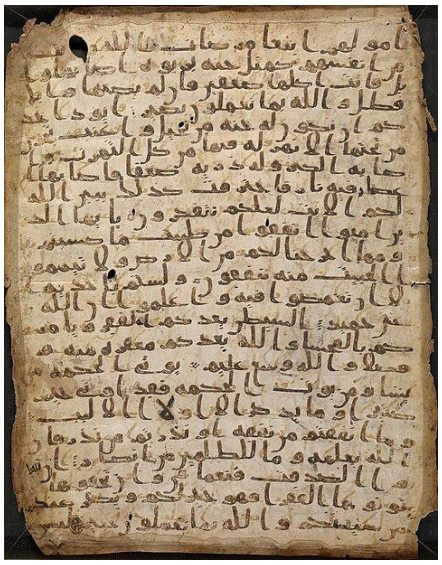
The manuscript is dated to the second half of the 1st century or 2nd century. According to Dr. Tayyar Altikulaç, the editor of the facsimile edition, the method of dotting and vowelling, among other characteristics of this manuscript**, suggests a second half of the 1st century AH date.** He adds that according to Ismāʿīl b. ʿAlī al-Akwaʿ, President of the General Organization of Antiquities and Libraries, Yemen, this manuscript was probably copied in the 2nd century AH. A similar suggestion was also made by calligraphy expert Professor Dr. Muhittin Serin.



Sana’a Manuscript (632–671 CE)

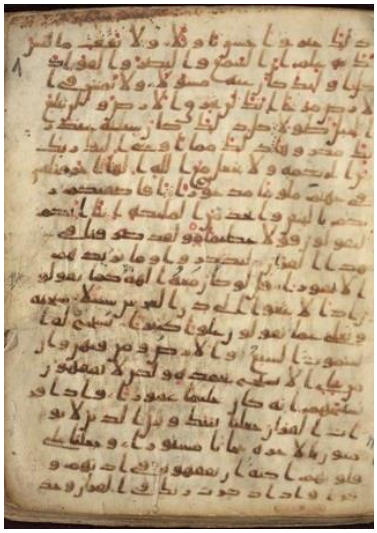
The Sana'a manuscript was thought to be the oldest manuscript of the Quran in existence. The manuscript was first discovered in 1972 during renovations of the Great Mosque of Sana'a in Yemen. Construction workers uncovered a large cache of Quranic and non-Quranic manuscripts and parchments that were poorly preserved and heavily damaged.

The manuscript was identified as part of the Quran in 1981, and since then, the Yemeni Department for Antiquities — with help from foreign universities — has worked to restore the fragments. **It has been radiocarbon dated to between 632 CE – 671 CE, with the lower codex dated with 99% accuracy to 671 CE.**



Tübingen Fragment (649–675 CE)

The Quran fragment from the University of Tübingen in Germany has been dated to a period between **649 AD – 675 AD**. This date means the manuscript was written about 20 – 40 years after the Prophet Muhammad's death. Pieces of the manuscript were analyzed in a lab in Zürich using modern C14-radiocarbon and dated within a 95.4% statistical probability.



Hijazi Quran – Chester Beatty Library (625–725 CE)

The Chester Beatty Library possesses a Quran written in Hijazi script that they presume to be dated **between 675 and 725 CE**. These Qur'an folios date from the first century of Islam in either the Arabian peninsula or Syria. The Arabic is written in an unusual version of the script known as Hijazi, which originated from the Hijaz province where Mecca and Medina are located. The folios consist of suras 28:6 to 48:24 & another set for suras 85:3-110:1.

Additional Manuscripts

➔ **Codex B. L. Or. 2165 – A Qur'ānic Manuscript From 1st Century Hijra**.

Hailed as by the earlier keepers of it as "probably the earliest Qur'an ever brought to Europe", the British Library says that it is the "oldest Qur'an manuscript" in their possession. This manuscript is written in the *ḥijāzī* (or *ma'il*) script. It is usually dated around the mid-second century of *hijra*. However, a recent study by Yasin Dutton has shown that this manuscript is remarkably similar to the first century Qur'anic manuscript *MS. Arabe 328a* in the Bibliothèque Nationale, Paris. Total number of folios are 128 = 121 (*B. L. Or. 2165*, British Library, London) + 6 (*Arabe 328e*, Bibliothèque Nationale, Paris) + 1 (*LNS 19 CA$_{ab}$* (bifolio), Dār al–Athar al–Islāmiyyah, Kuwait). **These 128 folios contain about 57% of the total text of the Qur'an.**

➔ **Codex Mashhad – An Early Qur'ān In Ibn Masʿūd's Arrangement Of Sūrahs, 1st Century Hijra**.

Written in the *ḥijāzī* script. *B1a* according to the classification of Déroche. The regionality of this codex corresponds closely with Medina. **This manuscript has 251 folios** = 122 (*MS 18*, Āstān-i Quds Library, Mashhad) + 129 (*MS 4116*, Āstān-i Quds Library, Mashhad). The **extant folios contain >90% of the total text of the Qur'an** ignoring the folios that contain a later *kufic* hand used in emendations. The main peculiarity of *Codex Mashhad* is the order of *sūras* in which it was *originally written* and late emended to conform to the traditional ʿUthmānic order. The original arrangement of *sūras* in this manuscript agrees with that of Ibn Masʿūd's order of *sūras*.

➔ **Codex M a VI 165 – A Qur'ānic Manuscript From The 1st Century Hijra At The Universitätsbibliothek Tübingen, Germany**.

Written in the *ḥijāzī* script though listed as *kufic* in the catalogue entry. This manuscript has been subjected to radiocarbon analysis and dated to **649-675 CE** with 95.4% probability. **It has 77 folios**, containing continuous text of the Qur'an from 17:35 to 36:57. **This constitutes about 26.2% of the total text of the Qur'an**.

➔ **Codex Ṣanʿāʾ DAM 01-25.1 – A Qur'ānic Manuscript From 1st Century Of Hijra**.

Written in the *ḥijāzī* script. The codex consists of **29 folios**. There are few diacritical marks but no vocalization. The verses divisions indicate the beginning of the usage of simple ornamentation which is nothing but adjacent strokes. An interesting feature of this early *ḥijāzī* manuscript is the presence of *sūrah al-Fātiḥah* which is followed immediately by *sūrah al-Baqarah*. The presence of *sūrah al-Fātiḥah* is rare in the Qur'ans from **first century *hijra***, the only other known example being the "Great Umayyad Qur'ān", *DAM 20-33.1*, also from Ṣanʿāʾ.

➔ **Codex Ṣanʿāʾ DAM 01-29.1 – A Qur'ānic Manuscript From 1st Century Of Hijra**.

Written in the *ḥijāzī* script. This codex was probably written by at least two different copyists as the scripts differ in various folios. There are few diacritical marks but no vocalization. The *sūrahs* are separated by simple ornaments. This manuscript has been subjected to radiocarbon analysis and the combined results give the date **633-665 CE** with 95.4% probability. **There are 35 folios in this codex and they have ~22% text of the Qur'an.** Located at Dār al-Makhtūtāt, Ṣanʿāʾ, Yemen.

➔ **The "Great Umayyad Qur'ān" (Codex Ṣanʿāʾ DAM 20-33.1) From The Time Of Caliph Al-Walīd, Late 1st Century Hijra**.

This monumental and the earliest *kufic* Qur'anic manuscript, perhaps one of the most well-studied and is dated to the last decade of the **1st century of *hijra*, around 710 – 715 CE,** in the reign of the Umayyad Caliph al-Walīd. This manuscript is unique in the sense that it open with a group of full page images. These images are the only *known* Qur'an illustrations and are absolutely unique among extant Qur'an manuscripts. **It is speculated that 25 folios from this codex survive.** Located at Dār al-Makhtūtāt, Ṣanʿāʾ, Yemen.

➔ **The "Umayyad Codex of Damascus" (Codex TIEM ŞE 321) – 1st Century Of Hijra**.

This manuscript was dated by Déroche using art-historical methods to the time after **72 AH / 691-692 CE** or more probably during the last quater of the 1st (early 8th) century AH. It is written in *kufic* or perhaps late *ḥijāzī* script. The letters are spread over the entire page

due to an extensive use of elongation of horizontal connections or to a regular spacing of the letters or groups of letters irrespective of being part of the word or not.
The *sūrah* headings are illuminated. The illumination of this Qur'an relies on motifs which find their parallels with the mosaics at the Dome of the Rock in Jerusalem. The **codex has 33+ folios** and is located at the Türk ve İslam Eserleri Müzesi (*Turkish and Islamic Art Museum*), Istanbul, Turkey.

➔ **The "Umayyad Codex of Fusṭāṭ" (Codex Marcel 13) – 1st Century Of Hijra**.

Déroche is of the opinion that this copy may have been one of those that were sent by al-Hajjaj to many cities including Fusṭāṭ that contained reformed orthography. Total **number of folios are 73** = 9 (*Arabe 330c*, Bibliothèque Nationale, Paris) + 12 (*Marcel 11*, National Library of Russia, St. Petersburg) + 42 (*Marcel 13*, National Library of Russia, St. Petersburg) + 10 (*Marcel 15*, National Library of Russia, St. Petersburg). The extant folios contain **~30% of the text of the Qur'an**.

➔ **Codex Arabe 331 – A Qur'ānic Manuscript From 1st Century Hijra**.

Written in the *ḥijāzī* or *ḥijāzī*-like script. **This manuscript has 88 folios** = 56 (*Arabe 331*, Bibliothèque Nationale, Paris) + 26 (*Marcel 3*, National Library of Russia, St. Petersburg) + 2 (*Ms. Leiden Or. 14.545b* + *Or. 14.545c*, University Library, Leiden) + 2 (*A 6959* + *A 6990*, Oriental Institute, Chicago) + 1 (*E16264 R*, University of Pennsylvania Museum) + 1 (*Nabécor Enchères*, 2019, Lot 94). **The extant folios contain ~28.5% of the text of the Qur'an.** Radiocarbon analyses of folios combinely date the codex to **652-763 CE** with 95.4% probability, with that range being broken down into a 89.3% probability that it dates to between **652 and 694 CE** and a 6.1% probability that it dates to between 747 and 763 CE.

➔ **Codex Marcel 5 – A Qur'ānic Manuscript From 1st Century Hijra**.

Written in the *kufic* script. **This manuscript has 35 folios** = 17 (*Marcel 5*, National Library of Russia, St. Petersburg) + 10 (*Arabe 335*, Bibliothèque Nationale, Paris) + 4 (*Ms. Leiden Or. 14.545a*, University Library, Leiden) + 1 (*KFQ50*, Nasser D. Khalili Collection of Islamic Art, London) + 1 (*A 6958*, Oriental Institute, Chicago) + 1 (*E16264 K*, University of Pennsylvania Museum) + 1 (*Ms. 276*, Museum of Islamic Art, Doha). Radiocarbon analyses of folios combinely date the codex to **652-763 CE with 95.4% probability**, with that range being broken down into a 89.3% probability that it dates to **between 652 and 694 CE** and a 6.1% probability that it dates to between 747 and 763 CE.

➔**Codex Marcel 17 – A Qur'ānic Manuscript From 1st Century Of Hijra**.

Written in the *ḥijāzī* script. **Total number of folios are 28** =17 (*Marcel 17*, National Library of Russia, St. Petersburg) + 7 (*Mingana Islamic Arabic 1572b*, University of Birmingham, Birmingham) + 4 (*Ms. 67.2007*, Museum of Islamic Art, Doha). **The extant folios contain ~14.7% of the text of the Qur'an.**

➔**Codex Marcel 18/2 – A Qur'ānic Manuscript From 1st Century Of Hijra**.

Written in the *ḥijāzī*-like script. **Total number of folios are 23** =20 (*Marcel 18/2*, National Library of Russia, St. Petersburg) + 3 (*Arabe 328d*, Bibliothèque Nationale, Paris). The extant folios contain **~9.5% of the text of the Qur'an**.

➔**Codex Marcel 19 – A Qur'ānic Manuscript From 1st Century Of Hijra**.

Written in the *ḥijāzī* script. **Total number of folios are 15** =13 (*Marcel 19*, National Library of Russia, St. Petersburg) + 2 (*Arabe 328f*, Bibliothèque Nationale, Paris). The extant folios contain **~6.8% of the text of the Qur'an**.

➔**Codex Arabe 328c – A Qur'anic Manuscript From 1st Century Of Hijra**.

Written in the *ḥijāzī* script. **This codex has 18 folios**; 16 (*Arabe 328c*, Bibliothèque Nationale, Paris) + 2 (*Islamic Arabic 1572a*, University of Birmingham, Birmingham). The latter has recently been radiocarbon dated to the period between **568 CE and 645 CE with confidence level (2σ) of 95.4%**. **The extant folios contain ~8.3% of the Qur'an**.

➔ **Codex Arabe 330g – A Qur'ānic Manuscript From 1st Century Hijra**.

Written in the *ḥijāzī* script. **Total number of folios are 43** = 20 (*Arabe 330g*, Bibliothèque Nationale, Paris) + 12 (*Marcel 16*, National Library of Russia, St. Petersburg) + 6 (*Rennes Encheres 2011, Lot 151*) + 4 (*Is. 1615 II*, Chester Beatty Library, Dublin) + 1 (*Ms. 1611-MKH235*, Beit al-Qur'an, Manama). Not taking into account fragmented folios, the rest **contain about ~21% of the text of the Qur'an**.

➔ **Codex Is. 1615 I –A Qur'ānic Manuscript From 1st Century Hijra**.

Written in the *ḥijāzī* script. **Total number of folios are 47** = 32 (*Is. 1615 I*, Chester Beatty Library, Dublin) + [5 (*Ms. 68.2007*), + 2 (*Ms. 69.2007*), + 6 (*Ms. 70.2007*), + 1 *Ms. 699.2007* (= *Sotheby's October 2008, Lot 3*), Museum of Islamic Art, Doha] + 1 (*TR:490-2007*, Vahid Kooros Private Collection, Houston). Recently, folios from *Is. 1615 I* have been radiocarbon dated and the combined results **give the date 591-643 CE with a confidence level (2σ) of 95.4%.**

➔ **Codex Ms. Qāf 47 – A Qur'ānic Manuscript From 1st Century Of Hijra**.

Written in the *ḥijāzī* script. The *muṣḥaf* is not vocalised. The consonants are differentiated by dashes. Six oval dots ranked in three pairs usually punctuate the verses. Every tenth verse is marked by a hollow circle surrounded by dots. This manuscript was subject to radiocarbon analysis and has **been dated to 606-652 CE with 95% probability. T**he codex has 36 folios = 29 (*Ms. Qāf 47* including *Arabic Palaeography, Plate 44*, Dār al-Kutub al-Misriyya, Cairo) + 7 (*Ms. Or. Fol. 4313*, Staatsbibliothek, Berlin). The extant folios contain **~16% of the text of the Qur'an**.

➔ **Codex Arabe 6140a – A Qur'ānic Manuscript From 1st Century Hijra**.

Written in the *ḥijāzī* script. It has **10 folios**; 4 (*TIEM ŞE 86*, Türk ve İslam Eserleri Müzesi, Istanbul) + 4 (*Arabe 6140a*, Bibliothèque Nationale, Paris) + 2 (*Camb. Ms. Add. 1125*, University Library, University of Cambridge). The format is vertical, and the script which is thin and slender, also has a distinct vertical emphasis, despite the slant to the right. The text is written in brown-black ink, with occasional diacritical strokes.

➔ **Codex Auctionalis – A Qur'ānic Manuscript From Second Half Of 1st Century Hijra**.

Written in the *ḥijāzī* script. The codex has 5 folios = 1 (*Sotheby's October 2010, Lot 3*) + 1 (*Christie's April 2011, Lot 10*) + 1 (*Christie's October 2013, Lot 50*) + 1 (*Sotheby's October 2015, Lot 56*) + 1 (*Sotheby's October 2019, Lot 104*). Notice that all the folios of this codex have appeared at the auction houses and hence the name "Codex Auctionalis". There are 22-23 lines per folio. *Sūrah* headings are in red perhaps written by a later hand. Also seen are red vocalisation markers and dotted roundel verse markers. Consonant are differentiated by dots.

➔ **The 'Mingana Palimpsest' – A Manuscript Containing The Qur'ān From 1st Century Hijra**.

Mrs. Agnes Smith Lewis was the first scholar to publish this unique palimpsest that has *scriptio superior* which is a Christian material (Arabic Christian homilies) and the *scriptio inferior* consisting of the Qur'anic verses. Mingana presented a full transcription of the Qur'anic text of the *scriptio inferior* of the manuscript, with the parallel text from the present day Qur'an. But his claim of "variants" in the Qur'anic text has come under suspicion partly because of his own history of being involved in suspected forgeries. Recent study by Fedeli on this manuscript has confirmed that the "inevitable and easy conclusion" is that all of Mingana's transcription can be suspected to be wrong. A recent surge of interest in this manuscript is due to the fact that the *scriptio inferior* was written in the *ḥijāzī* script.

➔ **An 'Umayyad' Fragment Of The Qur'ān From 1st Century Hijra**.

This private-owned fragment of the Qur'an was recently published by Yasin Dutton. On the basis of palaeography and radiocarbon analysis, **he dated it to the second half of the 1st century of *hijra* / late 7th or early 8th century CE**.

➔ **A Qur'ānic Manuscript In The Ḥijazi Script From *c*. 700 CE**.

A Qur'anic Manuscript In The *Ḥijāzī* Script From *c.* 700 CE

Islamic Awareness

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First Composed: 19th October 2007

Last Updated: 27th October 2007

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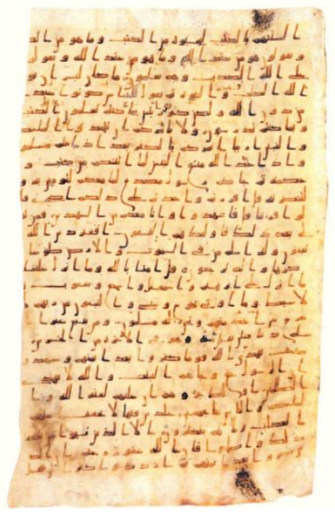
m wa rahamatullahi wa barakatuhu:



Eight folios (one fragmentary), 20-27 lines to the page written in brown *ḥijāzī* script, diacritical marks, where present, consists of oval dots or angled dashes, no vowel points, clusters of brown ink dots to indicate verse divisions, circular devices consisting of green and red dots every ten verses, one long, narrow rectangular panel of green and red decoration with a circular marginal device consisting of coloured dots on final folio, probably to indicate the *sūrah* heading of *sūrah al-Nisa*, leaves sewn together with original stitching. It contains *sūrah āl-'Imrān*, verses 34-184.

➔ **A Perg. 2 – A Qur'ānic Manuscript From 1st Century Hijra**.

Flesh side

Date

1st century *hijra*. Loebenstein dated this manuscript to the beginning of 2nd century *hijra*.[1] However, Noseda, in his listing of *hijāzī* manuscripts, places this manuscript in the 1st century of *hijra*.[2]

Manuscript Number

A Perg. 213.

Contents

Two folios.

1. *Sūrah al-Dhāriyāt* (Qur'an 51) verse 3 to 37 [Hair side]. *Sūrah al-Dhāriyāt* verse 38 to *Sūrah al-Ṭūr* (Qur'an 52) verse 6-7 [Flesh side].

2. *Sūrah al-Ṭūr* verse 7 to verse 43 [Flesh side]. This is depicted in above figure. *Sūrah al-Ṭūr* verse 44 to *Sūrah al-Najm* (Qur'an 53) verse 32 [Hair side].

Script

Ḥijāzī.

Written in the *ḥijāzī* script. Yellowish, thin parchment with strong damage. Located at the Austrian National Library, Vienna

➔ **A Perg. 213 – A Qur'anic Manuscript From 1st Century Hijra**.

Manuscript from the Austrian National Library, Vienna. Written in the *ḥijāzī* script. Two folios extant.

(a) (b)

Folios from the manuscript (a) recto and (b) verso.

Date

1st century *hijra*.

Size

14.8 cm. x 5.9 cm. Brown, fine papyrus.

Contents

Recto (left hand side): *Sūrah* 54:11-38, 20 lines.

Verso (right hand side): *Sūrahs* 54:45-55, 55:1-32; 18 lines.

Script

Hijāzī.

➔ **P. Michaélidès No. 32 – A Qur'ānic Manuscript From First Century Hijra**.

Manuscript from the Collection George Michaélidès, Cairo (Egypt) written in the Kufic(?) script.

KORAN ACCURACY AND WORD Terminology:

An Abstract:

One of the many useful items in this book were found, fortunately in a German book, 'Das Wunder Des Korans Islamische Intimitätsgesetze' by Ubaidullah M. Abdul Awal, PhD, which was available on the Internet Archive website. It was free to read and download for any German users, and since I was raised in Germany and lived in Berlin in my teen years, I found it especially helpful.

For many years, I have conducted research on religion and science, and found myself mesmerized with the amazing numerological and philosophical aspect of the Koran. Our world today has become rather advanced and philosophers are lacking in this century as well, with the vast majority of the youth busy in extracurricular social and sexual activities all the time. I recall my days in childhood, when I was being raised by strict and dutiful parents. Although my father, Shahed Ali, was an entrepreneur, he had a large family to support, and I never wanted to burden my father more than he could bear. As a result, I studied hard to earn scholarship, and eventually won the first position in all my national exams, but it took years of dedication and hard work to get there. I recall how I would go to school alone, often trudging for many kilometers each morning to save money on bus fare. During flood seasons, I would remove my uniform jacket and book bag, and wrap them in a plastic, and then hold the large pack over my head and swim with the other arm and cross the river to reach my school, which was on the other side of the canal. Going to school and gaining some education was a trial for me each day, but I found those endeavors to be well worth it, as until today, I have tried to do justice to my knowledge and share my research with as many peers and colleagues as I could. However, the plight of the youth worries me sometimes, especially when I notice that due to addiction to social media and other form of sexual entertainments, young people find themselves spending hours on unproductive websites, finding themselves worshiping and admiring human body and flesh, rather than focusing all their energy on pure and holistic purposes. Medical professionals have even confirmed that overindulgence in sexual pleasures are the leading cause of cancer and other autoimmune disorders in both young and the old, and this merely highlights the impending difficulties our generation is facing.

Indeed, sexual overindulgence causes not only the body to become lethargic, but it causes the mind to lose its energy, making people soulless and alone. It is mainly due to the obsession over another human being, which is not what honorable youths are meant to do. I hope and pray that all our youths can be pure and free hearted and live a life of chastity and charity. Indeed, it is not uncommon to find that those who are obsessed with fulfilling their lustful desires often find it logical to defile religion and race, and often ridicule their loved ones, and their faith and beliefs. It is unfortunate, that with modern amenities, young people have become absorbed in pleasures, forgetting the true purpose in life, which is to help fellow human being, because satisfying one's own physical and carnal needs is a selfish act, and it is this selfish behavior that causes people to lose compassion and become very cold and cruel towards others. With hundreds of wars and conflicts and skirmishes going on around the world, I find it more important than ever to educate our youths on the value of virtue and celibacy, and help them focus on knowledge, philosophy and science.

Characters mentioned in the KORAN:

Mary The Daughter of Amram

The Quran informs us that Mary, the mother of Jesus, was the daughter of ‘Imran (Amram).

[3:33] GOD has chosen Adam, Noah, the family of Abraham, ***and the family of Amram*** *(as messengers) to the people. [3:34] They belong in the same progeny. GOD is Hearer, Omniscient. [3:35] The* ***wife of Amram*** *said, “My Lord, I have dedicated (the baby) in my belly to You, totally, so accept from me. You are Hearer, Omniscient.”*

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ **وَآلَ عِمْرَانَ** عَلَى الْعَالَمِينَ
ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ
إِذْ قَالَتِ **امْرَأَتُ عِمْرَانَ** رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

Some critics of the Quran claim that this is inaccurate and an example of the author of the Quran mixing up Mary the mother of Jesus with Miriam the sister of Moses. This is because the Hebrew Bible describes Miriam (מִרְיָם Mir-yām) as the daughter of Amram and Jochebed, and the older sister of Moses and Aaron (Exodus 15:20, Numbers 12:1, and 26:59).

So how do we reconcile this?

The simple answer is that both the father of Moses, Aaron, and Miriam and the father of Mary, the mother of Jesus, were named Amram. This is not uncommon as we see many individuals in the Bible sharing the same name. For instance, in the New Testament alone, there are six different individuals named Mary: Mary, mother of Jesus; Mary Magdalene; Mary of Bethany; Mary mother of James the younger; Mary mother of John Mark; and Mary of Rome. This does not mean that they are the same person, but just that they share the same name.

Another example can be found in the genealogy of Jesus. The New Testament provides two accounts of the genealogy of Jesus, one in the Gospel of Matthew and another in the Gospel of Luke. Matthew starts with Abraham, while Luke begins with Adam. The lists are identical between Abraham and David, but differ radically from that point. Matthew has twenty-seven generations from David to Joseph, whereas Luke has forty-two, with almost no overlap between the names on the two lists. Notably, the two accounts also disagree on who Joseph’s father was: Matthew says he was Jacob, while Luke says he was Heli.

Patrilineage of Jesus according to Matthew

1. Abraham	15. Solomon	29. Shealtiel
2. Isaac	16. Rehoboam	30. Zerubbabel
3. Jacob	17. Abijah	31. Abiud
4. Judah and *Tamar*	18. Asa	32. Eliakim
5. Perez	19. Jehoshaphat	33. Azor
6. Hezron	20. Jehoram	34. Zadok
7. Ram	21. Uzziah	35. Achim
8. Amminadab	22. Jotham	36. Eliud
9. Nahshon	23. Ahaz	37. Eleazar
10. Salmon and *Rachab*	24. Hezekiah	38. Matthan
11. Boaz and *Ruth*	25. Manasseh	39. Jacob
12. Obed	26. Amon	40. Joseph
13. Jesse	27. Josiah	41. Jesus
14. David and *Bathsheba*	28. Jeconiah	

Patrilineage of Jesus according to Luke

1. God	15. Sala	29. Aminadab	43. Judah	57. Zorobabel	71. Jannai
2. Adam	16. Heber	30. Naasson	44. Simeon	58. Rhesa	72. Melchi
3. Seth	17. Phalec	31. Salmon	45. Levi	59. Joannan	73. Levi
4. Enos	18. Ragau	32. Boaz	46. Matthat	60. Juda	74. Matthat
5. Cainan	19. Saruch	33. Obed	47. Jorim	61. Joseph	75. Heli
6. Maleleel	20. Nachor	34. Jesse	48. Eliezer	62. Semei	76. Joseph
7. Jared	21. Thara	35. David	49. Jose	63. Mattathias	77. Jesus
8. Enoch	22. Abraham	36. Nathan	50. Er	64. Maath	
9. Mathusala	23. Isaac	37. Mattatha	51. Elmodam	65. Nagge	
10. Lamech	24. Jacob	38. Menan	52. Cosam	66. Esli	
11. Noah	25. Judah	39. Melea	53. Addi	67. Naum	
12. Shem	26. Phares	40. Eliakim	54. Melchi	68. Amos	
13. Arphaxad	27. Esrom	41. Jonam	55. Neri	69. Mattathias	
14. Cainan	28. Aram	42. Joseph	56. Salathiel	70. Joseph	

Notice that in these two accounts we have several names reappear for multiple people including that of Joseph, Jacob, and Levi. This again confirms that using the same name for different people is not an uncommon occurrence in Biblical history.

The name ‘Imran (Amram) occurs only three times in the Quran. The third occurrence in sura 66 verse 12 of the Quran and it uses the expression “وَمَرْيَمَ ابْنَتَ عِمْرَانَ” which can be understood as either as “Mary, the daughter of ‘Imran” or “Mary, the descendent of ‘Imran.” As we saw in the previous post, this is common form used in the Arabic Quran. The question is which is this in reference to as both are valid statements. That Mary was the descendant of Amram as in Aaron’s father, but also that Mary’s immediate father was also Amram. Therefore, it is safer to translate this verse as “Mary, the Amramite.”

*[66:12] Also **Mary, the Amramite**. She maintained her chastity, then we blew into her from our spirit. She believed in the words of her Lord and His scriptures; she was obedient.*

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتُبِهِ وَكَانَتْ مِنَ الْقَانِتِينَ

Mary The Descendant of Aaron (19:28)

In the Quran, Mary, the mother of Jesus is described in 19:28 as يَاأُخْتَ هَارُونَ which can be interpreted in one of two ways: either as “O sister of Aaron” or as “O descendant of Aaron.”

*[19:27] She came to her family, carrying him. They said, “O Mary, you have committed something that is totally unexpected. [19:28] “**O descendant of Aaron**, your father was not a bad man, nor was your mother unchaste.”*

فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَامَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا

يَاأُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا

In the Arabic of the Quran, the terms father, mother, brother, sister can be used for both someone’s immediate family member or ancestral family member. The most notable example of this is with the term “the Children of Israel” used towards people who are descendants of Israel (Jacob).

*[2:83] We made a covenant with the **Children of Israel**: “You shall not worship except GOD. You shall honor your parents and regard the relatives, the orphans, and the poor. You shall treat the people amicably. You shall observe the Contact Prayers (Salat) and give the obligatory charity (Zakat).” But you turned away, except a few of you, and you became averse.*

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِنْكُمْ وَأَنْتُمْ مُعْرِضُونَ

Additionally, we also see similar language used for the believers towards Abraham whose son Ishmael was the descendent of the Arab people.

*[22:78] You shall strive for the cause of GOD as you should strive for His cause. He has chosen you and has placed no hardship on you in practicing your religion—**the religion of your father Abraham.** He is the one who named you “Submitters” originally. Thus, the messenger shall serve as a witness among you, and you shall serve as witnesses among the people. Therefore, you shall observe the Contact Prayers (Salat) and give the obligatory charity (Zakat), and hold fast to GOD; He is your Lord, the best Lord and the best Supporter.*

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِلَّةَ **أَبِيكُمْ إِبْرَاهِيمَ** هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَٰذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ

Also, the use of Adam as the father of the humans.

[7:27] ***O children of Adam,*** *do not let the devil dupe you as he did when he caused the eviction of your parents from Paradise, and the removal of their garments to expose their bodies. He and his tribe see you, while you do not see them. We appoint the devils as companions of those who do not believe.*

يَابَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُمْ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْآتِهِمَا إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ

Another example can be found in 46:21 in reference to ʻĀd, the community that Hud was sent to. While ʻĀd is the name of the community, the origins of this name comes from the legendary king named ʻAd, who ruled over a region whose capital was "Wūbar". From this person you have the name of the tribe. So the term "**أَخَا عَادٍ**" can be translated as either the "brother of ʻĀd" or the "descendent of ʻĀd." Obviously this expression does not mean that Hud was the immediate brother of ʻĀd, but the descendant of ʻĀd.

[46:21] Recall that the ***brother of ʻĀd*** *warned his people at the dunes—numerous warnings were also delivered before him and after him: "You shall not worship except GOD. I fear for you the retribution of a great day."*

وَاذْكُرْ **أَخَا عَادٍ** إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَتِ النُّذُرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ

In addition, we see that the expression **أُخْتَهَا** which could be translated as "its sister" is used in reference to an "ancestral group" in 7:38.

[7:38] He will say, "Enter with the previous communities of jinns and humans into Hell." Every time a group enters, they will curse ***their ancestral group****. Once they are all in it, the latest one will say of the previous one, "Our Lord, these are the ones who misled us. Give them double the retribution of Hell." He will say, "Each receives double, but you do not know."*

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنْسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ **أُخْتَهَا** حَتَّىٰ إِذَا ادَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ لِأُولَاهُمْ رَبَّنَا هَٰؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا ضِعْفًا مِنَ النَّارِ قَالَ لِكُلٍّ ضِعْفٌ وَلَٰكِنْ لَا تَعْلَمُونَ

14	kullamā	كُلَّمَا	Every time	ك ل ل
15	dakhalat	دَخَلَتْ	[it] entered	د خ ل
16	ummatun	أُمَّةٌ	a group	ا م م
17	laʿanat	لَعَنَتْ	it cursed	ل ع ن
18	ukh'tahā	أُخْتَهَا	its sister (*ancestral group)	ا خ و
19	ḥattā	حَتَّىٰ	until	ح ت ت ي
20	idhā	إِذَا	when	ا ذ ا
21	iddārakū	ادَّارَكُوا	they had overtaken one another	د ر ك
22	fīhā	فِيهَا	in it	ف ي
23	jamīʿan	جَمِيعًا	all,	ج م ع

The understanding that 19:27 is in reference to Mary, the mother of Jesus, being the descendant of Aaron also corresponds with the fact that Mary is never indicated to live in the same time period or location as Aaron and Moses. Their histories are separate in the Quran, so this verse only informs us that Mary was the descendant of Aaron, and not that Mary was the sister of Aaron.

What proof do we have that Mary was a descendant of Aaron?

From the Bible and the Quran we can determine that Mary was part of the priest class as she was offered to God to be brought up under the guardianship of Zachariah.

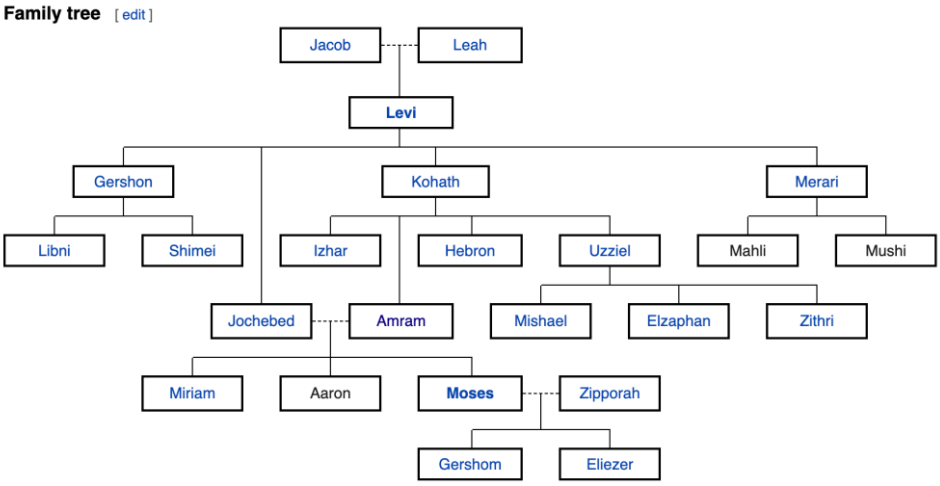
[3:36] When she gave birth to her, she said, "My Lord, I have given birth to a girl"—GOD was fully aware of what she bore—"The male is not the same as the female. I have named her Mary and I invoke Your protection for her and her descendants from the rejected devil."

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ

[3:37] Her Lord accepted her a gracious acceptance, and brought her up a gracious upbringing, under the guardianship of Zachariah. Whenever Zachariah entered her sanctuary he found provisions with her. He would ask, "Mary, where did you get this from?" She would say, "It is from GOD. GOD provides for whomever He chooses, without limits."

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَامَرْيَمُ أَنَّىٰ لَكِ هَٰذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

The priest class in Jewish History were the descendants of Levi, and in Exodus 28 it indicates that Aaron's lineage would continue this role. Additionally. The Gospel of Luke records that Zachariah and Elizabeth, the cousin of Mary, and therefore their son John the Baptist were all descendants of Aaron. From this it could imply that Mary could also be a descendant of Aaron.



As the Quran comes to confirm and supersede the Bible, we now know for sure that Mary was a descendant of Aaron.

The Gospel of Jesus: Guidance and Light

[5:46] Subsequent to them, we sent Jesus, the son of Mary, confirming the previous scripture, the Torah. We gave him the Gospel, containing guidance and light, and confirming the previous scriptures, the Torah, and augmenting its guidance and light, and to enlighten the righteous. [5:47] The people of the Gospel shall rule in accordance with GOD's revelations therein. Those who do not rule in accordance with GOD's revelations are the wicked.

Quran: The Ultimate Reference

[5:48] ***Then we revealed to you this scripture, truthfully, confirming previous scriptures, and superseding them.*** *You shall rule among them in accordance with GOD's revelations, and do not follow their wishes if they differ from the truth that came to you. For each of you, we have decreed laws and different rites. Had GOD willed, He could have made you one congregation. But He thus puts you to the test through the revelations He has given each of you. You shall compete in righteousness. To GOD is your final destiny—all of you—then He will inform you of everything you had disputed.*

وَقَفَّيْنَا عَلَىٰ آثَارِهِمْ بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَاةِ وَآتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَاةِ وَهُدًى وَمَوْعِظَةً لِلْمُتَّقِينَ

وَلْيَحْكُمْ أَهْلُ الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلٍّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَٰكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

Testimony of the Messiah

Prophets have their own line of descent.
Each and every prophet chosen by Allah comes from the prophets' line of descent.
Every time humankind is in need of a messenger, Allah sends one coming down from a line of descent of another earlier messenger or prophet.
They are offsprings, one of the other.
Thus, we can understand how the line of descent of prophets of the Children of Israel stopped forever when it came to Yahya (John) and Issa (Jesus).
This is because both of them had no offsprings.
It is interesting that Allah, glorified and sublime be He, had named them before they were born.
Allah, glorified and sublime be He, said to Zachariah about Yahya:

"إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى"

"7. Lo! We bring you tidings of a son whose name is John." (Chapter Maryam)
The angels said to Maryam (Mary) about Issa (Jesus):

" إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ. " آل عمران

"45. Allah gives you glad tidings of a word from Him, whose name is the Messiah, Jesus, son of Mary." (Chapter Al 'Imran)
Thus, we understand that the Messiah, Jesus Son of Mary, is the full name of the last Prophet before Prophet Mohamed (God's glory and peace be upon him).
For this reason, the Messiah, Jesus Son of Mary, will be our guest of honour in this great Koranic scene, to provides us with the substantial proof that this Koran is the Word of Allah, glorified and sublime be He!
Reflect..

The name of the Messiah, Jesus Son of Mary, is mentioned in full for the first time in this verse from Chapter Al 'Imran:

إِذْ قَالَتِ الْمَلَئِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْخِرَةِ وَمِنَ الْمُقَرَّبِينَ (**45**) آل عمران

"45. (And remember) when the angels said: O Mary! Allah gives you glad tidings of a word from Him, whose name is the Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter, and one of those brought near (unto Allah)." (Chapter Al 'Imran)

This is the verse that contains the good news about the coming of the Messiah, Jesus, Son of Mary (God's glory and peace be upon him).

Look at the word (اسْمُهُ), [whose name], in the verse; it is the word immediately preceding the name of the Messiah, Jesus, Son of Mary.

The word (اسْمُهُ) is word number 11 from the beginning of the verse, and 11 from the end, as well.

11 is the number of times the title (المسيح), [the Messiah], is repeated in the Koran.

The word (اسْمُهُ), [whose name], is word No. 782 from the beginning of Chapter Al 'Imran. This number = **34** x **23**.

34 is the number of times the name of (مريم), Maryam (Mary), is mentioned in the Koran.

23 is the number of times (ابن مريم) , [Son of Mary], is mentioned in the Koran.

More highlights..

See how the letters of the word (اسْمُهُ) are repeated in this verse:

> The letter (ا) is repeated in this verse 16 times.
> The letter (س) is repeated 3 times.
> The letter (م) is repeated 11 times. The letter (ه) is repeated 4 times.
> The above letters are the letters of the word (اسْمُهُ)..
> They are repeated in this verse **34** times!
> 34 is the number of times the name of (مريم), [Maryam (Mary)], is repeated in the Koran.
> **More highlights..**

إِذْ قَالَتِ الْمَلَئِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْخِرَةِ وَمِنَ الْمُقَرَّبِينَ (**45**) آل عمران

"45. (And remember) when the angels said: O Mary! Allah gives you glad tidings of a word from Him, whose name is the Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter, and one of those brought near (unto Allah)." (Chapter Al 'Imran)

Consider the word (وَجِيهًا), [illustrious], in this verse.

It is the word that came immediately after the name of the Messiah, Jesus, Son of Mary.

See how the letters of the word (وَجِيهًا) are repeated in this verse:

> The letter (و) is repeated in this verse 3 times.
> The letter (ج) occurred in this verse only once.
> The letter (ي) is repeated 10 times.
> The letter (ه) is repeated 4 times.
> The letter (ا) is repeated 16 times.
> The above letters are the letters of the word (وَجِيهًا)..
> They are repeated in this verse **34** times!
> 34 is the number of times the name of (مريم), [Maryam (Mary)], is repeated in the Koran.
> **Now, what do you think?!**

The name of the Messiah, Jesus, Son of Mary came between two words in the Arabic Scripture: the words (اسْمُهُ) and (وَجِيهًا).

The letters of the word (اسْمُهُ) are repeated in this verse **34** times!

The letters of the word (وَجِيهًا) are repeated in this verse **34** times!

In all cases, 34 is the number of times the name of Maryam (مريم) is repeated in the Koran!

Thus, numbers and digits pronounce it loudly and clearly in different ways that the Messiah, Jesus, is the Son of Mary, not a god or son of God as Christians claim today.

What does Maryam (Mary) herself think?!

Let's move to Chapter Maryam to find out! Here is verse number **34** of Chapter Maryam (Mary): ذلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ (**34**مريم)

"34. That is Jesus, the Son of Mary- the Word of Truth about which they are in dispute." (Chapter Maryam)

The verse states that what the Koran said about Jesus (God's glory and peace be upon him) is the truth.

The verse is number **34**; it has **34** letters; and the name of Maryam (مريم) is mentioned in the Koran **34** times!

Glory be to Allah!

All numerical links refer to number **34**.

They also stress the fact that Jesus is the son of Mary, not the son of God.

More highlights..

Let's go back and reflect again on the verse bringing glad tidings about the Messiah:

إِذْ قَالَتِ الْمَلَئِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْخِرَةِ وَمِنَ الْمُقَرَّبِينَ (**45**) آل عمران

"45. (And remember) when the angels said: O Mary! Allah gives you glad tidings of a word from Him, whose name is the Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter, and one of those brought near (unto Allah)." (Chapter Al 'Imran)

The letter (ا) is number 1 in the Arabic alphabet.
The letter (ب) is number 2.
The letter (ن) is number 25.
The letter (م) is number 24.
The letter (ر) is number 10.
The letter (ي) is number 28. The letter (م) is number 24.
These are the letters of (ابن مريم) , [Son of Mary]. The sum of their alphabetical orders numbers = **114**, which is the number of the surahs of the Holy Koran!
What do you think of these amazing numerical facts?!
Can anyone deny or claim ignorance of them?!
Then, how do they interpret such facts, and what do their minds and reasons tell them?
More highlights..
Examine the verse of glad tidings about the Messiah once again:

إِذْ قَالَتِ الْمَلَئِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْخِرَةِ وَمِنَ الْمقَرَّبِينَ (**45**) آل عمران

"45. (And remember) when the angels said: O Mary! Allah gives you glad tidings of a word from Him, whose name is the Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter, and one of those brought near (unto Allah)." (Chapter Al 'Imran) Look at what the angels said: ...يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ

"O Mary! Allah gives you glad tidings of a word from Him"...

These 7 Arabic words have in total 25 letters.
These letters are repeated in this verse 200 times.
25 is the number of times the name of Issa (Jesus) is repeated in the Holy Koran.
200 is the number of the verses of Chapter Al 'Imran in which this verse appeared.
200 also equals **25** x 8.

Reflect on how numbers and digits talk!

The title of the Messiah (المسيح) is repeated in the Koran 11 times, and the name of Jesus (عيشى) is repeated 25 times.
Thus, the name of Jesus (عيشى) and his title "the Messiah" (المسيح) recurred in the Koran **36** times.
Now, look at the verse of glad tidings about the Messiah, Jesus:

إِذْ قَالَتِ الْمَلَئِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْخِرَةِ وَمِنَ الْمقَرَّبِينَ (**45**) آل عمران

"45. (And remember) when the angels said: O Mary! Allah gives you glad tidings of a word from Him, whose name is the Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter, and one of those brought near (unto Allah)." (Chapter Al 'Imran)

Now consider the phrase (**عيسى رسول**), which means "Jesus is a messenger":

The letter (ع) appeared in this verse once.
The letter (ي) is repeated 10 times.
The letter (س) is repeated 3 times.
The letter (ى) occured once.
The letter (ر) is repeated 5 times.
The letter (س) is repeated 3 times. The letter (و) is repeated 3 times.
The letter (ل) is repeated 10 times.
These are the letters of (**عيسى رسول**) [Jesus is a messenger]..
They are repeated in this verse **36** times!
36 is the total number of times the name of Jesus (عيشى) and his title of the Messiah (المسيح) are repeated in the Koran.!
Reflect on (**السيح رسول**), [the Messiah is a messenger]:

The letter (ا) is repeated in the verse 16 times.
The letter (ل) is repeated 10 times.
The letter (م) is repeated 11 times.
The letter (س) is repeated 3 times.
The letter (ي) is repeated 10 times.
The letter (ح) occurred once.
The letter (ر) is repeated 5 times.
The letter (س) is repeated 3 times.
The letter (و) is repeated 3 times.
The letter (ل) is repeated 10 times.
These are the letters of (**السيح رسول**), [the Messiah is a messenger]. They are repeated in the verse 72 times. This number = **36** + **36**.
36 is the total number of times the name (Jesus) and his title (the Messiah) are repeated in the Koran.
So, as numbers and digits testify, the Messiah, Jesus (God's glory and peace be upon him) is the Servant of Allah and His Messenger.
He is not a god as Christians claim.
Indeed, the Holy Koran is the Word of God.

Wonders of Numbers

For hundreds of years, scholars have been writing about his biography, his guidance, his personal traits and his virtues.. They have been writing about his greatness and the sublimity of his manners and status.
History has never known a figure who has been the center of interest for scholars, thinkers, researchers, historians, poets, writers and even the public more than the master of all creation and the most perfect human, our Prophet Mohamed (God's glory and peace be upon him).
Thousands and thousands of books and documents have been written and prepared on Prophet Mohamed (God's glory and peace be upon him).
Yet, this still remains a fertile field for those who wish to write on
Prophet Mohamed (God's glory and peace be upon him).
Writing about him is forever and ever an endless process that goes on in every age, every time.
What distinguishes overtime is the science of Koranic numerical structure.
Numbers and digits have their own share of the honor of expressing aspects of the greatness of his character (God's glory and peace be upon him).
Let's reflect on the language of numbers.
See how numbers speak.
Chapter Mohamed is number **47** in the Koran. It has **38** verses.
Here is the first verse in the Koran that has **47** letters: الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (3) البقرة
"3. Who believe in the unseen, and establish worship, and spend of that We have bestowed upon them." (Chapter Al-Baqarah) Here is the first verse in the Koran that has **38** letters: الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُو رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ (64) البقرة
"46. Who know that they will have to meet their Lord, and that unto Him they are returning." (Chapter Al-Baqarah)
Notice that both verses begin with the word (الذين), [who]!
Chapter Mohamed is the only surah in the Koran starting with the word (الذين) [who]!
It is interesting that the word (الذين), which opens the first verse is word number **38** from the beginning of the Koran!
Words lying between the word (الذين), [who], in the first verse and the same word in the second verse, are exactly **646** words!
Think carefully of number **646**!
This number is one of the signs of the magnificence of the Koranic numerical structure!
The surah prior to Chapter Mohamed in the Koran is Chapter Al-Ahqaf (the Wind-Curved Sandhills). It has **645** words!
Now compare the 2 numbers: **646** and **645**; What do you infer?!
What does this mean to you?!
From the first word in Chapter Al-Ahqaf, (حم), [Ha. Mim.], to the first word in Chapter Mohamed, (الذين), [who], there are 646 words!

حم (1) تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ (2) الأحقاف
"1. Ha. Mim. 2. The revelation of the Scripture from Allah the All-Mighty, the All-Wise." (Chapter Al-Ahqaf)

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ (1) مُحمَّد
"1. Those who disbelieve and turn (men) from the way of Allah, He renders their actions vain." (Chapter Mohamed) It is indeed astonishing that 646 equals **38** x **17**.
38 is the number of the verses of Chapter Mohamed!
17 is the order of the name of Mohamed (**محمّد**) from the beginning of Chapter Mohamed!
Examine this amazing comparison:
The surah prior to Chapter Mohamed, which is Chapter Al-Ahqaf, has **35** verses!

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ (1) مُحمَّد The first verse of Chapter Mohamed has **35** letters:

"1. Those who disbelieve and turn (men) from the way of Allah, He renders their actions vain." (Chapter Mohamed)

How amazing!

A significant question: Is there in Chapter Al-Ahqaf any verse having **35** letters?

The answer to this question is no.

Another question: are there in Chapter Mohamed any other verses in addition to verse number 1 having **35** letters?

Yes. In Chapter Mohamed, there are 3 verses each of which has **35** letters; they are as follows: الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ (مُحمَّد1)

"1. Those who disbelieve and turn (men) from the way of Allah, He renders their actions vain." (Chapter Mohamed)

ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ (9) مُحمَّد

"9. That is because they are averse to that which Allah has revealed, therefore makes He their action fruitless." (Chapter Mohamed)

إِنْ يَسْأَلْكُمُوهَا فَيُحْفِكُمْ تَبْخَلُوا وَيُخْرِجْ أَضْغَانَكُمْ (73) مُحمَّد

"37. If He should ask it of you and importune you, you would hoard it, and He would bring to light your (secret) hates." (Chapter Mohamed)

The first thing that attracts attention in these 3 verses is that the sum of their numbers is **47**.

47 is the order number of Chapter Mohamed in the Koran!

The first verse has **35** letters!

The second verse has **35** letters!

The third verse also has **35** letters!

What do you expect the sum of the dots on the letters of these 3 verses to be?

Yes. Don't hesitate.

The sum of the dots on the letters of these 3 verses also = **35**, as well! Can anyone imagine that!

Reflect on the accuracy of the Koranic numerical patterning even on the level of the dots on the letters!

I would like to ask you a strange question:

What is the shortest verse in the Koran having **35** dots on its letters?! It is this verse from Chapter An-Naml (the Ant): (النمل83 قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ)

"38. He said: O chiefs! Which of you will bring me her throne before they come unto me, surrendering?" (Chapter An-Naml)

The verse is number **38**, and it has exactly **47** letters!

47 is the order of Chapter Mohamed in the Koran, and 38 is the number of its verses!

Reflect on this amazing Koranic numerical patterning!

Can anyone ever think of that?!

Here is another question:

Is there in Chapter Mohamed any verse having **35** dots on its letters?!

Yes. There are precisely 2 verses in Chapter Mohamed having **35** dots on the letters of each: فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرَاهُ مْ (81) مُحمَّد

"18. Await they anything save the Hour, that it should come upon them unawares? And the beginnings thereof have already come. But how, when it has come upon them, can they take their warning?" (Chapter Mohamed)

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَى لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَسَيُحْبِطُ أَعْمَالَهُمْ (23) مُحمَّد

"32. Lo! those who disbelieve and turn from the way of Allah and oppose the messenger after the guidance has been manifested unto them, they hurt Allah not a jot, and He will make their actions fruitless."
(Chapter Mohamed)

The interesting thing is that the total number of dotted letters in both verses = **47**.

47 is the order number of Chapter Mohamed in the Koran!

The sum of words in both verses = **36**.

The sum of the letters of both verses = **151**.

What is the relationship between **36** and **151**?

151 is a prime number whose order on the list of prime numbers is **36**.

A more significant question is: What does **36** refer to?!

Remember that what these 2 verses have in common is that each has **35** dots on its letters.

Let's move to surah number **35** in the Koran which is Chapter Fatir (the Creator).

The first thing to notice in Chapter Fatir is that the Name of Allah (الله) is repeated in it **36** times!

More amazing is that Chapter Fatir included 2 verses in particular each of which has **36** dots on its letters.

Now, contemplate and see with your inward vision, not just with your eyes:

إِنْ تَدْعُوهُمْ لَ يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ وَلَ يُنَبِّئُكَ مِثْلُ خَبِيرٍ (41) فاطر

"14. If you pray unto them they hear not your prayer, and if they heard they could not grant it you. On the Day of Resurrection they will disown association with you. None can Inform you like Him Who is All-Aware." (Chapter Fatir)

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَ يُقْضَى عَلَيْهِمْ فَيَمُوتُوا وَلَ يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَلِكَ نَجْزِي كُلَّ كَفُورٍ (63) فاطر

"36. But as for those who disbelieve, for them is fire of hell; it takes not complete effect upon them so that they can die, nor is its torment lightened for them. Thus We punish every ingrate." (Chapter Fatir)

The first verse has **36** dots on its letters!
The second verse has **36** dots on its letters!
The second verse, as you can see, is number **36**.
Interesting enough is that the sum of the words of both verses is **36**.
Remember that the sum of the number of words in the 2 verses of Chapter Mohamed is also **36**.
Remember also that the Name of Allah (الله) recurred in Chapter Fatir **36** times!
Isn't that amazing?!

Here is what is more wondrous..

Examine verse number 1296 from the beginning of the Koran:

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ (16) آل عمران

"61. And whoso disputes with you concerning him, after the knowledge which has come unto you, say (unto him): Come! We will summon our sons and your sons, and our women and your women, and ourselves and yourselves, then we will pray humbly (to our Lord) and (solemnly) invoke the curse of Allah upon those who lie." (Chapter Al 'Imran)

This verse is number 1296 from the beginning of the Koran. This number = **36** x **36**.
That is, **36** multiplied by itself!
But, what do you expect the number of the letters of this verse to be?
The number of the letters of this verse is **114**; that is, the number of the surahs of the Holy Koran!
What do you expect the number of the dots on the letters of this verse to be?
The number of dots on the letters of this verse is **47**.
47 is the order of Chapter Mohamed in the Koran!
How amazing this Koranic numerical patterning is!
But, how strange and weird are those who claim that Prophet Mohamed (God's glory and peace be upon him) is the one who phrased the words and patterned the letters of the Koran!
No. The Holy Koran is undoubtedly the Word of God.

Testimony of the Virgin

Maryam (Mary)..
She is the woman loved by Muslims and Christians alike.
She is the Virgin, Mary, the daughter of 'Imran, who was purified by Allah, Glorified and Sublime be He.
She is the righteous woman chosen and preferred by Allah over all women of the world.
Indeed, she is the pride and glory of all the women of the Earth.
She gave mankind one of the messengers who are among the Stout of Heart; namely, the Messiah, Jesus Son of Mary.
Reflect on Maryam's testimony in the Koran, and more precisely in Chapter Maryam (Mary), as it is exemplified through numbers, not just words.
Her son, the Messiah, Jesus (God's glory and peace be upon him) was taken up to Heaven at the age of 33.
In Chapter Maryam, there are 4 verses in particular each of which has 33 letters: وَاذْكُرْ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا (مريم65)

"56. And make mention in the Scripture of Idris. Lo! he was a saint, a Prophet." (Chapter Maryam)

تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا (36) مريم

"63. Such is the Garden which We cause the devout among Our bondmen to inherit." (Chapter Chapter Maryam)

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا (مريم18)

"81. And they have chosen (other) gods beside Allah that they may be a power for them." (Chapter Maryam) كَلَّ سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا (مريم28)

"82. Nay, but they will deny their worship of them, and become opponents unto them." (Chapter Maryam)

In these 4 verses, there are 4 letters each recurring 6 times:

The letter (ت) is number 3 in the Arabic alphabet.. It is repeated in the 4 verses **6** times.
The letter (د) is number 8 in the Arabic alphabet.. It is repeated in the 4 verses **6** times.
The letter (م) is number 24 in the Arabic alphabet.. It is repeated in the 4 verses **6** times.
The letter (ه) is number 26 in the Arabic alphabet.. It is repeated in the 4 verses **6** times.
The sum of the alphabetical orders of these 4 letters = **61**.
Examine the numbers **6** and **61**.
Now, let's move to verse number **6** in surah **61** of the Koran; That is, Chapter As-Saff (Battle Array).
وَإِذْLook with your eyes, see with your inward vision and say: Glory be to Allah Who phrased the Koran:
قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ
(6) الصف

"6. And when Jesus son of Mary said: O Children of Israel! Lo! I am the messenger of Allah unto you, confirming that which was (revealed) before me in the Torah, and bringing good tidings of a messenger who comes after me, whose name is Ahmad (the Praised One). Yet when he has come unto them with clear proofs, they say: This is mere magic." (Chapter As-Saff)

This is the verse in which the Messiah, Jesus (God's glory and peace be upon him), brings good tidings of the coming of the Seal of Prophets and Messengers (God's glory and peace be upon him).
Now, do you remember the **4** letters repeated **6** times in the **4** verses of Chapter Maryam?

Reflections..

The letter (ت) is number 3 in the Arabic alphabet..
It is repeated 3 times in the verse of Chapter As-Saff. The letter (د) is number 8 in the Arabic alphabet..
It is repeated 4 times in the verse of Chapter As-Saff.
The letter (م) is number 24 in the Arabic alphabet..
It is repeated 13 times in the verse of Chapter As-Saff. The letter (ه) is number 26 in the Arabic alphabet.. It is repeated 4 times in the verse of Chapter As-Saff.
The sum of the repetition times of these 4 letters in the verse of Chapter As-Saff is 24. This number = **4** x **6**.
4 is the number of the letters, and 6 is the number of the verse itself.
Glory be to Allah!
The amazing thing indeed is that the sum of the alphabetical orders of these 4 letters = **61**, which is the order number of Chapter As-Saff in the Koran!

Remember..

From the 4 verses of Chapter Maryam we took 4 letters and checked them in the verse of Chapter As-Saff.

These 4 letters are repeated **24** times in the verse of Chapter As-Saff.
The name of Ahmad (أحمد), [Meaning: "the Praised One"], comes after 24 words from the beginning of this verse!
The letter (م) in the name of (أحمد), [Ahmad] is letter number 96 from the beginning of the verse. This number = **24** x **4**.
Why the letter (م) in particular?!
Because the order of the letter (م) is number **24** in the Arabic alphabet!
The first letter of the name of (أحمد), Ahmad, is (أ), which is repeated in the verse **24** times!
Consider the Name of (عيشى) , Essa [Jesus]:
وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ
(6) الصف

"6. And when Jesus son of Mary said: O Children of Israel! Lo! I am the messenger of Allah unto you, confirming that which was (revealed) before me in the Torah, and bringing good tidings of a messenger who comes after me, whose name is Ahmed (the Praised One). Yet when he has come unto them with clear proofs, they say: This is mere magic." (Chapter As-Saff)

The letter (ع) is repeated in the verse twice.
The letter (ي) is repeated 15 times.
The letter (س) is repeated 6 times.
The letter (ى) occurred once.
The above letters are the letters of the name of (عيشى) , [Essa or Jesus]..
They are repeated in this verse **24** times!
Consider the name of Maryam (مريم):

The letter (م) is repeated in the verse 13 times.
The letter (ر) is repeated 7 times.
The letter (ي) is repeated 15 times. The letter (م) is repeated 13 times.
The above letters are the letters of the name of (مريم) ..
They are repeated in this verse 48 times; that is, **24** + **24**.
Notice that the name of (مريم) begins with the letter (م) and also ends with (م).
The order of the letter (م) is number **24** in the Arabic alphabet!
Consider the title of (العذراء) , [the Virgin]:
The letter (ا) is repeated in the verse 24 times.
The letter (ل) is repeated 12 times.
The letter (ع) is repeated twice.
The letter (ذ) is repeated twice.
The letter (ر) is repeated 7 times.
The letter (ا) is repeated 24 times.
The glottal stop (ء) occurred in the verse only once.
The above letters are the letters of (العذراء), [the Virgin]..
They are repeated in this verse 72 times; that is, **24** + **24** + **24**.
Consider the title of (الطاهرة) , [the Pure]:
The letter (ا) is repeated in the verse 24 times.
The letter (ل) is repeated 12 times.
The letter (ط) did not appear in the verse at all.
The letter (ا) is repeated 24 times.
The letter (ه) is repeated 4 times. The letter (ر) is repeated 7 times.
The letter (ة) occurred only once.
The above letters are the letters of (الطاهرة) , [the Pure]..
They are repeated in this verse 72 times; that is, **24** + **24** + **24**.
Consider the title of (ابن مريم), [Son of Mary]:
The letter (ا) is repeated in the verse 24 times.
The letter (ب) is repeated 9 times.
The letter (ن) is repeated 8 times.
The letter (م) is repeated 13 times.
The letter (ر) is repeated 7 times.
The letter (ي) is repeated 15 times. The letter (م) is repeated 13 times.
The above letters are the letters of (ابن مريم), [Son of Mary]..
They are repeated in this verse **89** times!
89 is a prime number whose order on the list of prime numbers is **24**.
Consider the title of (المسيح), [the Messiah]:
The letter (ا) is repeated in the verse 24 times.
The letter (ل) is repeated 12 times. The letter (م) is repeated 13 times.
The letter (س) is repeated 6 times.
The letter (ي) is repeated 15 times. The letter (ح) is repeated twice.
The above letters are the letters of the title of (المسيح) , [the Messiah]..
They are repeated in this verse 72 times; that is, **24** + **24** + **24**.
Glory be to Allah!

What do you think of these astonishing numerical facts?!

Let's contemplate the complete picture:

The letters of the name of (عيشى), [Jesus], are repeated in the verse **24** times.
The letters of the name of (مريم), [Maryam (Mary)], are repeated in the verse 48 times (**24** + **24**).
The letters of the title of (العذراء), [the Virgin], are repeated in the verse 72 times (**24** + **24** + **24**).
The letters of the title of (الطاهرة), [the Pure], are repeated in the verse 72 times (**24** + **24** + **24**).
The letters of the name of (ابن مريم), [Son of Mary], are repeated in the verse 89 times. This is a prime number whose order on the list of prime numbers is **24**.
The letters of the title of (المسيح), [the Messiah], are repeated in the verse 72 times (**24** + **24** + **24**).
All routes lead to the number **24**; why?!
Just reflect. There is no need to be amazed.
This is the Koran whose wonders and miracles are endless.
There is nothing but number 24 because mentioning the name of Jesus in this verse from Chapter As-Saff is the **24**th repetition of his name from the beginning of the Koran!
Glory be to Allah!
Is it possible for any wise or sane person after all that to doubt the source of the Koran?!
It is undoubtedly the Word of God.

Word Count Balance and Harmony

The first and most basic level of Koran mathematics involves counting the number of times specific words have been mentioned in relation to relevant, related words or counterparts. Their harmonious balance is remarkable, and since some instances of this harmony are relevant to other topics, we have saved them for later. The best way to understand this topic is by going directly to the findings.

In the Koran, the word "man" in its singular form is mentioned a total of 24 times,[8] which is exactly the same number of times the word "woman"[9] in its singular form is mentioned.

Is this a coincidence? Because Prophet Muhammad (GOD'S GLORY AND MERCY BE UPON HIM) could neither read nor write, this match seems incredible, but on its own may still be dismissed as coincidence. As Muslims, we know that nothing in the Koran is random, but how can we be further assured that this mathematic harmony was intended and not just selective pattern-hunting on our part?

Researchers have addressed this by searching for other examples of word-harmony, and the findings are miraculous.

[8] "Man" in the Koran (Chapter : Verse): 2:282, 4:12, 6:9, 7:63, 7:69, 7:155, 10:2, 11:78, 17:47, 18:37, 23:25, 23:38, 25:8, 28:20, 33:4, 34:7, 34:43, 36:20, 39:29 (3 times), 40:28 (2 times), and 43:31. Total = 24 mentions.

[9] "Woman" in the Koran (Chapter : Verse): 3:35, 3:40, 4:12, 4:128, 7:83, 11:71, 11:81, 12:21, 12:30, 12:51, 15:60, 19:5, 19:8, 27:23, 27:57, 28:9, 29:32, 29:33, 33:50, 51:29, 66:10 (2 times), 66:11, and 111:4. Total = 24 mentions. Note: Depending on context, the Arabic word for "woman" may also appear in English translation as "wife."

"Angels" are mentioned 88 times in the Koran, while "devils" are also mentioned 88 times. This is an extra unique and amazing case, because "angels" without its derivative forms appears 68 times, and with its other forms (singular, plural, and possessive), 88. If we look into this more deeply, we find that "Al-Shaytan" (the devil) also appears 68 times, and with its derivatives (singular, plural, and possessive), also 88. This is stunning, and simply impossible for a human being to plan out intentionally.[4]

"Iblees" (Satan) is mentioned 11 times,[5] and seeking refuge with Allah is also mentioned 11 times.[6]

[4] See link (in Arabic): http://kaheel7.com/pdetails.php?id=1025&ft=9 (retrieved Mar. 18, 2018)

[5] "Iblees" in the Quran (Chapter : Verse): 2:34, 7:11, 15:31, 15:32, 17:61, 18:50, 20:116, 26:95, 34:20, 38:74, and 38:75. Total = 11 mentions.

[6] "Seeking refuge with Allah" in the Quran (Chapter : Verse): 2:67, 7:200, 11:47, 16:98, 19:18, 23:97, 23:98, 40:56, 41:36, 113:1, and 114:1. Total = 11 mentions.

The phrase "Allah likes (loves)"[7] and its opposite, Allah dislikes (does not love),[8] both appear exactly 16 times each! The first person I found to have noticed this was Kaheel.[9]

The word "belief" is mentioned 25 times, and the word "disbelief" is likewise also mentioned 25 times.

The word "coolness" (cold) is mentioned a total of 4 times,[16] while the word "heat" (hot) is mentioned 4 times.[17]

Winter is mentioned one time, while the word "summer," too, is mentioned only once (see Koran 106:2).

The words "East"[18] and "West"[19] in their various forms are both mentioned exactly 16 times each.

The word "planting" is mentioned 14 times,[20] as is the word "harvesting."[21] Likewise and appropriately, the word "fruits" is also mentioned 14 times.[22]

[16] "Coolness" (Cold) in the Koran (Chapter : Verse): 21:69, 38:42, 56:44, and 78:24. Total = 4 mentions. Note that a word spelled with the same letters (but different vowels) means "hail" (frozen rain), which, of course, does not count as an instance of "coolness" (cold).
[17] "Heat" (Hot) in the Koran (Chapter : Verse): 9:81 (2 times), 16:81, and 35:21. Total = 4 mentions. Note that a word spelled with the same letters (but different vowels) means "free person," which, as above, does not count as an instance of "heat" (hot).
[18] "East" in the Koran (Chapter : Verse): 2:115, 2:142, 2:177, 2:258, 7:137, 15:73, 19:16, 24:35, 26:28, 26:60, 37:5, 38:18, 43:38, 55:17, 70:40, and 73:9. Total = 16 mentions. Note that a similar word with a different meaning (related to the earth becoming covered with the light of its Lord, and more specifically becoming illuminated with light) appears in 39:69, and this, too, of course, is not counted as an instance of "East."
[19] "West" in the Koran (Chapter : Verse): 2:115, 2:142, 2:177, 2:258, 7:137, 18:17, 18:86 (2 times), 20:130, 24:35, 26:28, 28:44, 50:39, 55:17, 70:40, and 73:9. Total = 16 mentions. Note: Using root words in online search engines may generate false results here. This is because the search engines will probably also count the Arabic word for "crow" (the bird), as the letters of this word are similar to those found in the Arabic word for "west." The two words differ, however, with respect to how they are spelled (including different vowel marks for each word) and thus pronounced. Clearly, "west" and "crow" are two completely different things.
The word "tree" (in its various singular and plural forms) is mentioned 26 times,[23] while the word "plants" (plant growth) is also mentioned 26 times.[24]

The phrase "Seven Heavens" is mentioned exactly seven times![25]

"Noor" (which means illumination, reflected light, or guiding light, depending on the context) alone, without its possessive or derivative forms, such as the verb meaning "illuminating,"

[7] "Allah likes (loves)" in the Quran (Chapter : Verse): 2:195, 2:222, 3:76, 3:134, 3:146, 3:148, 3:159, 5:13, 5:42, 5:93, 9:4, 9:7, 9:108, 49:9, 60:8, and 61:4. Total = 16 mentions.
[8] "Allah dislikes (does not love)" in the Quran (Chapter : Verse): 2:190, 2:205, 2:276, 3:32, 3:57, 3:140, 4:36, 4:107, 5:64, 5:87, 8:58, 22:38, 28:76, 28:77, 31:18, and 57:23. Total = 16 mentions.
[9] See (in Arabic)

[20] "Planting" in its various forms (planting, you plant, and different forms of the Arabic word "Zari'") in the Koran (Chapter : Verse): 6:141, 12:47, 13:4, 14:37, 16:11, 18:32, 26:148, 32:27, 39:21, 44:26, 48:29 (2 times), and 56:64 (2 times). Total = 14 mentions.

[21] "Harvesting" ("Harth" in Arabic) in the Koran (Chapter : Verse): 2:71, 2:205, 2:223 (2 times), 3:14, 3:117, 6:136, 6:138, 21:78, 42:20 (3 times), 56:63, and 68:22. Total = 14 mentions.

[22] "Fruits" in the Koran (Chapter : Verse): 23:19, 36:57, 37:42, 38:51, 43:73, 44:55, 52:22, 55:11, 55:52, 55:68, 56:20, 56:32, 77:42, and 80:31.
Total = 14 mentions.

[23] "Tree(s)" in the Koran (Chapter : Verse): 2:35, 7:19, 7:20, 7:22 (2 times), 14:24, 14:26, 16:10, 16:68, 17:60, 20:120, 22:18, 23:20, 24:35, 27:60, 28:30, 31:27, 36:80, 37:62, 37:64, 37:146, 44:43, 48:18, 55:6, 56:52, and 56:72. Total = 26 mentions. Note that there is also one mention of a word spelled the same way, but which means a "happening" (pertaining to a disagreement that occurs between people and used as such in 4:65), which obviously does not count as an instance of "tree(s)."

[24] "Plants" in the Koran (Chapter : Verse): 2:61, 2:261, 3:37 (2 times), 6:99, 7:58, 10:24, 15:19, 16:11, 18:45, 20:53, 22:5, 23:20, 26:7, 27:60 (2 times), 31:10, 36:36, 37:146, 50:7, 50:9, 57:20, 71:17 (2 times), 78:15, and 80:27. Total = 26 mentions.

[25] The phrase appears in two different formats, one of which starts with the number "seven" and is followed by the word "Heavens" (Skies), while the other starts with the word "Heavens" (Skies) and is followed by the number "seven." Both mean the Seven Heavens is mentioned 33 times, while the sun is also mentioned 33 times.[10]

The word for "closeness" and "getting nearer" is Zulf. In its different forms, it appears in the Koran 10 times.[11][12] Appropriately, the word for "farness" and "being away" is A'zl, and in its various forms, it, too, appears 10 times.[13]

When we face hardships, and when we find ourselves at the edge of a breaking point, again, when you feel you have exhausted whatever is in your means to help yourself, and still you see that your ordeal is not over, then take comfort in that your patience in the face of calamity, as long as you are in the hardship, bearing it and putting up with it, is in submission to Allah.

You are in patience as long as you do not give up hope in Allah, and as long as you keep striving to look for a way out. Patience includes effort, faith, hope, determination, conviction, tears, silent pleas to Allah, so why would Allah not love the person who has gathered so many good things?

At times, life can also be painful. Because when you are in a difficult moment, the bubble of darkness is all that will seem to surround you. It is similar to being trapped in a place where there are no doors to leave. There is just a window through which you can see sunlight enter, but through which you cannot exit due to its size. It can be suffocating and difficult. But that window, however small it may be, is a reminder that there is light outside of what you're experiencing. That ease will follow and that there is hope.

Amidst all the earthly difficulties, the most beautiful feeling is to pray to Allah, because when you cry your heart out, but you don't know the cause, you don't have to explain why you are sad, because Allah knows exactly what is wrong with you. No human being will ever be able to understand and care as Allah does because our Creator understand what is causing us grief. Sometimes we don't need words to express our feelings. Just make ablution and cry on prayer mat in solitude, because you are special to Allah. Believe me, you do not have to share your worries with anyone except Allah.

If Allah has written something to be yours, it will be. Time might be different. The journey might be different. But it will be yours. Trust Allah's timing, the deity who is the Most merciful God! If you are thinking about breaking up with your illicit partner because you realise it is forbidden by

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[10] Refer to Appendix A.

[11] "Closeness" and "getting nearer" in the Quran (Chapter : Verse):

[12] :114, 26:64, 26:90, 34:37, 38:25, 38:40, 39:3, 50:31, 67:27, and 81:13.
Total = 10 mentions.

[13] "Farness," "getting far," and "being away" in the Quran (Chapter : Verse): 2:222, 4:90, 4:91, 11:42, 18:16, 19:48, 19:49, 26:212, 33:51, and 44:21. Total = 10 mentions.

God's laws, and Allah will be pleased if you rid yourself of them, then do it! Trust in Allah if you're thinking about whether you should engage with interests or usury because if you don't, you will not get that house or that car. Then do not do it for the sake of Allah. And put your trust in Allah because only Allah can suffice you with something better!

The prophets of Allah always trusted in Allah, and they remained steadfast.

When Prophet Muhammad was chased out of Ta'if and was pelted with rocks and boulders, who did he turn to?

When Prophet Yunus was trapped inside the whale who did he turn to?

When Prophet Ayyub was bedridden with illness who did he turn to?

So then why should we not turn to Allah too? Why is it that we only turn to Allah in absolute dire circumstances? Trust in Allah all the time. In our journey through life, we may encounter storms, face adversities, and traverse through periods of uncertainty. It is during these challenging times, that our faith in Allah and the hope that He kindles in our hearts becomes our guiding light.

Allah, in His infinite wisdom and compassion, has told us, "So, verily, with every difficulty, there is relief." This divine promise is a reminder that there is an inherent balance in our lives. After every storm, there is calm. After every hardship, there is ease.

Life's challenges are not meant to break us; they are there to strengthen our spirit, to test our resilience, and to reaffirm our faith in God's plan.

Trust His wisdom. Have faith in His plan. He is Al-Hakim, the Perfectly Wise. Our vision may be limited, but His encompasses all.

Hold onto hope, keep faith in your heart, and remember that the Most Merciful is always with you. He hears your silent prayers, He sees your struggles, and He appreciates your perseverance. So, let's embrace this journey of life with faith and hope in our hearts, knowing that our compassionate Creator is with us every step of the way. May Allah guide us, protect us, and lead us to the path that is best for us.

"Ya Allah! Sustain our honour, uplift our dignity, answer our prayers, bless our homes and forgive our sins. Bestow wisdom on us and join us with the righteous ones; Grant us an honourable mention in later generations and place us among the inheritors of the Garden of Delight."

Throughout the Koran, we see Allah commanding the Prophet (GOD'S GLORY AND MERCY BE UPON HIM) with the word "say," such as when He commands: "Say, 'He is Allah, the Only One.'" (Koran 112:1) In contrast, when people (usually the non-believers) say something, this is shown through the Arabic word for "they say." When we count the number of times the word "say" appears, it is 332, and when we count the number of times "they say" appears, it, too, is amazingly 332!

One form of the word "day" present in the Koran is "that day" (yawma-ith) (one word in Arabic), which often refers to "Resurrection Day," which is "Yawm Al-Qiyama" in Arabic (two words). So, what is the relationship between the two expressions? Both the Arabic word for "that day" and the phrase "Resurrection Day" are repeated exactly 70 times each! Also matching "Resurrection Day" and "that day" is the singular form of the word "Paradise" ("Jannah" in its singular forms), as it also appears in the Koran a total of 70 times.[14] May Allah have mercy upon us on "that day" and gather us in Jannah (Paradise).

As for the plural form of the word "Paradise" ("Jannat" in Arabic), it is repeated 77 times, just as Hell ("Jahannam") is also repeated 77 times in the Koran.[15]

[14] Refer to Appendix A: Word and Phrase Counts for this and other larger number repetitions. Smaller numbers of repetitions (30 and below) are listed in footnotes.
[15] Refer to Appendix A.

"Lowered down" ("habat" in Arabic) in its various forms appears in the Koran eight times.[16] Likewise, the word for "fell down" ("saqat") also appears eight times in its various forms.[17]

The specific word for "clouds" in Arabic (A'arith) appears two times,[18] while the word for "thunder" (Ra'd) also appears two times.[19]

The Arabic word for "this world" ("Al-Dunya") appears in the Koran 115 times, while the word for "the afterlife" ("AlAkhirah") also appears 115 times. Although these numbers are accurate with respect to how many times each word appears, this particular observation is subject to criticism because in Koran 8:42, for example, the word "Al-Dunya" (which almost always appears in the Koran to mean "this world") means "the nearer" in this particular verse. It should thus be noted that while, indeed, the two words appear an equal number of times, the meaning in this instance is different.

On and on, we have these impossible matches displaying perfect harmony and balance. With regard to other words of interest, such as the words "day," "month," "black," "green," and so on, we will address them within the relevant sections in the rest of the book.

As stunning as this harmony may be, this approach to Koran mathematics barely touches the surface, and is just a starting point! Note, also, that these observations are not just about number relationships within the Koran. As you will see, they are also relevant to natural phenomena occurring outside the Koran as well.

One example of number correlations that are not directly related to opposite or supporting words being equal is the surprising findings with regard to prostration.

Prostration

The Chapter of the Prostration (Surah Al-Sajdah) is Chapter 32 of the Koran and contains 30 verses. Let me note now that there are several prostration points in the Koran. Basically, this means that when someone reaches one of these points while reciting a relevant verse in prayer, for example, they are to perform a prostration and then get up and continue. The Chapter of the Prostration was named as such for the prostration point contained within this chapter. Yet other chapters also include prostration points, so why is this chapter in particular named the Chapter of the Prostration?

To answer this from a mathematical perspective, we find the "prostration point" verse in the Chapter of the Prostration and see that it is Verse 15. Surprisingly, the prostration verse in the Chapter of the Prostration is not only Verse 15, but is also made up of 15 words.[20] While this is, indeed, surprising, it becomes stunningly miraculous when we remember that the total number of prostration points in the entire Koran is also 15! This is not only truly amazing and beyond human capacity, but simply impossible for a man who could neither read nor write to plan out—may Allah's peace and blessings be upon Prophet Muhammad. This amazing harmony leads us to look even closer.

As stated above, this chapter contains 30 verses, and the verse of prostration is Verse 15. Here, we notice that 15 X 2 = 30. The significance of this is clarified when we look at a specific word in this verse of prostration, which is the Arabic word meaning "in prostration." We find it to be the chapter's 186th word.

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[16] "Lowered down" in the Quran (Chapter : Verse): 2:36, 2:38, 2:61, 2:74, 7:13, 7:24, 11:48, and 20:123. Total = 8 mentions.
[17] "Fell down" in the Quran (Chapter : Verse): 6:59, 7:149, 9:49, 17:92, 19:25, 26:187, 34:9, and 52:44. Total = 8 mentions.
[18] "Clouds" (A'arith) in the Quran (Chapter : Verse): 46:24 (2 times). Total = 2 mentions.
[19] "Thunder" (Ra'd) in the Quran (Chapter : Verse): 2:19 and 13:13. Total = 2 mentions.
[20] Both Approaches A and B count 15 words, but in this section about prostration, the counting is based on Approach B.

The first interesting observation comes from one of my YouTube subscribers, who commented that the sum of this number's individual digits (1 + 8 + 6) again gives us 15! In fact, keeping in mind these three numbers which make up 186 and have a sum total of 15, we see that the Arabic word for "in prostration" is actually the ninth word in the verse, which means that it can be viewed as one word that follows eight words and precedes six others.

Yet the truly amazing balance is that the "prostration" verse is the central verse in the chapter, which, multiplied by two, gives us the total number of verses in the chapter (15 X 2 = 30). Then we see that the key word (prostration) that makes Verse 15 a prostration verse (and which the chapter is also titled after) is the 186th word, which also, when multiplied by two, amazingly gives us the total number of words in the chapter, which is 372 (see Figure 6)!

Allah says in his Koran: إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِ

'Verily, those who scorn My worship,' means, those who are too proud to call on Me and single Me out, they will surely enter Hell in humiliation! It means, in disgrace and insignificance.

Imam Ahmad recorded that the Prophet said: "The proud will be gathered on the Day of Resurrection like ants in the image of people, and everything will be stepping on them, humiliating them."

Often, we want things now, now, now! That's how society has encouraged us to be...quick fixes, short cuts, quick progress, quick results. However, Allah's timing is completely different. We like to think that He has forgotten about us or passed us by if certain things in our lives are not in order by a particular time.

The truth is if you haven't received those things, you so deeply desire it's probably due to one of the following: 1. Your intentions and sincerity may need to be adjusted 2. You are still in a season of preparation.

Allah will never give us anything prematurely. Sometimes you have to be prepared for your blessings as well. At the wrong time blessings can end up becoming test or make you arrogant or a show off. So, if you are getting frustrated with where you are, or feel as if you are at a crossroad ask Him (and yourself) what adjustments may need to be made.

Be truthful with yourself... good, bad, and ugly. Keep in mind that with the absence of truth, there is no progress. May Allah make us steadfast, help us purify our intentions, guide us to receive blessings and raise us as truthful on the day of judgment!

Behind every beautiful thing, has been some kind of life there has been pain, so never be arrogant or careless in this life. What is life? Life. You fall, you rise, you make mistakes, you live, you learn. You're human, not perfect. You've been hurt, but you're alive. Think of what a precious privilege it is to be alive - to breathe, to think, to enjoy, and to chase the things you love. Sometimes there is sadness in our journey, but there is also lots of beauty. We must keep putting one foot in front of the other even when we hurt, for we will never know what is waiting for us just around the bend. Nobody else can do it for you. Keep doing what you know in your heart is right for you and let your dreams be bigger than your fears and your actions louder than your words. Live by choice, not by chance. Make changes, not excuses. Be motivated, not manipulated. Work to excel, not compete. Choose to listen to your inner voice, not the jumbled opinions of everyone else. It's your road, and yours alone. Others may walk it with you. But no one can walk it for you.

This miraculous balance is striking, because the verses which precede and follow Verse 15 are not individually equal with respect to the number of words they contain, yet when examined collectively, we end up with this perfectly balanced result. We have not simply chosen any verse or word simply because it is in the middle of the chapter. This is both the prostration verse as well as the word "prostration" in the Chapter of the Prostration! Once again, this is humanly impossible!

This is just a taste of what is yet to come. Throughout this book, we must also keep in mind the illiteracy of Prophet Muhammad (GOD'S GLORY AND MERCY BE UPON HIM). Given the fact that he could neither read nor write, combined with the fact that the Koran was revealed over a 23-year period, often in response to events Prophet Muhammad (GOD'S GLORY AND MERCY BE UPON HIM) had no control over, it becomes even more impossible for anyone to purposefully orchestrate such harmony. In addition, the Koran was passed down orally from memory. The fact that these numerically miraculous findings are not just about relationships confined to the Koran alone can also be seen when we examine colors. The beauty of the Koran is endless, and it is the only thing that will remain with use forever. Even if a loved one dies, this majestic book will remain with us. Many people resort to unhealthy ways in coping with the miseries of life, and with the difficult losses, but we should not. We need to look at the positive aspect of it. We need to accept Allah's decree. Whatever He wills, it is for the best. Furthermore, we need to thank Allah for the time we had with them. The blessing they were in our lives. The positive influence they had in our life. Yes, they are no longer with us today, but they will be with us in paradise In-sha-Allah (Allah -Willing). We need to come to peace that soon we will join them in the hereafter. For verily, Allah says in the glorious Koran: "Every soul shall have a taste of death." (3:185)

Invite Allah in your heart, and allow Him to fill your heart with His love and mercy. For indeed, His love never depletes, nor fails us. It is never difficult to cope with any losses when one places his hope in Allah and seeks peace and comfort through Him. Allah is indeed the Comforter of hearts. The Changer of hearts. The Giver of hope and mercy. Sometimes the ocean does enter. The dunya (world) does seep into our hearts. If you allow the world to own your heart, like the ocean that owns the boat, it will take over. You will sink down to the depths of the sea. And you'll feel at your lowest, entrapped by your sins and the love of this life. You will feel broken, surrounded by darkness. However, this dark place is not the end. Remember that the darkness of night precedes the dawn. And as long as your heart still beats, this is not the death of it. It is when you are at the lowest that you are faced with a choice - you can either stay at the bottom until you drown, or you can gather pearls and rise back up. Allah can raise you up and replace the darkest of the ocean with the light of His sun. Allah can change your greatest weakness into your greatest strength. Sometimes transformation comes with a fall. So never curse the fall. Take it. Learn from it. And come back stronger and more aware of your need for Allah. Come back up having seen your own nothingness and Allah's greatness. Deprived is the one who has never witnessed his own desperate need for Allah. Seek Allah to bring you back up, for when Allah does, Allah will rebuild your ship. The heart that you thought was forever damaged will be mended. What was shattered will be whole again. And know that only Allah can do this and think about how wonderful it is to be able to turn over your life's worries to some greater power to Whom you can defer all your decisions and dreams.

How must we supplicate to our Maker?

"O Allah, take our hearts away from all this rejection, hurt and pains. Build walls of Imaan (faith) in our hearts that cannot be broken down by hurtfulness. Vicious is the creations in this world, selfish and spiteful is what we have become. Greed has overpowered us and we feel no more the pain we inflict on others. The kindest of people have now changed and become selfish with words and actions. The need to be wealthier and more powerful has poisoned our hearts and souls and therefore tainted our good intentions. Save us... Ya Allah, before we destroy ourselves with evil. The words we throw at each other, the thoughts we have, our behaviour with each other has all been influenced by the temptations of Sheitan to divide the ummah of Your Beloved. We are shameful... O Allah as we remember the struggles and hardships that Your Beloved went through to unite the ummah and we have become weak, selfish and divided. We only feed of power, wealth, dominance and the need to be the best in this world. We do not stop to think at what cost. Grant us a conscience to feel, recognize and change the wrongs we see, say or do unto others and vice versa. Let it start with the change in ourselves to become better believers first as that will change all other wrongs within us to right. O my most Merciful Allah! O my most Forgiving Allah! Help can only come from You, so please help us. O The Creator of the Entire Universe! Turn our heart back to You and save us from destruction!

اللَّهُمَّ إِنِّي أسألك العفو وَالْعَافِيَة فِي الدُّنْيَا وَالْآخِرَة

Allaahumma 'innee 'as'alukal-'afwa wal'aafiyata fid-dunyaa wal'aakhira

"O Allah, I seek Your forgiveness and Your protection in this world and the next world."

Indeed, we must not be afraid of death! Surely, our lives in this world is merely a portal, one small window in passing, and after death, we shall not be alone, but the glorious Koran, the Moslem's holy book, one we have been gifted by our Lord, will remain in the grave with us, and accompany us in the tribulations of the afterlife. We should not afraid of death, and hence, I am not afraid to die, but I am afraid of the grave. Our first day in the grave, we have no idea how it feels to be in the grave. A new life, a new home and a new environment, grave is the first part of meeting Allah. Let's ask ourselves, if we are to die now? What deeds do we have to show before Allah? Good or Bad? Death is the one and only reality we can never escape. Our wealth, academic qualifications, family status, lineage, beauty or rank in office cannot save us, nothing can save us except our good deeds. "Ya Allah, make the journey easy for us, forgive, and grant us paradise Firdaus!"

The clock ticks faster than ever. Man, in search of a lasting revival continue to struggle for survival. The shadow of death keep chasing man till he would run no more. The hour then arrives when all hopes become dissipated.

Man would continue to chase the wind till he gets hold of nothing. My CERTIFICATE, my PROFESSION, my POLICY, my WOMEN, my MAN, my THIS my THAT... all will watch with naked eyes while man makes a return to his Lord.

That dreadful, the day is fast approaching like never before. The one who is destined to die tonight wouldn't know until the arrival of DEATH!

I am weary of the day I shall breathe no more, my first night down below, deep inside the grave.

I'm weary of the day my family mourns my departure. I fear for the day of judgement and what it holds. I mean the day when man would deny his children and every mother would mind her own self! Ah, if only we lived as though tomorrow is impossible, today would have been better by far!

Oh, dear God! We ask that you grant us better understanding of your deen, and do not take our souls until you are pleased with us!

Chapter 32: Total Word Counts and the Word Prostration			
Verse	**Words**	**Verse**	**Words**
1	1	8	8
2	8	9	14
3	18	10	14
4	24	11	11
5	17	12	16
6	6	13	16
7	10	14	14
Verse 15: "Prostration" is Word 9 in the verse and Word 186 in the chapter.	**8 7 6 5 4 3 2 1** إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا **15 14 13 12 11 10 9** وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ سُجَّدًا		
16	11	24	10
17	13	25	11
18	8	26	18
19	12	27	17
20	21	28	7
21	9	29	11
22	13	30	5
23	14	**Total words = 372**	

Figure 6: Word Count Chart for Chapter 32 of the Koran (The Chapter of the Prostration) with the Arabic word for "prostration" (in-prostration) circled.

Colors, Paradise, and Hell

For another example of mathematical harmony in the Koran that extends to creation outside of the Koran, look at the word "colors" (in the plural). In its various forms, all of which are comprised of one word in Arabic, such as the words "Alwanuh" (its colors) and "Alwanukum" (your colors), the word "colors" is repeated throughout the Koran a total of seven times.[21] We now know that this matches the number of colors found in the light spectrum (also called the visual spectrum), which are seven in number! This is why rainbows have seven colors (red, orange, yellow, green, blue, indigo, and violet).

Examining the first verse in the Koran to mention "colors" in the plural, it is surprising to find that the word "colors" in this verse is the seventh word, counting both from the start of the verse, as well as from the end of the verse.

[21] "Colors" in the Quran (Chapter: Verse): 16:13, 16:69, 30:22, 35:27 (2 times), 35:28, and 39:21. Total = 7 mentions.

Figure 7: Koran (16:13), the first verse of the Koran to mention colors.
The numerical balance portrayed here is true regardless of counting approach (A or B).

There are a total of 49 letters in this verse,[22] which is equal to 7 X 7! The verse number is 13, and it also contains 13 words, so what is the possible relationship between 13 and 7? When we realize that 7 X 13 = 91, it is shocking to find that the total sum of the verse numbers from the start of the chapter up to this verse is 91![23] Once again, the mathematical code is absolutely amazing. Furthermore, the total number of words from the start of the chapter, up to and including this verse, is 147. The number 147 = 7 X 7 X 3, and we have already seen how seven plays a role, but what about the number three? Three is the total number of primary colors (red, yellow, and blue) from which the remaining colors are produced. Yet this amazing mathematical harmony will seem minor when compared to what's coming next.

Let's look at the color green for a moment. Both the Koran and the teachings of the Prophet (GOD'S GLORY AND MERCY BE UPON HIM) tell us that the people of Jannah (i.e., Paradise) will be dressed in green clothing, and that the dominant color in Paradise is the color green. When we count how many times the color green is mentioned throughout the Koran, it is eight times,[39] which miraculously matches the eight doors of Paradise![40]

This finding indicates that we should dig deeper in this direction. Knowing that Hell is black (addressed below), that it has seven doors,[41] and that its people's faces are blackened, how many times do you think the color black is mentioned in the Koran? As you have probably guessed, the color black in its various forms is mentioned in the Koran exactly seven times![42] Furthermore, when an object absorbs all of the seven colors, we get black, and this is again another match for black being mentioned in the Koran seven times.

An additional point of interest with respect to this topic is an interesting observation highlighted by Al-Kaheel and many others about an authentic hadith of the Prophet (GOD'S GLORY AND MERCY BE UPON HIM), in which he said: "Your (ordinary) fire is one of seventy portions of Hellfire."

Our life in this world is temporary, and one day we will have to die, and meet our Lord alone. But to prepare for the meeting, one must be of pure heart, because no matter how wealthy someone is, no matter how powerful a king, and no matter how skilful an orator, there will be no one mediating between man and his Maker on the Day od Resurrection.

We can prepare for that eternal journey via prayers and hymns. Nothing pleases Allah more than hearing the supplication we bring forth, for Allah is our Cherisher, who loves to give, and who unceasingly showers bounties on us. Let us pray so that the beauty of the Koran penetrates our hearts! "O Allah, on this blessed day. We ask You for inner peace and contentment with whatever you have decreed for us. Let us go through it, bearing full patience, knowing You're in control. Guide us to the best of manners, repel what's bad from us, forgive all our sins and purify our hearts." Aameen Yaa Rabbul Alameen

The following dua is an authentic dua from Sahih Al Bukhari. Hadith number 7/158: O Allah, I seek refuge in you from grief and sadness, from weakness and from laziness, from miserliness and from cowardice, from being overcome by debt and overpowered by men (others).

Goodness is in what Allah has chosen for you. Delays are part of life, so we should get used to it. Not everything will go according to your plan. When Allah delays in answering your prayers, there is some good in it. You might not be able to see it right now but Allah will show you why He made

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[22] This is true regardless of approach. Approach A would count an A after the W in the seventh word based on Arabic grammar rules and not count the hamza in the third word from the last. Approach B would count the hamza in the third word from the last and not count an A in the seventh word, because it is not written in the Uthmanic manuscript of the Quran, except as an added floating A for pronunciation.
[23] That is, 1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 + 9 + 10 + 11 + 12 + 13 = 91.

you wait. So be patient. Because you will soon see beautiful blessings. It is at those moments that you need to hold on tight to the rope of Allah and trust His master plan because there is always khair (good) and mercy in everything that happens. Know that with difficulty comes ease. Let your faith strengthen you and fill you with everlasting optimism. Have undying trust in Allah!

[39] "Green" in the Koran (Chapter: Verse): 6:99, 12:43, 12:46, 18:31, 22:63, 36:80, 55:76, and 76:21. Total = 8 mentions.

[40] This is evident in many authentic hadiths, including one in which the Prophet (GOD'S GLORY AND MERCY BE UPON HIM) said, "Paradise has eight gates, and one of them is called Ar-Raiyan through which none will enter but those who observe fasting." (Al-Bukhari, Hadith No. 3257)

[41] About Hell, Allah said in the Koran: "It has seven gates…" (Koran 15:44)

[42] "Black" in the Koran (Chapter: Verse): 2:187, 3:106 (2 times), 16:58, 35:27, 39:60, and 43:17. Total = 7 mentions.

Allah's Messenger said, "Hellfire has sixty-nine parts more than the ordinary (worldly) fire; each part is as hot as this (worldly) fire."[24]

Remember that many teachings as well as the Koran say that Hellfire is so hot that it is black. If our "ordinary" (worldly) fire, according to most sources, is about 1,100 degrees Fahrenheit (593 degrees Celsius or 866 Kelvin) in the middle of the burning portion, then according to Prophet Muhammad (GOD'S GLORY AND MERCY BE UPON HIM), the temperature of Hell is 70 times greater. When we multiply 1,100 by 70, we get 77,000 degrees Fahrenheit (42,760 degrees Celsius or 43,033 Kelvin). The amazing thing here is that we now know that at those temperatures, a fire goes beyond blue and, indeed, becomes black! This is both numerically and scientifically miraculous.

Among other methods, astronomy uses the color spectrum to distinguish the temperatures of stars. Our sun burns at "cooler" temperatures, and therefore it is bright and appears white or yellow, but hotter stars appear darker and eventually are so hot they appear black. From one source, we find that the star Sirius is so hot at 18,000 degrees Fahrenheit (9,982 degrees Celsius or 10,255 Kelvin) that it glows blue. Yet at even hotter temperatures, stars get even darker and become "a color beyond the range to which our eyes or ordinary telescopes are sensitive."[25] This is why at even hotter temperatures, scientists resort to using what is called blackbody radiation. This is a more technically advanced way to measure these bodies which absorb all light and do not reflect it. Remember that is what black is (the absorption of all visible light). A black cloth, for example, appears black because it absorbs all light. Yet, due to stars not existing in isolation, when they try to reach thermal equilibrium compared to their surroundings, they radiate energy waves, which are part of what scientists measure.[26]

Finally, consider this. Hell has seven doors called gates ("abwab" in Arabic), while Paradise has eight doors or gates. Their total is 15, and amazingly, the word "doors" (in the plural) is mentioned exactly 15 times in the Koran![27]

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[24] Al-Bukhari, Hadith No. 3265.

[25] See Article: How Hot Is the Hottest Star? by Bryan Gaensler (Scientific American website). Link: https://www.scientificamerican.com/article/hottest-stars-extremecosmos (retrieved Mar. 4, 2018)

[26] For an informative discussion, refer to the following article: "Why is a black body visible?"

[27] "Doors" in the Quran (Chapter: Verse): 2:189, 6:44, 7:40, 12:23, 12:67, 15:44, 16:29, 38:50, 39:71, 39:72, 39:73, 40:76, 43:34, 54:11, and 78:19.
Total = 15 mentions.

The mathematical harmony is truly endless, so why stop here? Keeping in mind that Hell has seven gates and Paradise eight, we take all 15 of these verses in the order of their appearance in the Koran. Shockingly, the seventh verse in this group (Koran 16:29) says, “So enter the doors (gates) of Hell, eternally (abiding) therein. Then odious indeed is the lodging of those who were arrogant!” while the eighth verse (Koran 38:50) says, “Paradise (everlasting Gardens), whose doors (gates) will be open for them.” Keep in mind that not all verses mentioning “doors” in the Koran mention Hell or Paradise.

Indeed, the Koran’s mathematical code is astonishing. Another phenomenon with regard to its perfect balance includes something called the Ring Composition.

The Messenger of Allah said: Indeed, the supplication is the worship.

Then he recited from the Koran: And your Lord said: “Call upon Me, I will answer you. Verily, those who scorn My worship they will surely enter Hell in humiliation!”

This was also recorded by the Sunan compilers; At-Tirmdhi, An-Nasa'i, Ibn Majah, and Ibn Abi Hatim and Ibn Jarir. It was also recorded by Abu Dawud, At-Tirmidhi, An-Nasa'i, and Ibn Jarir with a different chain of narration.

We live in this polaroid world, and must therefore Love and Hate in Moderation:

Many of us have had relationships with friends or spouses that started off with love and loyalty and ended with hatred and bitterness. This is a sad ending to many relationships, unfortunately, but our Prophet (peace be upon him) gave us advice which would help us navigate relationships from the beginning in a much healthier, stable way.

Muhammad (peace be upon him) said: “Love whom you love mildly, perhaps he will become hateful to you someday. Hate whom you hate mildly, perhaps he will become your beloved someday.” (Sunan al-Tirmidhi, Sahih)

Our Prophet (peace be upon him) taught us to do everything with moderation and not go to extremes with anything, even with our relationships with other people. This is why Allah calls the Moslem people ‘the balanced Ummah’ in the Koran: “Thus, We have made you a justly balanced ummah.” (Koran 2:143)

Umar ibn Al-Khattab, may Allah be pleased with him, said, “Let not your love be infatuation and let not your hatred be destruction.”

It was asked, “How can this be?”

Umar replied, “When you love someone, you become infatuated like a child. When you hate someone, you love destruction for him.” (Al-Adab Al-Mufrad, Sahih)

All humans have flaws and all humans change. One of our pious predecessors said, “I truly recognized the power of Allah through the breaking of my plans.”

Everyone wants to be organized in their life, but things are not necessarily going exactly how we plan. We plan to be successful; we plan to be loved, we plan to be healthy and we plan to be rich or knowledgeable. But we do not plan to be sad, to be afraid or to be hurt and we also do not want our plans to be shattered. So, when we don't get what we want, it is the time to halt and reflect on how we are not in charge and He, the Lord of the Universe, is in charge. Think about all the trials we had faced in our lives, we did not plan for them. They were sent our way for a reason not to break us but to raise us. What we need to remember is that at every step of every way, Allah is with you. Protecting you. Looking after you and loving you thousands of times more than your own mother. He may be doing or decreeing things that seem so difficult to accept, however is actually the best thing for us. So, by all means plan. Dream. Hope. Wish for the Best. But put your trust in the One that knows you better than you know yourself. And of course, plan as much as you want, but just remember Allah is the best of all Planners.

The Nobel Koran states: “It may be that you dislike a thing and the same is good for you, and you love a thing and the same is bad for you: Allah knows but you do not.” Koran, 2:216

It is better for you, and perhaps you love a thing which is bad for you, and God knows, and you do not.

Imam Ghazali said: “For Allah’s sake, if the body you are crying for, can speak for an instant, and then it tells you about the pain of death he felt, then surely you will forget the body you are crying for, and start crying for yourself!”

Even Prophet Muhammad, the beloved of Allah, and a leader of the Ummah when faced with the pain of death admitted he felt a very painful pain. The time when Angel of Death came to do His work became closer and closer. Slowly, Muhammad’s soul was extracted. It seemed that the body of Prophet Muhammad fragile; the nerves of his neck became tight. And He said: “Gabriel, how painful this is!" He uttered with a groan.

Fatimah, Prophet Muhamad’s beloved daughter, closed her eyes in anguish upon seeing her father tremble in agony.

However, archangel Gabriel turned his head away, and the prophet asked him the reason.

Angel Gabriel replied, “Who on earth has the capacity to bear the anguish of seeing the beloved of Allah Muhamad in his death pain?”

Then the Prophet uttered a groan because of his unbearable pain and said, “O ALLAH! How great is this pain of death. Give me all these pains, but don't give any death pain to My PEOPLE!” Then the body of Muhammad became cold, his feet and chest did not move anymore.

We can imagine how painful the death was and how terrible it will be when the Angel of death attracts our souls. While the beloved of ALLAH, the leader of the Ummah on Earth, feels agony when the death angels draw His soul slowly, what will be the fate for the rest of us.

But in his hour of death, Prophet Muhammad worried only about us, about his people, and in his bitter agony, he begged God to give him all the pain of the world so that his followers, and all the human who will come after him, would not have to bear that pain which he was feeling. Such was his love for us, and so severe was his compassion that he shed his blood and gave his flesh to save us.

What about us? We, who have many sins and our sins are like foam in the sea. Are we ready to face death? Are we ready to answer questions in the grave later? Is our charity enough? Are we ready to resist the torment of the grave?

Let's raise our charity while we are still given time to live, still given time to improve ourselves. Let's get busy preparing ourselves to face the inevitable death, and brave the terrible pain we will face.

May we die in glorious conditions and not in despicable conditions. (Ameen)

Balance and the Ring Composition

Another type of mathematics found in the Koran is related to the positions of chapters, verses, words, and even letters, as well as to their numbers. Because this type of analysis will appear several times throughout this book, we should make sure that we understand its principles now, an undertaking that is best achieved through example.

Chapter Two (Surah Al-Baqarah) is the longest chapter in the Koran. It contains 286 verses, and therefore its middle verse is Verse 143. When we look at this verse in the middle of the chapter, it states that the Muslims as a nation are a "middle" nation (i.e., moderate and balanced, neither too far to the right nor too far to the left). This form of the word "middle" ("Wusta" in Arabic) appears only once in the entire Koran, and it is positioned in the middle verse of this chapter. This is already remarkable, but there is more. This verse in the middle of the chapter acts almost like a mirror reflecting all that precedes it with all that follows it.

This is what we call a "Ring Composition." This chapter of the Koran can be divided into nine theme-based groups of verses.

Group 1: Faith and Belief
Group 2: Creation and Knowledge
Group 3: Laws Given to the Israelites
Group 4: Abraham Being Tested
Group 5: Change of Qibla (central theme)
Group 6: Muslims Being Tested
Group 7: Laws Given to Muslims
Group 8: Creation and Knowledge

Group 9: Faith and Belief

As evident in the above list, the first group correlates to the last, the second group to the second-to-last, and so on. The Ring Composition can thus be seen within these groupings.

Researchers have realized that this unique one-time use of this form of the word "middle" (Wusta) seems to be highlighting something. So we look deeper—and right there in the middle of this middle verse is the Arabic word "AlRasoul" (the Messenger), i.e., Prophet Muhammad (GOD'S GLORY AND MERCY BE UPON HIM), who was a living example of following the middle way of Islam.

We then discover that this middle word (the Messenger) is Word Number 23 from the beginning of the verse, as well as Word Number 23 counting from the end of the verse! Twenty-three is the number of years of Prophet Muhammad's prophethood! Basically, it is the number of years in which the Koran was revealed, and the Message completed.

All of this is just the tip of the iceberg, however, as things become even more shocking as we ascend to higher levels. Keep the Ring Composition in mind, as we will see it again later on.

Every single chapter in the Koran is miraculous beyond words. Every single letter, word, verse, and chapter, along with each one's numbers, numerical values, positions, and much more are interconnected. As will become even more evident, they form a tightly-knit and miraculously harmonious mathematical symphony that behaves almost like a genetic code. This is manifest even in the shortest chapter of the Koran.

The Amazing Math of 10 in the Shortest Chapter

In the Koran, Allah has challenged all of creation, and more specifically humankind and the jinn, to come up with even one chapter like the Koran. Allah has also informed us that we will never be able to meet this challenge. Indeed, for over fourteen centuries, no one has ever successfully met this challenge, and more remarkable is that those best positioned to do so never even tried due to how utterly defeated they were from the very start. The Koran's linguistic perfection is unchallengeable, and what makes it even more incredible is that the shortest chapter in the Koran (Surah Al-Kawthar) is comprised of just three short verses and contains a total of only 10 words! A brief introduction to these three verses is important, as will become evident when we talk about its mathematical composition.

Surah Al-Kawthar is Chapter Number 108 of the Koran and was revealed in response to incidents in which certain members of the Tribe of Quraysh took advantage of the opportunity to insult Prophet Muhammad (GOD'S GLORY AND MERCY BE UPON HIM) when his son died at a young age, calling him an "Abtar." In Arabic, "Abtar"[28] in this context means someone whose lineage is cut off, because the word means that which is fruitless and cut off, and cannot multiply, produce, or divide into wholesome, useful things. It also extends to actions that are impotent and will thus lead to nothing. Basically, they were trying to mock and insultingly hurt the Prophet (GOD'S GLORY AND MERCY BE UPON HIM) by claiming that his legacy would come to an end upon his death, and all that he had worked for would be forgotten, especially since his son had died.

Allah responded by revealing the chapter under discussion. In the first verse, Allah says that He has given Prophet Muhammad (GOD'S GLORY AND MERCY BE UPON HIM) the "Kawthar." In Arabic, the word "Kawthar" means endless and countless goodness, the greatest of which is the Koran, but also includes a river in Paradise named Al-Kawthar, which lives up to its name beyond imagination. In the second verse, Prophet Muhammad (GOD'S GLORY AND MERCY BE UPON HIM) is commanded to strive in all acts of worship, both mandatory and recommended, and this is symbolized by telling him to pray and sacrifice animals in the name of Allah alone. This is specifically in reference to the slaughtering of food animals during the Hajj pilgrimage. The third and final verse informs the Prophet (GOD'S GLORY AND MERCY BE UPON HIM) that those who mock him are the true "Abtar."

In this three-verse chapter, Allah says:

"Indeed, We have granted you, [O Muhammad], Al Kawthar. (1) So pray to your Lord and slaughter (the sacrifice of animals to Him alone). (2) Surely, it is your insulter (antagonist, enemy) who is the 'Abtar' (without offspring, curtailed, cut off from roots/hope/goodness). (3)"

As stated above, the whole chapter is comprised of just 10 words. Notice as well that the first verse is made up of 10 different letters. By this, I do not mean that it is only 10 letters long, but rather that it is made up of 10 different letters, similar to how the word "call" in English contains four letters but is made up of only three (C, A, L), because the L appears two times. Likewise, the second verse is made up of 10 letters, and surprisingly, the third verse, too, is also made up of 10 letters! This is simply remarkable.

[28] For the full story of this event, refer to Volume One of my forthcoming book: The Prophet Muhammad (GOD'S GLORY AND MERCY BE UPON HIM), A Comprehensive and Contextual Biography.

Letter Number	Verse 1	Verse 2	Verse 3
1	أ	أ	أ
2	ث	ب	ب
3	ر	ح	ت
4	ط	ر	ر
5	ع	ص	ش
6	ك	ف	ك
7	ل	ك	ل
8	ن	ل	ن
9	و	ن	هـ
10	ي	و	و
Total	10	10	10

Figure 8: Letter Counts in Chapter 108 of the Koran

As we can see, the number 10 has been highlighted as a key thread to follow. So, looking at the first letter of the chapter, we find that it, too, appears throughout the chapter 10 times! We then find that it is the letter that appears most throughout the chapter, which means that the maximum number of times any of the chapter's letters is repeated is also 10!

Beyond this, scholars have also found that, out of the entire alphabet, the number of letters that appear only once in this chapter is also 10. Furthermore, when we take into account the Koran's special "separated" letters mentioned above and exclude them from the chapter, only 10 letters remain.

Since we have mentioned the chapter's first letter and its relationship to the number 10, what about the last letter?

It is the Arabic letter R, which is not only the last letter of this chapter, but also the last letter of every verse in the chapter as a whole. Interestingly, it turns out that this letter is the 10th letter in the common Hija'i alphabetic order! Every verse ends with the letter R, and this letter is the 10th letter—so what if we look at the Koran and find all of the chapters that end with the letter R? Amazingly, we discover that the total number of chapters in the Koran that end with the letter R is also 10! Again, no human mind is capable of producing such incredible numerical harmony!

It is imperative for every sensible person in the world to sit and remember death daily because death reminds us to not sweat the small stuff. Death reminds us that nothing is more important than obedience to our parents, our polite characteristic, our connection to Koran and our Prayers.

Verily, death reminds us that this life is fleeting and all our plans can come to a sudden halt at any moment.

Death reminds us the importance of daily remembrance and of accumulating good deeds through it.

Death reminds us to begin our days and to end our nights seeking the pleasure of Allah.

Death reminds us that we have a meeting with Allah that needs our utmost focus and sincere preparation.

On the authority of Abdullah ibn Umar (may Allah be pleased with him), who said: The Messenger of Allah took me by the shoulder and said, "Be in this world as though you were a stranger or a wayfarer."

And Ibn Umar (may Allah be pleased with him) used to say, “In the evening do not expect [to live until] the morning, and in the morning do not expect [to live until] the evening. Take [advantage of] your health before times of sickness, and [take advantage of] your life before your death.” [Al-Bukhari]

Although, the greatest reminder reflecting on death brings in our lives is that of daily, humble and consistent repentance. Allah says in the Holy Koran: “... and his sin has encompassed him.” (Surah Al Baqarah 2: Verse 81) Ibn Khuthaim explained the above verse and said: the person dies before repenting from his sins.

If you want a friend, ALLAH is sufficient. Yes, if Allah is the friend, the only honest friend. If you want companions, the KORAN is sufficient. Indeed, for in the imagination, one meets with the prophets and angels in it, watches the events in which they were involved and becomes familiar with them. If you want possessions, CONTENTMENT is sufficient. Yes, one who is content is frugal; and one who is frugal, finds the blessing of plenty. If you want an enemy, the SOUL is sufficient. Yes, one who fancies himself is visited with calamities and meets with difficulties. Whereas one who is not fond of himself, finds happiness, and goes to the home of mercy. If you want advice, DEATH is sufficient. Yes, one who thinks of death is saved from love of this world, and works in earnest for the Hereafter. The one who offers the supplications knows that there is Someone (Allah) Who hears the wishes of his heart, Whose hands can reach all things, Who can bring about each of his desires, Who takes pity on his impotence, and answers his poverty.

The believing heart flourishes and thrives off of the obedience and remembrance of Allah. Those do to the heart what water and sunlight do to plants and trees. Without the remembrance and obedience of Allah, the heart withers and loses its life.

The Glorious Koran mentioned:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

"O ye who have believed,! Respond to Allah and to the Messenger when he calls you to that which gives you life." (Koran 8:24)

As-Sa'dee in his explanation of this verse says: “The life of the heart and soul is in worshipping Allah the Most High and obeying Him and His Messenger in all circumstances.”

Ibn Al-Qayyim said: “Just as Allah the Most Exalted made the life of the body dependent on food and drink, He made the life of the heart dependent on the remembrance of Allah, returning to Him (in repentance) and staying away from sins.”

Having a heart that is consumed by heedlessness and being attached to lowly matters and passing desires weakens the life of the (heart).

It will continue to weaken until it dies. The sign of its death is that it cannot distinguish between good or evil.

May Allah's peace and praise be upon our Prophet, who emphasized this point in the most concise and eloquent words. Therefore, we must read the noble Koran and ponder over the vast miracles contained within.

One of the miracles of the Koran can be found in its delicate numberings:

THE GENETIC CODE OF THE BEE

All the bees in the world have the same number of chromosomes, and that never changes. Male and female animals generally have the same number of chromosomes. But the bee is slightly different. Because the male bee has 16 single chromosomes and the female bee 16 pairs.

The bee is thus different in this respect, that of chromosome number. This difference is indicated in the Koran thus. The chapter “Nahl,” meaning bee, is the 16th chapter of the Koran. And 16 is the number of chromosomes these animals possess.

The Realm of Number 16

Johann Dzierzon is the father of modern apiculture in Central Europe.
He was awarded an honorary Ph.D from the University of Munich in 1872 for his significant discoveries in the world of bees.
One of such discoveries is that the male bee grows out of an uninseminated egg; thus the male bee has a mother but no father, a phenomenon known as parthenogenesis
As for female bees, they grow out of inseminated eggs; so, they have both parents, a mother and a father, inheriting from each one of them **16** chromosomes.
That is why female bees have **16** pairs of chromosomes.
Male bees, which inherit all of their chromosomes from their mothers, have only **16** single chromosomes.
It takes the bee queen **16** days to grow from its egg to full maturity.
Amazing! The kingdom of bees is really the realm of number **16**.
But let me ask you the following questions:
Did Prophet Mohamed (God's glory and peace be upon him) know all these scientific facts about the world of bees?!
Did he know that female bees have **16** pairs of chromosomes?!
Was he aware that male bees have **16** single chromosomes?!
Did he know that the stages of growth and maturity for the bee queen take **16** days?
Definitely, more than 1400 years ago, at the time of the Revelation of the Holy Koran, no one had ever known any of these scientific facts about bees.
If this is the case, then how can you explain the following facts:
In the Holy Koran, there is a surah entitled An-Nahl (the Bees) and its order number is **16**.
The number of verses in this surah is 128, and this number = **16** x 8.
There are 64 verses in Chapter An-Nahl (the Bees) in which the name of Allah is not mentioned; and this number (64) = **16** x 4.
There are 64 verses in Chapter An-Nahl (the Bees) in which the name of Allah is mentioned; and this number (64) = **16** x 4.
There are also in suraht An-Nahl **16** verses in each of which the name of Allah recurs twice!
The number of the verses which do not contain any of the letters of the word (النحل) are **16** verses!
The order of the first word in Chapter An-Nahl counting from the beginning of the Koran is 34336; and this number = **16** x 2146.

Regarding the number of words, verse **16** is the shortest verse in Chapter An-Nahl: (**16**) وَعَلَمَاتٍ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ *"16. And landmarks. And by the stars they are [also] guided."* This verse (in Arabic) consists only of **4** words..
The number 16 is the product of **4** x **4**.
What is more interesting is that there are **16** Arabic letters that did not appear at all in this verse!
Concerning the number of letters, the following is the longest verse in Chapter An-Nahl:
وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ (29)

"92. And be not like unto her who unravels the thread, after she has made it strong, to thin filaments, making your oaths a deceit between you because of a nation being more numerous than (another) nation. Allah only tries you thereby, and He verily will explain to you on the Day of Resurrection that wherein you differed."
The number of the words of this verse is **32**.
The number of letters of the same verse is **131** and that is a primary number whose order on the list of prime numbers is **32**.
Normally, 32 = **16** + **16**.
What a wondrous Koranic consistency of numbers!
Here are more wonders..
The following is the longest verse in the surah of An-Nahl:
وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ (29)

"92. And be not like unto her who unravels the thread, after she has made it strong, to thin filaments, making your oaths a deceit between you because of a nation being more numerous than (another) nation. Allah only tries you thereby, and He verily will explain to you on the Day of Resurrection that wherein you differed."
This verse has **32** words!
And here is the last verse in Chapter An-Nahl: إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ (821)
"128. Lo! Allah is with those who keep their duty unto Him and those who are doers of good." This verse has **32** letters!
It also has **8** words.
Normally, 8 x 32 = **128** + **128**
128 is the total number of verses in Chapter An-Nahl.
Isn't that amazing?!
Here are more astounding facts:

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَئِكَةُIn Chapter An-Nahl (in Arabic), there are specifically two verses each having **64** letters; namely:
طَيِّبِينَ يَقُولُونَ سَلَمٌ عَلَيْكُمُ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ (23)

"32. Those whom the angels cause to die (when they are) good They say: Peace be unto you! Enter the Garden because of what you used to do."

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ (69)

"96. That which you have wastes away, and that which Allah has remains. And verily We shall pay those who are steadfast a recompense in proportion to the best of what they used to do."

Each of the two verses contains **64** letters.

The total number of letters in both verses together is **128**.

The sum of the order numbers of both verses in the surah = **128**.

128 is the total number of verses in the surah of An-Nahl itself!

وَأَوْحَى رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِيThe word (the following verse:النحل) is mentioned in the Koran one time, specifically in
مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ (86) النحل

"68. And your Lord inspired the bee, saying: Choose you habitations in the hills and in the trees and in that which they thatch." (Chapter An-Nahl) Observe the beginning of the verse: وَأَوْحَى رَبُّكَ إِلَى النَّحْلِ..

"And your Lord inspired the bee." It comprises **16** letters!

The last letter of the word An-Nahl (النحل) is letter No. **16** counting from the beginning of verse!

This verse is number 68, and it comprises 13 words.

Normally, 68 x 13 = **884**.

The astounding fact is that the word An-Nahl (النحل) in this verse is number **884** in order counting from the beginning of the surah!

More astounding is the fact that the number of this verse is 68, and the sum of the numbers of verses bearing number 68 from the beginning of the Koran up to this verse = **884** as well!

Now, what would you think of these astonishing numerical facts?!

How can it ever be, then, that a human mind would dare question the truthfulness and validity of the Holy Koran?

With all these facts at hand, how could it be that anyone would falsely believe that Prophet Mohammed (God's glory and peace be upon him) is the one who composed the verses of the Holy Koran?

Would it still be possible and logical that someone could be out of his mind and blindly follow those lies fabricated about the Holy Koran?!

Absolutely impossible!

The Holy Koran is undoubtedly the word of Allah!

Chapter an-Nahl, meaning "Bee," is the 16th chapter. The bee has 16 chromosomes.

This interesting miraculous code has been indicated in the pages of the Koran for the past fifteen hundred years.

The Chapter Al-Kawthar:

Chapter Al-Kawthar is the shortest surah (chapter) in the Koran, so might there be another relationship to be found here? When we count the number of times the word "surah" is mentioned throughout the Koran, we find it to be 10 times! Following this theme, we count the number of words ending with the letter R—starting from the beginning of this chapter up to the end of the Koran—and they turn out to be 10 words!

As stated previously, the Koran has proven to be a tightly knit linguistic and mathematical code. Since this chapter starts with the Arabic word "inna" (We have / We are), we go and find the first verse in the Koran that also starts with the word "inna," which turns out to be Koran 2:119. We count the number of words in this verse, and amazingly, they are 10 words!

Previously, we said that the middle verse of Surah AlKawthar mentions the sacrificial slaughter of animals in Allah's name, which is called "Al-Nahr" in Arabic. Note that this day of Al-Nahr is the 10th day of the month in which the Hajj pilgrimage is performed. So, again and again, this incredible mathematical harmony featuring the number 10 manifests throughout this chapter, but we should not limit ourselves and stop here.

A recurring theme in the mathematics of the Koran can be observed in what is revealed when we add up a chapter's verse numbers. The sum of three verses, for example, would be calculated as 1 + 2 + 3 = 6. Thinking about this, researchers realized that only six letters out of

the entire alphabet recur in every verse of Surah Al-Kawthar. The following chart shows these six letters along with their "order" numbers according to the common Hija'i alphabet:

Order	1	10	22	23	25	27
Letter	أ	ر	ك	ل	ن	و

Figure 9: The recurring letters and their order numbers

The shocking thing here is that when we add these order numbers together to find out their sum total (1 + 10 + 22 + 23 + 25 + 27), we get 108, which is the chapter number! Once again, this is simply amazing.

So, adding up the number of verses in the chapter reveals the number six, which, as we have discovered, is the number of recurring letters that appear in every verse, and the sum total of their common alphabetic order numbers gives us the chapter number. But is there anything else of importance to explore?

The Arabic letter R has been very clearly highlighted. It is the
10th letter of the alphabet, and every verse in Surah AlKawthar ends with it. Furthermore, the whole chapter revolves around the number 10, so it is natural to take a closer look at the positions of this 10th letter within the chapter. Upon doing so, we find that it appears four times in the chapter, in the following order:

The 16th letter
The 21st letter
The 28th letter
The 43rd letter

Shockingly, the sum total of these numbers again gives us 108, which is the chapter number! Again, this is stunning, so let me rephrase it. Added together, the positions of the letter R—which is the 10th letter of the alphabet as well as the letter with which every verse ends in a chapter clearly revolving around the number 10—give us the chapter number!

This chapter, however, like the rest of the Koran, is a tightly knit code that is almost like the genetic DNA code, but connected to "everything," and not just itself. This is easier to show than to describe, and will become apparent throughout this book.

When we look at the first verse of Surah Al-Kawthar, we see that it contains three words. The letters that make up the first word appear in the entire chapter 15 times. The letters of the second word appear in the chapter 22 times, and the letters of the third word appear in the chapter 26 times. Adding these numbers together, we end up with a total of 63 for the letters of the first verse. The name of the chapter is Al-Kawthar, which is, as mentioned above, the great goodness and river in Paradise that were given to Prophet Muhammad (GOD'S GLORY AND MERCY BE UPON HIM), whose final age was 63.

If we repeat this process with the second verse, the letters of the first word appear in the chapter six times, the letters of the second word appear 14 times, and the letters of the third word appear 23 times. This time, we end up with a sum total of 43 for the letters of the second verse. Shockingly, 43 is the number of letters in the whole chapter! As will be seen, the number 43 is also strongly connected to Prophet Noah (GOD'S GLORY AND MERCY BE UPON HIM), and seems to be relatively prominent in various areas throughout the Koran.

Finally, if we repeat the above method for the third verse (which contains four words), we get 15, 21, 4, and 21, for a total of 61. This third verse is about those who mock the Prophet (GOD'S GLORY AND MERCY BE UPON HIM), and they being the "Abtar." Their efforts cannot be divided and are a multiple of nothing. In this world, the mockers' efforts are fruitless—and on Judgment Day, it is only they who will suffer the results. The number 61 is a prime number, which is exactly the point here! Prime numbers are a multiple of nothing and cannot be divided into anything whole or useful. All in all, the number 61 is "Abtar."

Many months ago, I have seen our youngsters coming to the masjid with phones in their hands. It is an unfortunate phenomenon, where some young Moslems have become obsessed with satisfying selfish lust and desires, and constantly upload disgusting videos and download pornographic content, and this is something even youths who come to the masjids are suffering from, and it is a deadly practice. Indulging in sexual acts cause the light of faith to diminish from the heart, and slowly, Islam leaves that person, and they become ex-Muslim, as I personally had seen many who had become dedicated to destroy Islam. We are not Muslim by choice, rather Allah chooses the purest amongst mankind to enter Paradise. If we become dirty minded, then there will be thousands of chaste monks, priests and pastors who will accept Islam and lead pure lives. Therefore, it is imperative for the youths to regularly frequent the Mosques, and read the stories of Sahaba each evening and learn the beauty of Islam from these pious men who preceded us in time and in faith. Those who constantly think about the opposite gender or become obsessed with satisfying the animal lust, they will become very unhappy and unsuccessful. It is imperative that Moslems have control over their desires. Being a strong Moslem does not mean one who is physically energetic but rather one who has the capacity to shun away from sinful activities. A Moslem is capable of fighting against shameful desires and lust, therefore he or she must never engage in any lustful or selfish encounters. As believers in Allah and the Last Day, we must know that this life and worldly enjoyment is not our purpose. Alas, we are here, claiming to be followers of the noble Prophet, a man who was more chaste than the chaste woman, and yet we have become addicted to sinful things. We use the mouth for saying our beloved Prophet's auspicious name, the prophet who loved and cherished us, the prophet who called us his brothers, and the prophet who will stand on the foot of the bridge for thousands of years to ensure that every Muslim is able to cross safely over the hell and enter into Paradise. Yet, rather than reciting salutation on the prophet, we are busy in singing the praise of earthly singers and sports people. We are not Muslim by choice, rather Allah chooses the purest amongst mankind to enter Paradise. If we become dirty minded, then there will be thousands of chaste monks, priests and pastors who will accept Islam and lead pure lives. Indulging in sinful and filthy acts cause the light of faith to diminish from the heart, and slowly, Islam leaves that person, and they become ex-Muslim, as I personally had seen many who had become dedicated to destroy Islam! May Allah guide us all and grant us purity and sincerity. Ameen.

Two billion Muslim in the world, but there is scarcely anyone strong enough to fight lustful desires. Instead of expressing willingness to better themselves, most Muslims are trying to use Islam and marry more women, claiming it is sunnah, but they forget that the purpose of our existence is to worship and obey Allah alone and follow the noble path of our prophet, who spent his nights in prayer and days in fasting. A Moslem is never permitted to have sexual relations with a spouse without the explicit intention of procreation, and a believer must only make intention of having a child when approaching a spouse, otherwise the encounter will be considered blasphemous and sinful. Personally, it is advisable to give up all lustful activities after the age of forty, and devote life to the service of God alone, but unfortunately the youth of this era consider themselves young and having a promising and certain future, whereas I recall in my student days that felt like an elderly person by the age of thirty, by which time, I had two beautiful sons. Youth and prime are not a guarantee for eternal health and happiness, as we know that in Britain alone, thousand od people are permanently disabled with brain injury each week, and never again will those youth be able to talk or pray or even speak. Sometimes, it takes many months for those brain-injury patients to learn how to say their own name. Others have to learn how to talk and walk. While our youths indulge in vices and lust, they should be aware that their lives might change in one second. Never is a Moslem permitted to objectify his wife or approach him or her with the sole intention of fulfilling physical lust. Because all the sin and sickness in the universe starts from treating the spouse as an object of desire. This is how every previous sinful nation got destroyed. Unfortunately, many Moslem men slaves of desire and try to make everything halal using deen o religion. Those people are twisting sharia and using verses of the Quran to make everything they desire into halal, but Allah does not judge mankind by the rules of a book. He sees into our hearts and will decree His judgment accordingly. May Allah keep us on the path of chastity and truth. Ameen.

I had once advice a group of young men about the best way to retain faith in the heart. We must be in constant fear, and avoid all kinds of sin. Do not think about women or men, or even look at them, and think that if Allah takes my life away when staring at women, will kalima shahada be in my heart, and will I be able to believe in Allah and remember the tenets of this religion, when the angel of death comes to take my soul away? Those who think of fornicating all the time, then his mind becomes so embroiled in the fantasy that he ends up doing that. Do not let yourself think of anyone. Every evil in the world starts with thoughts. Yes, marriage is permissible, but one must only marry for procreation. Only stay with your wife to produce children. Keep Allah in your heart, and beg forgiveness after each salaah. Never approach such filth as pornography. Remember that Allah is watching us all the time, and imagine for one moment that you will have a daughter one day; you will not like other men watching her porn. You have a beloved mother whom you respect, so think how you would feel if other men watched her pornographic images. Every sin begins with an evil thought of human beings, so the most dangerous thing in life is to have thoughts of others in the heart.You will notice some people in the world who do not pray or fast too often, but they have a pure heart in which no thoughts of human beings ever enter, and those are the men and women who Allah loves the most, and calls them, 'Qalban Saleem' in the Holy Quran. Allah promised those who have qalban saleem, an eternal paradise, because the heart is what Allah cares about. So, if we think about humans all the time, it is even worse than sinning with them. The heart is more important than action, and dirty thoughts are worse than the action. We must always fear Allah, and that if Allah sees my thoughts, what will He think of me? What will Allah think if he sees dirty thoughts in my mind? Will Allah say, I have created this man and given him health and wealth, and yet he thinks not of the Creator? This person who I created and blessed with such luxury and family; does he think of Me, or is his mind polluted with the dirty thoughts of others? While a person is thinking of strange women and entertaining sinful thoughts, purity and piety will not enter that heart. And without a pure heart, Islam does not remain inside the body. Being a Muslim is not in our hands. Allah chooses who He loves to keep inside the folds of Islam. If someone constantly entertains filthy thoughts, then it will take Allah one second to make that person forget about Islam and make his or her heart dislike the tenets of Islam. I know many youths who were addicted to watching explicit pictures and videos, and soon, they started questioning all the tenets of Islam and eventually started to hate Islam. Some even officially became ex-Muslims, but they think they have left Islam on their own, but the truth is Allah did not want them to enter His eternal paradise, and this is why he caused their hearts to change. So, be afraid that your Iman can disappear any second, and never allow the thoughts of humans, whether men or women. to enter this heart. Think of the temporariness of life. If you become sick this day and are unable to eat and drink on your own and suddenly become completely paralyzed, then who will take care of you? Will the people in the porn movies come to save you and teach you to recite the shahadah at the time of death? The weakest man is he, who cannot control his lust. Even if he is tall and muscular, he is a weak man who is a slave to desire and lust after men, women, and children. There is no limit to that person's weakness. If you become physically weak and frail, but you have the strength to control your soul from pining after sinful acts, then you are a strong and brave believer.

Allah loves those who are strong. It is the inner strength that allows mankind to stay aloof from sins. We must harvest this spiritual strength in our dreams, in our heart, in our sleeping, and in our waking, and then you will notice your faith increasing, and your Iman will be so strong that the devil will run away from you. In this pure state, when you pray to Allah, the angels will say Ameen to your prayers. And when you read the Quran, the angels will descend from heaven to listen to you, and if you make sincere dua to Allah, He will be proud of your goodness and praise you in the court of all His sinless angels.

We must be in constant fear of Allah, and we must love Him, and fear Him simultaneously, and the most important thing is to be grateful to Allah. Let us ponder. What if I was poor and plain and did not have money to go to the physicians? What if I had to die from fever without medicine like those homeless Muslims in Yemen? Even if I pray for the rest of my life, I will not be able to be grateful to Allah for one of the blessings which He had granted me! We must never make human love or lust our object. We must fight against ourself, but the human self or the nafs is a tricky thing. It will first try to make you get lost in enjoying the permissible

things, such as much food, and women who are spouses, and then the whole life will rotate around this wife and her beauty and romance, and then it will turn you to haram and the impermissible acts. Slowly, Satan will convince us that which is haram to be halal and we will be doomed.

We must build a spiritual connection with Allah, and every day, spend an hour praying and meditating over your life. No matter how ill you are, or how busy life is, always make sure to spend one hour at midnight or anytime, and pray to Allah, and force yourself to become pious by thinking only of the Allah who made you and kept you alive, healthy and with Iman. Sit in seclusion, and coerce yourself to think of Allah, no matter what. Think of all the goodness you have, and think of all the blessings Allah gave you, and remind yourself that one day you, may lose this happiness without warning. Right now, you are healthy, but one day, if you are diagnosed with cancer, you won't find joy in the small things in life, and you will not find those beautiful women attractive and will not want to engage in sins. Indeed, it is because of all the blessings which Allah gave you that made you inclined to sinful acts and thoughts, and what will happen if Allah decides to take away all the blessings you had? What if your health, wealth and family was gone? Spend every moment of your life in remembrance of Allah, because right now, you may be healthy, but in any second, you could trip on the stairs and become paralyzed, and then the beauty of strange women will not come to any use. Spend one hour each day expressing gratitude towards Allah, and thank your Creator for giving you a family, for letting you grow up in a safe home. If you cannot find yourself to be grateful, then imagine how different your life would be if you were born in a poor orphanage and grew up in an abusive environment, like many children in the non-Muslim world. Imagine if you were poor and homeless, starving in the streets. Would staring at women appeal to you? If you had to spend your day picking garbage to find scraps and leftovers for a meal, then how eager would you be to look at haram pictures? Ask yourself how much gratitude you had shown Allah for giving you fresh water to drink? Imagine if you were destined to live in remote area, and had to travel miles in hot weather, to carry buckets of clean water to drink? All the luxuries you have right now were given to by Allah, and at any moment, all these blessings can be taken away.

One of the afflictions facing many men and women in this digital age is the curse of graphic films and pornographic materials. I have decided to address this issue because it is true that if someone’s heart had become polluted with this filth, the beauty and mercy of the Koran will never penetrate the soul, no matter how many mathematical codes or secrets we discovered. Watching pornographic material is a grave sin, and we must cry to Allah, thinking of these sins, and abandon such practices permanently. Weep profusely at midnight and pray to Allah to make your heart pure. Think of all the Muslim’s who are suffering around the world, and ask yourself if you deserve happiness while they suffer. Cry as you think about all the Muslim women's pain, who are being assaulted in refugee camps, and pray for them, and remember, the women you find attractive in the street, and those who make you think of sinful thoughts, will become unattractive one day, while the women in Paradise whom Allah created only for you, are much better, much more loyal, and they are pure.

If you find a woman in this world attractive, then know that her beauty will fade soon. If you are in love with her personality, also beware that Allah created her with such qualities, and one day, her mind may cease to function, and since Allah controls her heart and mind, she may become very bad suddenly. Any woman in the world can become insane in any second, if Allah does not keep her sane ad healthy. People suffer from dementia and amnesia and lose their original personality and become very violent and angry, so do not think of humans. Only keep Allah in your heart. No matter how pretty a woman is, within an hour of her death, she will decompose and become food for the insects. No beauty or glamour will remain. All women in this world will become old, frail and unattractive, and the only thing that matters is the heart. And remember, If Allah does not keep them in Islam and allow them to remain in guidance, then they will become worse in the world, they will become hateful, horrible natured; so horrible natured, that looking at the beauty will not give you any happiness. So, it is important to stay humble and pray to Allah to have mercy on you because no one can

remain pious and good if Allah does not permit it. If Allah does not have mercy on someone, he or she cannot stay chaste and pure.

We must constantly remind ourselves that only Allah loves us unconditionally. Remind ourselves that those pretty men or women we find attractive and desire to do sin with, do not love you, and those women can even hate you one day, and become most disloyal to you, and are now most disgusted of you. That beauty will not seem so beautiful if she becomes enraged and hurts you and your family. If those men and women are pious and faithful, then it means only Allah is keeping them good, and if Allah does not will, then tomorrow, that woman or that man might become the worst human being in the world. You see, Allah is very honorable, and he only allows respectful and chaste people to enter His Paradise. Indeed, Islam is a way of life, and still, we can twist and turn all aspects of Islamic law in order to make many acts and desires seem legitimate and legal, but remember this: Allah does not need us to be pious and noble. There are millions of people in this world who are not obsessed with sinful activities. For example, I went to South America recently, and there, several thousand people converted to Islam in my hands, and among them were several hundred Catholic priests who had remained celibate their entire lives, and were not constantly trying to make degrading actions legal. Allah brought them into the honorable folds of Islam because of their pure hearts. And I have also been to Canada, where I was mobbed and nearly attacked by the ex-Muslim community there, which numbered over three hundred thousand. All of them were Muslims, but God removed them from the fold of Islam. I took the time to interview several of the men to find out what they had in common that Allah expelled them from Islam. Do you know what the ex-Muslims all had in common? They were always trying out sick and degrading acts in their marriage and relationships. Believe me, Allah does not need us to worship and obey him. He will readily convert chaste non-Muslims into Islam and make them enter the eternal paradise, rather than those Moslems who use Islam to justify depravities. May Allah save us from sin.

We should not delude ourselves by using hadeeth and Quran to convince ourself that we are doing sunnah. Marriage is allowed only for procreation, and the Prophet (peace be upon him) never indulged in inappropriate activities. If we must use religion, and Islam, then we should try to follow the Sunna of the prophet and stay awake at night for prayers and fast all day. When Muslims become too indulgent in desires (which is allowed technically) in order for them to become deserving of paradise, Allah puts them through severe tests. Too many Moslems are obsessed with worldly enjoyment and are constantly online searching for ways to enjoy life. This sheikh told me that many of his peers were taken to certain prisons where they were falsely accused of crimes and experienced pain in the interrogation chambers. If we do not become pure, then Moslems will be assaulted by the enemies. In this sheikh's personal experience, he had seen dozens of people who were too indulgent with pleasure go through the bitterest pain and suffering. Maulana Ahmad Ibrahim once said the Muslims getting insulted and suffering around the world because of this sexual obsession. Muslims should really stop using deen as an excuse to constantly talk and act upon their desires even it is inside the hudud of religion. They should spend their time crying to Allah for their brothers and sisters who are getting tortured and assaulted and killed in China and Myanmar as we speak while the fate of Muslims in Europe and America are hanging by a thin thread. A maulana in India told me that he had seen so many amongst his relatives and friends suffering horribly. And a lot of them (not all but most of them) were very sexually active with their spouses and took lots of pleasure in it thinking they are doing a huge act of worship but truth is it is better to cry at night for Muslim who are suffering! May Allah guide us all!

Ah, what has become to the believers who are constantly trying to demean themselves by watching filthy material online. Islam honoured women. Muslim women are the mothers of Jannah, and Paradise is at their feet. Using religious law, anything good or evil can be

justified. For example, the devil insists he is a devout believer because he never denied God and never disbelieved in Allah. He refuses to commit sins and only misguides others. In his twisted mind, the devil made himself a pious martyr, the way some Muslims are doing, brining inauthentic hadeeth to justify depravities. How can Muslim men imagine degrading the mother of their children by watching haram material? Allah gave them to us as a trust, to honour and protect in marriage. Think of your own daughters. May Allah never disgrace the mothers of this Ummah! We must remember that we are in this world to build our paradise, and getting obsessed with the opposite gender would be counterproductive, even if it is via a halal means like marriage, the same way eating too much destroys a body and diminished the purity of the soul. May Allah protect me and the entire Muslim population from all sorts of pleasure and sins which may cause punishment and insult to come down upon them.

It is necessary to remember that we are in this world for a very short time, and our goal is not to enjoy worldly pleasures and carnal desires, but rather to worship Allah. Marriage is a sunnah of the prophets and therefore should remain pure and for procreation only. Naturally, divorce is the most hated thing in religion, and therefore, we must try to work on our personal lives and endeavor to practice upon the noble footsteps of the prophet. Oh, Allah! let not the youngsters of our generation become obsessed with using Islam to justify their desires! Instead, oh Allah! make the youths of our Ummah use Islam to feel mercy for the Muslim woman who are getting assaulted around the world! Oh, Allah! Protect all Muslims from indulging in any pleasures that might cause them to go through pain to make their hearts return to your religion! Oh, Allah! teach Muslims to respect themselves and not be obsessed with pleasures all day and all night!

According to a famous scholar at Binnouri Islamic institution, Allah gave Muslims a particular duty in life, and that is to worship Allah alone, and this means not to indulge excessively in worldly pleasures, including spending useless hours in the company of members of the opposite gender, even if it the lawful wedded wife. Moslem children are starving and being assaulted by evil men. Moslem women are suffering from degradation. This is happening because too many Moslems are now obsessed with enjoyment, and are constantly online searching for ways to enjoy life. We must be focused on Islam, and following the real path of Sunnah. So let everyone be religious, without focusing on love for spouses and obsession with happiness in this life. We were created for the afterlife. Not for finding happiness and love here in this world. The obsession with love for humans is sometimes the reason many women and men become completely broken both emotionally and physically. We came to this world to love our Creator and serve those people who are helpless and in far more worse situations than us. We came to this world to help every orphan, heal the sick and ease the pain of refugees and poor people and to serve humanity. Our purpose of life shouldn’t be marriage, love, money, degrees, fame or glory. So let preach the real purpose of this life to everyone instead of deluding ourselves with hopes of love and happiness, because it is rather selfish to focus so much on oneself and one's own happiness especially when that happiness is a mirage and is truly not real happiness. Let’s not encourage others to become obsessed with the idea of love and relationships when the world is suffering and those helpless people need every bit of help, we can give with our body heart and soul.

The Night of Decree and 27

The merits of the Night of Decree are so tremendous that surely most people have heard about them. Either way, they are not the focal point in this work, and instead, we will here examine the mathematics of the Koran revolving around this night.

Translated to English, the Arabic word “Al-Qadr” means “Decree” or “Destiny,” and for some odd reason, we often find it translated as “Power” as well. With only five verses, Surah Al-Qadr (The Chapter of Decree) is one of the shortest chapters in the Koran. It is Chapter Number 97, and is about what is called “Laylat Al-Qadr,” or the Night of Decree.

The enormous amount of authentic hadiths and other sources referencing the Night of Decree shows that this night takes place during the last ten days of the month of Ramadan, that it is almost always on one of the odd-numbered nights (i.e., the 21st, 23rd, 25th, 27th, or 29th), and that it is usually on the 27th night.

The Prophet (GOD'S GLORY AND MERCY BE UPON HIM) said in an authentic hadith that Laylat Al-Qadr is the twenty-seventh night (of Ramadan).[29]

So, right from the start, we naturally believe that the number 27 may be a mathematical key in the Chapter of Decree—and as we mentioned earlier, the number 27 is also one of the Koran's main numerical keys.

One of the rare early references to Koran mathematics is related to the Chapter of Decree. As stated earlier, the famous scholar, Al-Fakher Al-Razi, recorded that Prophet Muhammad's (GOD'S GLORY AND MERCY BE UPON HIM) great companion, Umar ibn AlKhattab (RA), had discussed the Night of Decree with Ibn Abbas (RA), who was considered to be the greatest scholar of the Koran. In brief, Ibn Abbas (RA) mentioned two things of relevance to mathematics in the Koran—one of which is how the number seven appears often. After stating some examples, he said that these observations pointed to the Night of Decree being the 27th night of Ramadan, meaning the seventh night of the last ten days of Ramadan.

Of more consequence for our purposes, however, is the other item of interest he mentioned regarding this night, which is quite remarkable.

In the Chapter of Decree, the phrase "Laylat Al-Qadr" (Night of Decree) is mentioned three times. In Arabic, the phrase contains nine letters. This means that the total number of letters in the three mentions of the Night of Decree in this chapter is 27! With this observation, Ibn Abbas (RA) found mathematical support in the Koran for his opinion that the Night of Decree is almost always on the 27th night of Ramadan.
Note, too, that the month of Ramadan is usually 30 days long—and a word-count of this chapter shows that it contains 30 words!

The Job of a Moslem:

Allah commands us to do one thing only: To call on others to do good and prohibit evil.

"Invite to the way of your Lord with wisdom and good instruction and argue with them in a way that is best." [Quran, Al-Nahl 16:125]

Al-Bukhaari (57) and Muslim (56) narrated that Jareer ibn 'Abdillah (may Allah be pleased with him) said: I gave my oath of allegiance to the Messenger of Allah (blessings and peace of Allah be upon him), pledging to establish regular prayer, pay zakaah and be sincere towards every Muslim.

Muslim (55) narrated from Tameem ad-Daari (may Allah be pleased with him) that the Prophet (blessings and peace of Allah be upon him) said: "Religion is sincerity." We said: To whom? He said: "To Allah, to His Book, to His Messenger, and to the leaders of the Muslims and their common folk."

Ibn al-Atheer all said: "Sincerity towards the common folk of the Muslims means: guiding them to that which is in their best interests." [An-Nihaayah 5/142]

Ibn Hazm said: "If you give advice, then give advice in private, not in public, and by hinting, not by speaking bluntly, unless the person to whom advice is given will not understand hints, in which case there is no option but to speak bluntly.... If you go beyond these guidelines, then you are wronging him and are not being sincere in your advice." Al-Akhlaaq wa's-Siyar, page 45.

Al-Kalabadhi reported: Umar ibn Abdul Aziz, said, "May Allah have mercy on a man who shows me my faults." [Bahr al-Fawa'id 1/129]

[29] Sunan Abi Dawud (Hadith No. 1386)

It is the noblest deed to call upon others to do good, and our youths should be particularly keen in this task. It pleases me greatly to see enthusiastic young people often preaching about Allah and discussing the beauty of Islam, and enlightening others about the miracles of the Koran.

We need to remember that the purpose of our life is not to get a job or earn a degree, but it is to live a righteous life and teach others the beauty of Islam.

Parents should be very cautious about this as well. We must never pressure our children into doing things that would harm them, both spiritually and physically. As parents, it is our duty to allow children to dedicate their lives to the learning and teaching of the Koran.

In particular, if our daughters are involved in propagating the message of peace and dedicate themselves in the learning and teaching of the Koran, then they should have our full supports. I dislike the stubbornness of some parents who insist that their daughters should cease all activism and get married. This is an ignorant mentality, and on which many fathers are guilty of. I have two charismatic daughters of my own, who are eagerly learning about the Koran and sciences, and it is my life's joy to see them flourish. I encouraged them to remain single, and never pressured them to settle down or get married, because I know a young woman's worth is not in securing a husband, but in practicing Faith with sincerity. The daughter of Prophet Imran is Maryam, or Virgin Mary, an exemplary woman celebrated for her singleness and chastity, and it is important for Moslem fathers and mothers to support their daughters if they choose to live unmarried and learn the sciences of the Koran. However, for some children, both boys and girls, marriage to a suitable pious spouse is of great benefit, but it depends on the offspring. However, I am a great proponent of young Moslem women who choose to live independent of men or partners, and I tell my two daughters that they should not have to ever feel pressured or coerced into finding or securing a husband, because their worth in the eyes of Allah is in their piety alone.

Those who preach about Islam becomes a favourite of Allah, and when someone becomes Allah's favourite, their prayers are accepted.

When you're in need, ask Allah and when you complain, talk to Allah. Certainly, Allah has power over all things.

Allah tells Prophet Muhammad in the Quran: "And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me." (Quran 2:186)

The Prophet said, "Verily your Lord is Generous and Shy. If His servant raises his hands to Him (in supplication) He becomes shy to return them empty." (Ahmad, Abu Dawud, Tirmidhi)

What if you do not get an answer to your prayers?

Never give up making dua to Allah. It may not happen now, it may not happen next month, but it will happen when Allah knows is best for you.

Remember: our Lord is not forgetful. Sometimes you might even forget that you once made dua for something, but He might give it to you years later.

Allah answers your dua in 1 of 4 ways:

1. Allah gives you what you ask for.

2. Allah gives you better than what you have asked for.

3. Allah wards off harm that was coming your way.

4. Allah compensates you in the Hereafter

Ibn Al Qayyim said he who fulfils the following conditions should know that Allah will surely answer his dua: Have certainty that Allah will answer your dua. The Prophet said, "Ask Allah with certainty that He will answer your prayers." (Tirmidhi)

Show submissiveness and devotion during your supplications. Do not think that I know that Allah will not accept this. This is a negative mindset which Allah do not appreciate.

The Prophet said: "Allah Will certainty that he will answer your prayers." (Tirmidhi)

The Prophet also said, 'Know that Allah will not accept the supplication from an absent heart.' (Tirmidhi)

Be patient and do not hasten for an answer. The Prophet said: 'The dua of any worshipper will continue to be responded to, as long as... he is not hasty' i.e., as long as he doesn't lose patience. [Muslim]

Continue to gain a lawful means of living. The Prophet narrated a story about a man asking Allah, saying "O Lord! O Lord!" but his food was unlawful, his drink was unlawful, his clothing was unlawful, and he was nourished unlawfully; so how can he be answered?!" (Muslim)

Whether it's the morning or the middle of the night, Allah is always listening. We need to believe that Allah is hearing our prayers and will respond in the best way. It's comforting to know that we can have a direct relationship with our Creator, anytime of the day or night and regardless of what is happening in life.

Make dua with passion and a present heart, and you will feel the difference!

The Koranic Mircles: Looking at the Koran chapter more closely, we also see that the first mention of the Night of Decree starts with the Arabic word for “night,” which is the fourth word in the chapter. This means that if we count backwards, starting from the end of the chapter, the word “night” is Word Number 27. Likewise, if we begin our count with the word “night” at the start of the chapter, there are 27 words until the chapter’s end. In parallel to the above, a last reference to the Night of Decree comes indirectly in the Arabic word “hiya,” which means “it is.” If we count starting from the first word in the chapter, the word “hiya” is the 27th word!

We came to this world to serve Allah to build our future in the hereafter. We are allowed to eat and drink and marry but it must be done only to please Allah. Marriage and sex are never the objective of life for Muslims. The moment a believer plans on enjoying himself and marries without the sole and noble intention of procreation and increasing the followers of Muhammad, then Satan comes between the couple and Islam suddenly leaves the heart. Why does Islam abandon that heart? Because if someone is engaged in lustful encounters, then his hearts will become dead, and in his mind, every aspect of Islam will appear negative. Every decree of Allah will seem reprehensible to him, and he will turn against the True Religion. Gradually, that person will find faults with Allah, and will only see the negative in everything in Islam and Moslems, and he or she will then become ex-Moslem and begin to live like beasts. So remember that loving Allah is what matters. Loving God, loving humanity and caring for the followers of Prophet Muhammad is what matters. Some people marry and then get heart broken. Many people stay single and are in love with their Creator. Allah is their everlasting friend. Even if someone finds marriage to be necessary, he or she should not convince everyone to marry just because we think it is right. Mariam, the daughter of Imran was single. Asiya has the worst husband in the world which was close to not having a husband. Yet Allah loved them the most. Some Muslim argue that we should not make a halal into haram and I tell them that this world is a place for journey, and we should not become overindulgent in any pleasure.

The majority of those who were tested in prisons became non-Muslim and hated Islam, and blamed Allah for their tests. Not only were they assaulted and tortured, but they also gave up their Iman. This is what happens when Muslims engage in perverse and sick relations and treat their wives or husbands as carnal flesh. I have interviewed thousands of ex-Muslims and they all admitted that they were very active in sinful relations, and always tried new to gain more pleasure, in halal ways. Now, not only did they become ex-Muslims but they also preach against Allah and his Prophet. May Allah save us all and allow us to read the Koran and understand the miraculous numerological codes within.

The very first word in the Chapter of Decree is “inna,” and the Hija’i “order” numbers of the three letters that make up this word have a sum total of 27!

Letter	Order
أ	1
ن	25
أ	1
Total	27

Figure 10: Letters of the first word in the Chapter of Decree and their Hija'i order numbers

So, let's take an even closer look at the 27th word in this chapter. As stated above, it is the word "hiya," meaning "it is," and it is a two-letter word in Arabic referring to the Night of Decree. Its first letter is the 26th letter of the Hija'i alphabet, while its second letter is the 28th letter. Basically, this last reference to the Night of Decree isolates the number 27 right in the middle of its only two letters. So, this word is not only the 27th word in the chapter, but its letters also hold the number 27 right in the middle! Furthermore, when we add the two Hija'i order numbers together (26 + 28), we get 54, so what does 54 have to do with 27? Not only do the two letters of this chapter's 27th word yield 54, but 27 X 2 = 54. Put a different way, the number 54 is comprised of two 27s (27 + 27)!

Because this specially highlighted word has now been repeatedly confirmed as an important key, we continue and look even closer. When we count the number of words, starting with this word "hiya" up until the end of the Koran, we find that there are 486 words. But what could this mean?

It turns out that 486 is a multiple of 27! 486 = 27 X 18. The significance of 27 is more than apparent by now, but what about the number 18? Amazingly, the verse that includes the word "hiya" contains a total of 18 letters! That's right, 18 is the number of letters in this verse, and "hiya" is the 27th word in the Chapter of Decree as a whole, which is an entire chapter revolving around the number 27. To top it all off, 18 X 27 gives us the total number of words after this word until the end of the Koran! This is, indeed, stunning mathematical harmony.

We have already highlighted 27 + 27, but one may ask why not "27 X 27" as well, since we have multiple appearances of 27? We go ahead and multiply the two numbers together and find that 27 X 27 = 729. So, what is the connection here if the math of the Koran is indeed interconnected? If we count from the beginning of the Koran, we find that the 729th verse is Verse 60 of the Chapter of Al-Ma'idah (Koran 5:60). Here, one may wonder if there is anything else about this verse related to the number 27 (other than 27 X 27, which gives its order number from the start of the Koran). We count the total number of words in this verse, and shockingly, they are 27!

Beyond this, the verse under discussion is Verse Number 60, which is 30 + 30, while 30 is the number of words in the Chapter of Decree as well as the usual number of days in the month of Ramadan.

We have repeatedly stated that the Koran is a miraculous mathematical code, so we will now further examine the possible relationship between the Chapter of Decree and the Chapter of Al-Ma'idah. As seen above, the math of the Chapter of Decree led us to the Chapter of Al-Ma'idah—and since the Chapter of Decree is the 97th chapter of the Koran, we take a look at the 97th verse of the Chapter of Al-Ma'idah (Koran 5:97). Amazingly, this verse also has 27 words! More about this verse shortly.

Thinking about what other chapters may be connected to the thread we have been following, it helps to remember that the main theme of the Chapter of Decree concerns the revelation of the Koran during the Night of Decree, as clearly stated in the first verse of this chapter and elsewhere. To that end, we look at the chapter with the most mentions of the word "Koran." It turns out to be Chapter 17 (The Chapter of AlIsra'). In this chapter, Verse 97 turns out to be the longest verse of the chapter. We count the number of words in this verse, and again we get 27! Going deeper, we add the verse number (97) to the chapter number (17), and the result is 114, which is the total number of chapters in the Koran!

Think about this again. The Chapter of Al-Isra' (which is the chapter with the most mentions of the word "Koran") has a verse connected to the night in which it was first revealed, and when added together, the verse and chapter numbers equal the total number of chapters in the Koran. In light of these findings, I'd like to add one of my own. The chapter number, which is again 17, is a prime number. The order of 17 among prime numbers is seven—and, as stated earlier in this chapter, the Night of Decree is thought to be the seventh night of the last ten days of Ramadan.

Still keeping in mind that the Chapter of Decree (the chapter of the Koran which is specifically about the Night of Decree) is Chapter 97, we go to the 97th verse of the Koran itself, counting from the beginning of the Koran. It turns out to be Verse 90 of Chapter Two (Koran 2:90). Ninety is the number of words in the Chapter of Decree (30) multiplied by the number of times the phrase "Night of Decree" is mentioned in that chapter (3)! Again, the mathematical harmony continues, but to top it all off and confirm that this is not just a random coincidence, we count the total number of words in this verse, and shockingly, they again turn out to be 27! The miraculous mathematical code is truly amazing, but we are not done yet.

Keeping in mind that this is all revolving around a central theme, let's look at the first verse containing 27 words to appear in the Koran. Here, we are less interested in the fact that it has 27 words (that is just the thread we are following) than in examining its position within the chapter, which turns out to be as the 54th verse of Chapter Two (Koran 2:54). As stated previously, 54 is 27 + 27, and if we multiply the chapter number (2) by 27, the result is also 54! This is certainly remarkable, but let's get back to the Chapter of Decree.

God's name, Allah, is a main key in Koran mathematics. The letters that spell "Allah" in Arabic appear in the Chapter of Decree 44 times, so what might this number signify? We go to Chapter 44 of the Koran, which is Surah Al-Dukhan (The Chapter of Smoke), and we discover that it is the only other chapter in the Koran to make reference to the Night of Decree! Is there any way to establish that this is not mere coincidence, and that we are, indeed, on the right path?

The answer is an overwhelming yes.

As stated above, the only location in the Koran (besides the Chapter of Decree) to also address the Night of Decree is in Chapter Number 44. This mention appears in the first six verses of the chapter, where it states that the Koran was revealed on a "blessed night," in reference to the Night of Decree.

Amazingly, the total number of letters in these six verses is 115, while the total number of letters in the Chapter of Decree is also 115! Then, because 27 is the dominant number in all of this, we look at the 27th letter of the Hija'i alphabet, and it is the letter W (pronounced "Waw" in Arabic). Interestingly, if we count the number of times this letter appears in the Chapter of Smoke, it appears 115 times. I looked further into this and was surprised to find that Verse 97 of the Chapter of Al-Ma'idah (mentioned above) not only has 27 words, but also 115 letters!

Furthermore, the number of words in these six verses in Chapter 44 is 29, while the total number of words in the Chapter of Decree is 30. As stated previously, the month of Ramadan is usually 30 days long, but sometimes it is 29! The harmony of the code is truly endless. So, what happens if we add 29 to 30? The sum of these two numbers is 59, which— amazingly— is the number of verses in Chapter 44!

So once again, the interconnectedness of the two groups of verses in the Koran that mention the Night of Decree is further emphasized.

This mathematical connection is highlighted yet again with the term "the Koran" (one word in Arabic), which was revealed on the Night of Decree. The letters that make up the Arabic word "the Koran" appear 59 times in the Chapter of Decree (Chapter 97) and 59 times in the six verses of the Chapter of Smoke (Chapter 44) mentioned above!

As already stated, the Chapter of Smoke is Chapter 44 of the Koran, and it is comprised of 59 verses, making the sum of these two numbers (44 + 59) 103. Looking at the total number of letters from the start of the Chapter of Decree up until the end of the last mention of the Night of Decree (i.e., the aforementioned word "hiya," which, as we have seen, is the 27th word in

the chapter), we find that the total is also 103 letters. So, the number 103 appears twice, but what does it signify? Earlier, we mentioned that the order of prime numbers is a main key in Koran mathematics. Since 103 is a prime number, we look at its order number among prime numbers. Amazingly, 103 is the 27th prime number!

Using the figures associated with the Hija'i alphabet, we have already looked at the sum total of the letters of the first word in the Chapter of Decree and ended up with 27, so let's look at the first word in the Chapter of Smoke, the Koran's only other chapter to mention the Night of Decree.

The Chapter of Smoke starts with the Koran's special "separated" letters described earlier—in this case, beginning with the letters "Ḥa" (Ḥ) and "Meem" (M), which are written as a single unit. The first letter (Ḥa) is the 6th letter of the Hija'i alphabet, while the second letter (Meem) is the 24th. Their sum total is 30, which we have already encountered many times before. Not only does it represent the usual number of days in Ramadan, but the Chapter of Decree also contains 30 words.

If we combine the numbers 6 and 24 into a single unit, the resulting figure can be written in one of two ways—either 246, or 624. The sum total of 246 + 624 is 870. So, does this signify anything? Surprisingly, 870 = 29 X 30, and as we have already mentioned, the first group of verses to mention the Night of Decree (the verses of Chapter 97) contains 30 words, while the second group of verses to mention the Night of Decree (the first six verses of Chapter 44) contains 29, which is significant since the month of Ramadan is usually 30 days long, but is sometimes only 29 days long!

Taking this a step further, when we count the number of times the two aforementioned letters (Ḥa and Meem) appear in both groups of verses, we get a total of 27! All of this is mind-boggling, but I simply cannot keep repeating how amazing every point is.

Staying within Chapter 44, which is the only chapter besides Chapter 97 that refers to the Night of Decree, we find something else. Its reference to the Night of Decree is in the Arabic words "laylatun mubarakah" (i.e., a blessed night). Guess how many letters there are from the start of the chapter until this phrase appears? Yes, this phrase—blessed night—appears after 27 letters!

We have established that the only two chapters of the Koran to mention the Night of Decree are numerically tightly connected. Taking an even closer look, we find that the total number of verses in one of these chapters is 5, while the total number of verses in the other chapter is 59. The difference between the two numbers gives us the aforementioned figure of 54, which is 27 + 27, or (since two chapters are involved) 27 X 2.

To add my own contribution to all of the above, I would point out that when the Koran was revealed on that blessed night (the Night of Decree), it was revealed to Prophet Muhammad (Allah's mercy, blessing and Glory be upon him)—and if we look at the Arabic word "Al-Qadr" (Decree), which appears in the chapter title of Surah Al-Qadr (The Chapter of Decree), we find that the sum total of its Hija'i "order" letters adds up to 63. So, the title of the chapter, which is about the night in which the Koran was revealed to Prophet Muhammad (Allah's mercy, blessing and Glory be upon him), gives us the final age of the Prophet (Allah's mercy, blessing and Glory be upon him), which is also one of the keys in the Koran's mathematical code.

Everything we have detailed in this section has revolved around the number 27 in miraculous ways, which indicates that we must examine this thread even further. The obvious route to follow would be to go to Chapter 27 of the Koran.

But while everything we have mentioned so far has demonstrated very strong and thought-provoking mathematical connections, nothing could have prepared us for the shocking mathematics recently discovered in Chapter 27, as will next be addressed.

A brief prayer for the dear reader:

O Allah, grant every sick person complete cure, expiate their sins for every moment of suffering and grant them a quick recovery. May Allah grant miraculous cure to all my loved ones those suffering from any sickness. Ya Allah, I tasted all that is sweet, but I found nothing sweeter than good health. And tasted all that was bitter, but nothing was more bitter than being in need of good people. And I carried both, iron and rocks, but nothing was heavier than debt. I discovered therefore that life comprises only of two days: A Day for you and a day against you. So, when it is for you, do not be reckless; and when it is against you, be patient. Because both days will expire!

We must live inharmony with others. If we want to achieve world peace, then it is imperative to live in peace. If you can't be a bridge to connect people, then don't be a wall to separate them. If you can't be a light to brighten people's good deeds then don't be darkness covering their efforts. If you can't be water to help people's crops sprout, then don't be a pest destroying their crops. If you can't be a vaccine to give life, don't be a virus to terminate it. If you can't be a pencil to write anyone's happiness, then try to be a nice eraser to remove their sadness. We can only be each other's keeper.

There are times when you may feel like you are being tested so hard that you cannot withstand the pressure. There is darkness all around and all hope seems to be fading away, but in the midst of all this, know that God is with us, and He alone can save us from peril. It is in the lines of this Koran which can offer is solace.

One of the most reliable ways to ensure eternal happiness is reading the Chapter Kahf of the Koran.

Chapter Kahf

There are many beautiful Sparklers of Surah Kahf, one of the most auspicious chapters of the Koran:

1) If you associate no one with Allah, if you strive to protect your faith, Allah the Most Hight, will help you in ways you can't comprehend.

2) Whatever you have, is given by Allah, He deserves to be appreciated at all times, never be arrogant and proud of your possessions.

3) In life, you will face situations, which you will not understand. Patience is what you need to have and trust in Allah's plan and His wisdom. You don't have knowledge. Allah is the one who is the most knowledgeable. The knower of the seen as well as the unseen.

4) All power and might is given to you by Allah, use it in the right way, and don't abuse your power, know that Allah Subhanahu wa taala is All-powerful and the ultimate authority. Chapter Al-Kahf is a Gem and has many hidden gems too. If read with proper contemplation and implementation of its lessons, it really helps a lot to tackle a lot of situations happening in our daily lives and protects us from the evil of disbelief, ungratefulness, arrogance. It's our weekly faith booster for it teaches us faith, patience, gives us a much-needed dose of humility and safeguards our faith. We must never forget to read and ponder upon this beautiful chapter every week, if not every day. Make sure you abide to all the Friday prayers.

The Chapter of the Ants (Surah Al-Naml) is the 27th chapter of the Koran. Due to the observations detailed above, we at first only suspect (albeit rather strongly) that the chapter number is either the key, or connected to the key, that will unlock this chapter's mathematical secrets. This is confirmed almost immediately and repeatedly.

The total number of verses in this chapter is 93. Like the Chapter of Smoke, it is one of the Koran's chapters that start with the miraculous "separated" letters that we described near the start of this book—in this case, beginning with the letters "Ṭah" (Ṭ) and "Seen" (S), which are written as a single unit and pronounced together as "Ṭah, Seen."

Amazingly, the first letter (Ṭah) appears throughout the chapter 27 times, mirroring the chapter number! Then when we count the number of times the second of the two unique letters (Seen) appears in the chapter, we find that it appears 93 times, which is the number of verses in the chapter! This is utterly impossible for a human being to plan out intentionally, especially someone who could neither read nor write! We could stop now, and this would be enough for serious thinkers, but it's just the tip of the iceberg with respect to the shocking mathematics of Chapter 27.

Chapter 27 Starts with Two of the Quran's Unique "Separated" Letters: Ṭ and S			
Chapter Number	27	Total Verses	93
Repetitions of Ṭ	27	Repetitions of S	93

Figure 11: The opening letters of Chapter 27 and their repetitions

In Arabic, each letter has a numerical "Abjadi" value, as shown earlier in this book (see chapter entitled "The Keys to the Koran's Numerical Code"). With this system, we find the numerical values of words and phrases. The name of Chapter 27 is "The Chapter of the Ants," and ants are not mentioned anywhere else in the Koran. This alone makes the word "ants" unique enough to examine its numerical value, which turns out to be 120. Do you see the connection? Yes… shockingly, the numerical value of the word "ants" is 93 + 27.

Surprisingly, we also find that God's name, Allah, is mentioned in this chapter exactly 27 times. Even more amazing is that the only verse in Chapter 27 to start with "Allah" (Verse 26) contains 27 letters! In fact, Verse 27 of Chapter 27 (Koran 27:27) also has 27 letters! The number 27 has already been highlighted so many times in this chapter that it's almost like it is telling us we need to dig deeper (see Appendix B).

Keeping the above in mind, researchers using Approach A have made a startling discovery. The 27th letter of the Arabic alphabet according to the common Hija'i order is the letter W (pronounced "Waw" in Arabic). So let's delve further into this chapter by looking at the letter W in the 27th chapter of the Koran.

The first verse in the chapter that does <u>not</u> contain the letter W is Verse 27!

Then when we start counting the number of times the letter W <u>does</u> appear within the verses of Chapter 27, the findings are nothing short of shocking.

First, the letter W appears only one time in 15 of the verses. By this, we mean that each one of these 15 verses contains only one instance of the letter W. Following the same pattern, the letter W appears two times in each of another 15 verses of the chapter; three times in each of another 15 verses; and four times in each of another 15 verses. If this is not shocking enough, the letter also appears five times in each of yet another 15 verses of the chapter!

The 27th Letter of the Common Hija'i Alphabetic Order: W (و)					
Appearance	**1 time**	**2 times**	**3 times**	**4 times**	**5 times**
Verse	1	4	7	5	8
Verse	2	11	31	23	10
Verse	6	21	39	37	14
Verse	9	28	40	42	15
Verse	13	32	41	45	46
Verse	20	35	43	47	50
Verse	22	36	44	48	52
Verse	26	51	63	62	53
Verse	30	59	64	67	55
Verse	38	69	68	71	61
Verse	57	72	70	73	65
Verse	58	75	88	74	83
Verse	66	77	89	80	85
Verse	76	78	91	84	86
Verse	79	81	92	93	90
Total	**15**	**15**	**15**	**15**	**15**

Figure 12: The Five Groups of Verses with All Repetitions of the 27th Letter (Approach A)

In the previous chapter, we saw that the Night of Decree revolves completely around the number 27 and is discussed in only two chapters of the Koran. So, let's see if its connection to the number two means that we should look deeper into the second group of 15 verses listed above (the group that mentions the 27th letter twice in each of its verses).

When we take a closer look at this group of verses, we discover yet another miraculous mathematical finding. The total sum of the verse numbers associated with the multiple verses in which the 27th letter appears twice is 729, which is 27 x 27! This is amazing mathematical harmony.

Another key in Koran math is the number five as it relates to the five mandatory daily prayers, the five pillars of Islam, and so on. So let's examine the group of verses in which the letter W appears five times in each of its verses. The total sum of this group's verse numbers is 773. Another recurring and important key in Koran mathematics is prime numbers and their order among prime numbers. 773 is the 137th prime number. Because 137 is also a prime number, we look at its order among prime numbers as well, and it turns out that it is the 33rd prime number. So, following this method, we have ended up with the number 33. Surprisingly, 33 is the total number of verses in this chapter that start with the letter W! This mathematical result is startling, but not isolated, as prime numbers are a noticeably strong and recurring key throughout the Koran.

The number three as a digit has now entered the scene of Chapter 27's mathematical code. Should we now expect the number three to manifest elsewhere? Interestingly, the letter W (again, the 27th letter of the Arabic alphabet) appears in the entire chapter a total of 333 times.[30] But that's not all. 3 x 3 x 3 = 27!

[30] Some counters

We have already shown that there are five groups of 15 verses each in which the letter W appears one to five times in each verse of the corresponding group. The fact that there are five groups can be interpreted as corresponding to the five prayers, but there is something even more consequential. Because we have multiple groups of 15 verses, let's multiply 15 X 15. This gives us 225. So, what might this number signify? Shockingly, 225 is the total number of times the letter W appears in all five of these groups!

Yet we have still not multiplied the obvious, which is 15 (i.e., the number of verses in each group containing the letter W) by 5 (i.e., the total number of groups in this category). 5 X 15 = 75, and obviously 75 is the total number of verses in these five groups.

By now, the number 15 is clearly a thread to follow in this chapter, so we take a look at the 15th verse in this chapter and find that it is made up of 15 words!

What we have here is absolutely miraculous. Can anyone examine all of this seriously and still claim it is by chance?

Let us return now to the first letter of the chapter, which is again the letter Ṭ (Ṭah), one of the Koran's unique
"separated" letters. As stated previously, it is the first letter in Chapter 27 and appears 27 times, so it is clearly being highlighted. This means that we should dig even deeper.

"Ṭah" is the 16th letter of the Hija'i alphabet. In another miraculous finding, researchers have discovered that the number of verses in which this letter appears only once within this chapter is 16!

The 16 Verses in which the 16th Letter (Ṭ) Only Appears Once							
1	7	17	18	20	21	24	32
40	48	54	59	62	68	84	85

Figure 13: The verses in which the chapter's first letter (Ṭah) only appears once

The total sum of these verse numbers is also related to the number 16, as it turns out to be 640, which is 16 X 40! But what about this 40—and can we go even deeper? Yes, and the findings are once again amazing!

But let's recap for a moment. As stated above, the letter Ṭ (Ṭah) is the first letter of Chapter 27 and appears within the chapter a total of 27 times. It is the 16th letter of the Hija'i alphabet and appears one time only in 16 different verses. The sum total of the relevant verse numbers equals 640, or 16 X 40. We have already seen how the number 16 manifests in the chapter, but the question before us now is about the number 40.

Miraculously, it turns out that the longest verse in this chapter is Verse 40! But the elegance of the code does not stop here. It also turns out that the shortest verse in the chapter (Verse 2) has a total of 16 letters! This means that the code of the chapter's first letter (Ṭah) points to both the longest and shortest verses in the chapter!

These two verses have clearly been highlighted, meriting an even closer look. The total number of letters in both verses is 152, which is 114 + 38. As noted previously, 114 is the number of chapters in the Koran and one of the Koran's main mathematical keys, but what about the number 38? The surprise is that 38 is the number of words found in Verse 40, which, as noted above, is the chapter's longest verse! Furthermore, since the chapter's shortest verse is Verse 2, while the longest is Verse 40, the difference between the two numbers again gives us 38!

Tips for gaining Barakah (blessings) in your life:

Barakah refers to blessings that Allah puts into our time, health, wealth, and other resources helping us get more out of these than we would have thought is possible. Many people complain about the lack of Barakah in their time, but that can be avoided.

Here are 6 things you can do to earn some Barakah:

1. Establish the Five Daily Prayers If you are not praying five time a day, you cannot expect Barakah in your time. Praying five times a day is the primary act of worship required from us as servants of Allah, and if we neglect this duty, we should not expect Barakah in other aspects of our lives.

2. Pray for Barakah

If you want Barakah is our time, then just like any other gift from Allah, you need to ask Allah for it. Ask Allah daily in your private duas for Barakah in your time, effort, wealth, health and efforts. A sincere dua does not go unheard.

3. Utilize the early morning hours

The last one third of the night and the early hours of the morning are times which are full of Barakah. Try it out one day, wake up for Tahajjud and then work on some of your most important tasks after Tahajjud and Fajr. You will notice that you will be able to get more done in less time due to the blessings that Allah has placed in this time.

4. Keep your earnings, spending, food and goals Halal For any prayer to be answered, it must be made by someone who has not tainted his wealth or food with that which Allah has prohibited. Strive your best to earn Halal wealth, spend it properly, purchase only Halal food, and set noble goals. If you do so, you will earn Barakah from Allah.

5. Give a lot of Charity (Sadaqah)

6. Be grateful for what you have Allah tells us in the Qur'an:

وإذ تأذن ربكم لئن شكرتم لأزيدنكم وَلَئِن كَفَرْتُم إن عذابي تشديد

"And remember when your Lord proclaimed, if you are grateful, I shall give you more, and if you are ungrateful then my punishment is severe," [Surah Ibrahim 14:07]

This means that increase in anything is linked to how grateful we are to Allah for granting us that thing. So, if we want Barakah in our time, we must be grateful to Allah for the time He has already blessed us with, instead of complaining about what we don't have. The formula is simple and applies to any area of life: gratitude leads to increase, and complaints lead to decrease.."

The most precious prayer to recite everyday:

رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

Our Lord, we have wronged ourselves. If You do not forgive us and have mercy upon us, we will surely be amongst the losers. (7:23)

This is the du'a of our father Adam and mother Eve after they had been lured by Satan to eat from the tree.

What we can learn from this du'a:

1. We should acknowledge our sins and shortcomings before asking for forgiveness.

2. This du'a' contains fear (we will surely be amongst the losers) and hope (mercy and forgive). We too, should combine fear and hope in our du'as.

3. We should show our remorse and turn to Allah in humility, like our parents did.

4. We see the difference in attitude between Adam and Sheitan: Adam acknowledged his mistake, felt remorse over it, blamed himself for it, hastened to repent and didn't lose hope from the mercy

of Allah. Satan, on the other hand didn't acknowledge his sin, didn't feel remorse, attributed blame to his Lord, didn't repent and lost hope in the mercy of Allah.

As mentioned above, Chapter 27 starts with two of the Koran's unique, "separated" letters—the first of which is "Ṭah" (Ṭ), which appears 27 times (giving us the chapter number), and the second of which is "Seen" (S), which appears 93 times (giving us the number of verses in the chapter). We have also seen that "Ṭah" is the 16th letter of the Hija'i alphabet, that it is the first letter in Chapter 27, and that it appears one time in each of 16 different verses, leading to several other findings as well. So, what about the "Seen" (S), which is the second of these two letters?

Just as the chapter's first letter (Ṭah) appears one time in each of 16 different verses, the chapter's second letter (Seen) surprisingly appears two times in each of 16 different verses!

The 16 Verses in which the Chapter's 2nd Letter (S) Appears Twice							
5	10	11	16	17	18	25	30
35	40	48	60	72	80	81	88

Figure 14: The verses in which the chapter's second letter (Seen) appears twice

The total sum of these verse numbers is 636, which equals 12 X 53. Amazingly, 12 is the Hija'i "order" number of the letter "Seen" (S)! As for 53, it is a prime number, and its order among prime numbers is 16, which is the number of verses in this group!

Looking once again at the Hija'i order numbers associated with each letter, "Ṭah" (Ṭ) is the 16th letter, while "Seen" (S) is the 12th. When we add 12 and 16 together, we get 28, which is the total number of letters in the Arabic Hija'i alphabet. On and on, the mathematically miraculous proves to be endless—yet the Koran remains an even greater linguistic miracle—revealed in Arabic, the sturdiest of all languages. But this is a topic whose details extend beyond the scope of this book.

Take your time, and let this shocking mathematically harmonious symphony of impossible perfection sink in. Who in their right mind can say that an illiterate man fourteen centuries ago wrote the Koran, or that all of this is by chance? Just one letter of the Koran, such as the letter W in this chapter, has—by the grace of Allah—singlehandedly destroyed all doubt. You do not need to understand the Arabic language to understand these numbers. We must always remember that if a single letter in the Koran had been added or gone missing, this would have caused the entire code to fall apart. Not only that, but linguistically speaking, it would have been criticized by the people it descended upon, who were masters of the Arabic language. A single mispronunciation of just one letter would have fallen heavily on their ears, and even children would have ridiculed the individual reciting it due to how seriously they took the matter of language. Juggling around words to establish all of these mathematical correlations would have been impossible. So, how could an illiterate man who did not even know how to write a single word have done this?

In conclusion, let's end by going to Verse 6:33 of the Koran. It turns out that this verse contains a total of 66 letters—but that's not what I want to talk about here. Prophet Muhammad (GOD'S GLORY AND MERCY BE UPON HIM) wanted to save all people from the torment of Hell, but instead they became extremely hostile— often attacking him physically, and even trying to kill him. The arrogant lords simply rejected the message, but despite all of the pain he went through, the compassionate Messenger of Allah (GOD'S GLORY AND MERCY BE UPON HIM) was not angry. As this verse demonstrates, he was instead sad that the enemies of Islam rejected the Koran and did not believe in the message that would have taken them to Paradise. So Allah revealed this truth, saying:

"We know that you, [O Muhammad], are saddened by what they say. And indeed, they do not call you untruthful, but it is the signs of Allah that the wrongdoers reject." (Koran 6:33)

No one can deny the numbers—yet it is not the signs that are untruthful; it is that the wrongdoers willingly reject them.

The beauty of Koran and its exhortation of giving charity to those less fortunate:

Charity wipes out sins like water extinguishes fire.

Perhaps a sin that humbles you is better than a good deed that makes you arrogant.

The moment you did a sin and you feel guilty, you quickly ask for forgiveness from Allah, for Allah loves those who always return to him, for that perhaps is better for you. The moment you did a good deed, and you feel so good about it you tell the whole world, show it off, and there's some pride in your heart for doing it, for that perhaps is bad for you. Perhaps.

I remember the agony of Prophet Muhammad who starved for many months at a time, and I recalled the pain of Prophet Job and I feel hesitant to ask Allah for release from my hardship knowing those noble men bore hardships that are exponentially greater than mine. Prophet Job (Ayyub) was shy to ask Allah for release from his hardships because Allah blessed him for 80 years, he was prepared to be tested for 80 years.

I remember Ayyub and am grateful for my family. During his hardship his close family and his friends started doubting his piety and said things like “If he was a great person, Allah wouldn't have done this to him” or “We don't know what sin Ayyub committed that Allah is punishing him so severely.”

I remember Ayyub in tears, knowing his hardships lasted for 18 years where everyone close and afar gave up on him, knowing I have family and friends who love me and haven't given up on me.

I remember Ayyub smiling because I know a Believer is tested according to the level of their religiosity. I smile thinking HOW much Allah must have loved him to test him so severely and I smile knowing Allah loves us too and every slave that He Allah tests.

I remember Ayyub and it makes me grateful to Allah that my heart will be like the heart of Ayyub in Jannah if I am patient.

I remember Ayyub and learn not to attribute my difficulties to Allah. Ayyub never attributed his hardships to Allah. He rather said "Oh My Lord, harm HAS AFFLICTED ME. So, remember Job (Ayyub) peace be upon him, every time you are about to give up.

Remember Job whenever you are about to give up on this world and its hardships. Nothing worthy is achieved without pain in this world and in the hereafter. Paradise, or Jannah is surrounded by trials and hardships. Glad tidings to those who patiently endure seeking countenance of their Lord.

“Stranger is the matter of the believer, anything that happens to him is good. When something good happens to them they thank Allah, when something bad happens to them they are patient.”

May Allah raise our ranks through our tests in this world and hereafter and grant us the blessing of seeing His Face in paradise!

Calendar Math in the Koran

Earlier in this book (see chapter entitled “Word Count Balance and Harmony”), we mentioned that one form of the word “day” in the Koran is “that day” (yawma-ith) (one word in Arabic), which often refers to “Resurrection Day,” which is “Yawm Al-Qiyama” in Arabic (two words). So, what is the relationship between the two expressions? Both the word for “that day” and the phrase “Resurrection Day” are repeated exactly 70 times each. Also matching “Resurrection Day” and “that day” is the Arabic word “Jannah” (the singular form of the word “Paradise”), which also appears in the Koran a total of 70 times.

Now, let's take a look at the word "day" alone (in its singular form) along with its plural ("days").

First of all, Allah states in the Koran that He has decreed for there to be 12 months per year, saying: "Indeed, the number of months with Allah is twelve months [in a year] in the register of Allah [from] the day He created the heavens and the earth…" (Koran 9:36)

The miraculous thing here is that when we count all mentions of the word "month" in its singular form in the Koran, they add up to exactly 12,[31] which perfectly matches the number of months in a year! The second miraculous surprise is that we know that the number of days it takes the earth to orbit the sun is 365 (i.e., one solar year)—and when we count all mentions in the Koran of the word "day"[3233] in its singular forms, they shockingly add up to exactly 365!

365 is a rather large number and statistically beyond astronomically precise. To claim that both the singular form of the word "month" appearing 12 times and the singular form of the word "day" appearing 365 times is simply by chance is way outside the bounds of reason and logic. Yet this is just the beginning with respect to the calendar-related mathematics of the Koran.

On average, there are 30 days per month—and the number of times the plural forms of the word "day" are mentioned in the Koran is also 30! These plural forms of the word "day" are "ayam" (days), which is mentioned 27 times,[34] and "youmayn" (a single word in Arabic meaning "two days"), which is mentioned three times.[35]

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[31] "Month" in the Quran (Chapter : Verse): 2:185 (2 times), 2:194 (2 times), 2:217, 5:2, 5:97, 9:36, 34:12 (2 times), 46:15, and 97:3. Total = 12 mentions.

[34] "Days" in the Quran (Chapter : Verse): 2:80, 2:184 (2 times), 2:185, 2:196, 2:203, 3:24, 3:41, 3:140, 5:89, 7:54, 10:3, 10:102, 11:7, 11:65, 14:5, 22:28, 25:59, 32:4, 34:18, 41:10, 41:16, 45:14, 50:38, 57:4, 69:7, and 69:24.
Total = 27 mentions.

[35] "Two days" in the Quran (Chapter : Verse): 2:203, 41:9, and 41:12.
Total = 3 mentions.

Related to this, the moon,[36] like the word "days" is also mentioned 27 times in the Koran, which corresponds to the rotation of the moon around its own axis, which takes 27 days. Some scientific sources (such as the UniverseToday website)[37][38] are more precise and state that the rotation actually takes 27.3 days. This makes things even more interesting. As stated above, the plural forms of the word "day" appear in the Koran 30 times. The word "days" is mentioned 27 times, while the word for "two days" is mentioned 3 times. These figures can be interpreted as representing the number 27.3 since the relevant terms ("days" versus "two days") are distinct from one another. But if one has objections to this method, that is okay, because we also arrive at 27.3 through other means.

In Arabic, the moon, (which, as stated above, is mentioned in the Koran 27 times) is only referred to as the moon after it moves beyond the "new moon" crescent day(s)[39] (when it is very thin). The surprise here is that the moon is actually mentioned in the Koran a 28th time, but in the form of the word "crescents"[40] (i.e., the new moon of the lunar month). So once again, the small decimal fraction is accounted for (27 full days, represented by the 27 mentions of the word "moon," plus the fraction of ".3," represented by the one mention of the word "crescents")!

Note: It is also worth noting the slightly arguable point that calculating the one mention of crescents against all mentions of the moon in the Koran (1/28) gives us 3.5%. Rounding down since a crescent is just a small "sliver" of the moon, we are left with the number 3 for crescents, again giving us 27.3 if we use the number 27 to represent the "regular" moon. In this manner, the math of the Koran again matches the 27.3 days it takes the moon to rotate around its own axis. It is also worth noting that some sources show new moon illumination as 3% of the moon![41]

So, let's take a closer look at the word "month." As stated above, the word "month" appears in the Koran 12 times in its singular form, but what about other derivatives of the word? The word "month" has three plural forms in Arabic, which are "ash-hur" (months), "shuhor" (another word meaning "months"), and "shahrayn" (a single word meaning "two months"). These plural forms of the word "month" appear in the Koran a sum total of nine times. This may be related to the fact that the Holy Month of Ramadan is the ninth month on the Islamic calendar. The Koran was first revealed during this blessed month and was revealed over a period of 23 years. Interestingly, 23 is the 9th prime number.

Nine is an important number for other reasons. The Day of Arafah takes place on the 9th of Dhul Hijjah and is a significant date on the Islamic calendar. Human pregnancy also lasts for a period of nine months. Here, it is interesting to note that 23 is not merely the 9th prime number, but also the number of chromosome pairs found in humans, a point we will cover in more detail later in this book.

A noteworthy fact is that the word for "two months" (shahrayn) appears in the Koran a total of two times.[42]

Another shocking mathematical correlation with respect to the calendar is that the word "year" is repeated throughout the Koran seven times,[43] while its plural form (the word

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[36] "Moon" in the Quran (Chapter : Verse): 6:77, 6:96, 7:54, 10:5, 12:4, 13:2, 14:33, 16:12, 21:33, 22:18, 25:61, 29:61, 31:29, 35:13, 36:39, 36:40, 39:5, 41:37 (2 times), 54:1, 55:5, 71:16, 74:32, 75:8, 75:9, 84:18, and 91:2. Total = 27 mentions.

[37] Link

[38])

[39] Usually one day, but the second day is sometimes linguistically also referred to as the new moon.

[40] See Quran 2:189.

[41] See:

[42] "Two months" in the Quran (Chapter : Verse): 4:92 and 58:4. Total = 2 mentions.

[43] "Year" in the Quran (Chapter : Verse): 2:96, 5:26, 22:47, 29:14, 32:5, 46:15, and 70:4. Total = 7 mentions.

"years") is repeated 12 times,[44][45] making the total mentions of both "year" and "years" 19, which miraculously equals the 19 years of the Metonic cycle!

For those unfamiliar with the Metonic cycle, it's a lunar cycle of 19 years, after which the phases of the moon again fall on the same dates of the year. In other words, it basically takes 19 years for the exact same relative positions of the sun, the moon, and the earth to return to what they were on a given start day. But what can further ensure that this repetition of 19 is, in fact, intended to highlight the Metonic cycle, and not other things that also are related to the number 19?

First of all, the length of the Metonic cycle is 19 years, and the words we are counting are "year" and "years." But of more significance—and what is truly miraculous—is this total of 19 we arrived at by adding seven mentions of the word "year" to 12 mentions of the word "years." One might ask if there is any significance to the specific figures of seven and 12. The shock is that in the 19 years of the Metonic cycle, there are seven leap years, and 12 common years! So shockingly, not only does the mention of all words for "year" (both singular and plural) correlate to the length of the Metonic cycle, but also to the precise types of years found during the cycle—the first of which recurs seven times, and the second of which recurs 12 times![46] Also of relevance to the calendar is another group of mathematical discoveries about the Koran.

It is important to remember the Koranic verse: "With every hardship comes ease." Because we live a digital world, where it is easy to lose heart and give up hope, so one of the main source of comfort can be reading and studying the miraculous codes of the Koran, a text which have been unchanged for thousands of years.

A Day's prayer for our loved ones, our neighbours, and our foes.

Oh Allah! Please look with extreme mercy at the sick, injured and in pain.

Ya Allah! Please grant cure to those who are overcome by illness, injuries and pain!

Ya Allah! Please guide the medical team towards what's best for those who are under their care.

Ya Allah! Please put cure in the medication that is being administered and don't cause further harm!

Ya Allah! Let angels surround those who are not feeling well!

Ya Allah! Please grant strength and patience to those who are not well and also those who are taking care of them!

Ya Allah! Please use the illness as a means of granting forgiveness to the sick and elevating their status.

Ya Allah! Please surround the sick with your mercy and forgiveness.

Ya Allah, grant cure and comfort to every single person who is ill and grant ease, hope and serenity.

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[44] "Years" in the Quran (Chapter :Verse): 7:130, 10:5, 12:42, 12:47, 17:12,

[45] :11, 18:25, 20:40, 23:112, 26:18, 26:205, and 30:4. Total = 12 mentions.

[46] Some have had difficulty understanding this leap year mathematics due to the popularity of the solar calendar and its leap year setup, which is different from that found in the Metonic cycle. In fact, some have gone so far as to call this a Muslim lie! For an unbiased source, see the following quote from an article titled "The Jewish Leap Year" on the timeanddate.com website: "A leap year occurs 7 times in the 19-year Metonic cycle. With years 3, 6, 8, 11, 14, 17, and 19 of the cycle being leap years, this corresponds to a frequency of every 2 to 3 years." (Retrieved Jun. 29, 2018) https://www.timeanddate.com/date/jewish-leap-year.html

Indeed, we know that hardships and calamities are part of everyone's life, even the best of creatures, the Messengers of God were not spared. Those who remain resolute in their attitude towards terrible periods and have full confidence in God as being the Ultimate Power will always get rewarded for their endurance and determination in the way of truth.

We will always be analysed for our belief in Allah, Who will eventually make everything reasonable for us by differentiating us from the liars, for our truthfulness and persistence during the time of adversity.

The hypocrites and the liars, when faced with calamities, will say, as ALLAH mentioned in the Koran, “Allah and HIS Messenger have promised us nothing but delusion!” (Al-Ahzab: 12) The believers, on the other hand, will say: “This is what ALLAH and HIS Messenger had promised us. The promise of God and His Messenger has come true.” And this only increased them in faith and submission. (Al-Ahzab: 22)

So, we should not tremble in such instances; rather maintain our belief in the Immortal Lord to get His bounties. If we do that, then ALLAH promises us that through our patience and endurance, relief, ease, and success will be yielded.

In my lifetime, I have been to over one hundred nations and visited more than fifty countries several times, and one thing I learned is that there are wonderful people everywhere, and therefore, it is imperative for us to see the best in everyone and erase rancour from our hearts.

Allah reminds us that there are beautiful natured people in every sphere of life and says in the Koran: “And you will certainly find the nearest in friendship to those who believe to be those who say: We are Christians, this is because there are priest and monks among them and because they do not behave proudly.” (Chapter Maeda, Verse 82)

This verse assures us that Christian priests and friars are often exemplary men who had devoted their lives to piety and humility, and they live a life of chastity, and adhere to oaths of celibacy and poverty. If a believer is ever in need of assistance, it is certainly this group of Christian religious men who will be prepared to aid them, because they adhere to a set of ascetic rules that requires them to be charitable. Moslems should treat the Christian priests, friars, monks and pastors with love and respect, as the Koran speaks highly of them. The universality of Islam ensures that all men, regardless of race, religion, or ethnicity, live together in harmony.

Indeed, reading the Koran each day is greatly beneficial in cleansing the heart from hate and rage.

Surat Al-Kahf (The Chapter of the Cave) is Chapter 18 of the Koran and contains 110 verses. The first item of interest here concerns the number 18. Not only is the chapter number 18, but the number of the verse that describes the situation of the young men and their dog inside the cave is also Verse Number 18. Furthermore, the whole story of these young men who retreated to the cave is narrated in 18 consecutive verses within this chapter (Verses 9 to 26).

When we count all of the words from the start of the story (Verse 9) until the words “three hundred” in Verse 25, we find that there are 309 words. This is important, because the verse says, “And they stayed in their cave three hundred years and add nine,” making the first word after the phrase “and they stayed in their cave…” the 309th word! If we then count from the end of the first verse up to the words “three hundred,” we find that there are 300 words. Finally, if we count starting from the word “the cave” in the same first verse of the story up until the word “nine,” we again find that there are 309 words.

In Koran 18:25, Allah clearly tells us that the relevant time period in this story was 300 years, but that nine years should be added to make it 309. The surprise is when we discover that 300 solar years equals 309 lunar years! This miraculous finding also indicates that the people of that time (the Companions of the Cave and their contemporaries) used solar years like most do today instead of Islamic lunar years. In other words, the relevant time period was 300 years for them, but we need to add nine to this number as Muslims since the total is actually 309 lunar years!

With every day that passes, we fade away a little more. our life is nothing but A Number of Days.

The Koran mentions: “Every Soul Shall Taste Death!” Surah Al 'Imran (3:185)

We must try to remember death every day, and if that seems too cumbersome, then we should recall the advent of death every Friday, and read the Chapter Kahaf from the Koran, so that we are saved from the tribulation of the foreign mercenaries.

Friday is a day of blessing, and it is sunnah to recite Surah Al-Kahf on Friday. A highly rewarded virtue, which is strongly recommended by our Prophet (peace be upon him).

Why should we recite Chapter Kahaf?

Along with a lot of blessings and rewards from Allah, one learns a lot from Surah Al Kahf. It is such a beautiful chapter of Koran, that a single surah contains four very impressive moral stories. As Koran says that each verse of it has signs and lessons for people who search and believe.

Some lessons from Surah Al-Kahf:

1) Trial of Faith (people of the cave- Ashabul kahf)

2) Trial of Wealth (stories of the 2 men & the 2 gardens)

3) Trial of Knowledge (Prophet Musa and Al-Khidr)

4) Trial of Power (Dhul Qarnanin with Ya'juj Ma'juj)

In the middle of these 4 stories in Surah Al-Kahf, the devil is the one who provokes these trials: “And [mention] when We said to the angels, Prostrate to Adam," and they prostrated, except for Iblees. He was of the jinn and departed from the command of his Lord. Then will you take him and his descendants as allies other than Me while they are enemies to you? Wretched it is for the wrongdoers as an exchange.” [Koran, (18:50)

So, how do we survive these trials? Interestingly, solutions to these can be found in Surah Al-Kahf too.

1) Sincerity lesson: “Say, "I am only a man like you, to whom has been revealed that your Allah is one God. So whoever would hope for the meeting with his Lord, let him do righteous work and not associate in the worship of his Lord anyone.” [Koran, (18:110)]

2) Calling Allah with honesty: “And recite, [O Muhammad], what has been revealed to you of the Book of your Lord. There is no changer of His words, and never will you find in other than Him a refuge.” [Koran, (18:27)]

All praises are only for Allah the best of provider for all of the creation!

The birds are totally dependent on Allah for their provision.

The fishes are totally dependent on Allah for their provision.

The animals are totally dependent on Allah for their provision.

The insects are totally dependent on Allah for their provision.

The entire mankind is totally dependent on Allah for their provision.

Alhamdullilah!

Allah is sufficient to provide for His entire creation.

Alhamdullilah!

Allah is sufficient to sustain His entire creation.

Alhamdullilah!

Allah is sufficient to protect His entire creation.

Alhamdullilah!

Allah is sufficient for His entire creation in every aspect of their lives.

We don't need the help of any super power besides Allah.

We don't need the help of any financial institutions besides Allah.

We only need Allah because Allah is enough for us. Amen!

How do we gain nearness to Allah?

The best way to be close to Allah is by speaking the truth. Truthfulness is the key to healing. Quickly and completely. Being honest and open with yourself and Allah about everything. This means being honest about your sins. Facing them and begging Allah for forgiveness. And then doing what's necessary to make amends for any missed obligations.

This also means being honest about what you're feeling. The pain you've suppressed or numbed and the feelings you try to hide from yourself and the world. Not being open and honest and truthful is like a person who keeps a wound covered, but never cleans it out. It will get infected. And eventually even amputated. But the sufferer takes anaesthetics to numb the pain. What will happen? The infection grows. Covering something doesn't make it go away. And time alone is not enough to heal a wound that isn't cleaned out.

To be truthful with Allah, first realize Allah never rejects anyone who comes to Him sincerely. No matter what they have done. Realize that Allah is more merciful than a mother is to her child.

Second, try to cry. Break. Be vulnerable with Allah. There is no truthfulness without vulnerability. And there is no hiding or fooling Allah. To do this is only to hide and fool yourself.

When you cry and break and show vulnerability and truthfulness to Allah, you are opening and cleaning the wound. When you repent and make amends with Allah you are purifying the wound. You then allow Allah to carry out the natural healing process. But when you cover and numb and pretend-when you put things in a drawer and throw away the key--you're only blocking this natural healing process and prolonging your suffering.

Allah has designed the human being extremely resilient. Wounds are a part of the design, but so is healing. You just have to make sure you don't get in your own way.

Don't be afraid of showing your true self to Allah. He will love you more. He still loves no matter what you do. Thus, begin the road to true healing and peace.

This is a must learn Du'a to ask from Allah your heart’s desire when you need Him the most.

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

Rabbi innee lima anzalta ilayya min khayrin faqeer: "O my Lord! I am indeed needy of whatever good You may send to me" [Surah Qassas; 28:24]

This was the prayer of Prophet Musa when he was jobless, homeless and with no food and water. SubhanAllah, Allah soon changed his condition after he asked from Allah using these beautiful words, and soon not only did Prophet Moses have shelter, food and water, but a job and a wife too

It may look like you are not getting anywhere right now but remember that Allah can change your circumstances within a split second. When Allah wills, He can make the impossible, be possible. So, trust in Him and stay strong!

Now you see how Allah can change your circumstances when you have Tawaqqul (trust) in Him.

As stated above, the Chapter of the Cave is Chapter 18, while 18 is the number of verses in which the story of the Companions of the Cave is mentioned. So, let’s take a closer look at Koran 18:18, which is the verse that describes the Companions in the cave.

The Arabic word “minhom” (from them), which refers to the young men in the cave, is the 240th word from the start of the chapter. 240 = 7 X 18 + 114. Wondering about the significance of these numbers? 114 is one of the Koran’s main mathematical keys and the

number of chapters in the Koran. Eighteen is the chapter number, the verse number, and also the word number, as "minhom" is the 18th word in the verse. Finally, we are left with seven, which is the number of the young men in the cave![47]

This same word (minhom) is comprised of the three Arabic letters: M, N, and H. The total number of times these letters appear from the start of the chapter, up to and including this word, is 228, which equals 114 + 114!

Going further, there are three verses in this chapter that are interestingly linked. Verses 33, 66, and 99 each have 11 words, with 66 being double 33, and 99 being triple 33. In this group, we see that the verse number of the first verse having 11 words (Verse 33) is equal to 11 X 3 X 1, while the second verse number is equal to 11 X 3 X 2, and the third verse number is equal to 11 X 3 X 3. The mathematical harmony is truly amazing. Yet it gets more perplexing when we add the verse numbers together (33 + 66 + 99) and end up with a total of 198. This is surprising, because 198 = 11 X 18! The number 11 is the total number of words in each of these verses, while 18 is the chapter number!

Another surprise is that the Arabic word for "the cave" is mentioned throughout the Koran in only four verses, three of which are consecutive and therefore seem to form an independent connection. First of all, looking at all four of these verses together (Koran 18:9, 18:10, 18:11, and 18:16), we notice that the letters which spell the word "cave" in Arabic (K, H, F) appear 10 times each in these verses, while the total number of verses in this chapter is 110, which equals 10 X 10 + 10. This is interesting, but what is truly remarkable is what we find when looking at the three consecutive verses (Verses 9, 10, and 11), which are even more tightly connected and all contain the Arabic word for "the cave." The Arabic word for "the cave" is comprised of five letters, and in each one of these three verses, it appears as the fifth word! This confirms a tight connection between these three verses, prompting us to dig even deeper.

Looking more closely at the position of the Arabic word for "the cave" in each verse, we find that 5 words appear after it in Verse 9, 11 words appear after it in Verse 10, and 2 words appear after it in Verse 11. The sum total of these three figures (5 + 11 + 2) again gives us 18, which—as you know by now—is the chapter number of the Chapter of the Cave, which is narrated in 18 verses.

Yet one may ask why we don't try multiplying these figures together as well.

5 X 11 X 2 gives us 110, which is the total number of verses in the chapter! Is this not simply beyond human capacity? How can it be that the uniquely connected verses in Chapter 18 and the word for "the cave" within them (which is also the name of the chapter) gives us numbers, which—if added together—result in the chapter number, and—if multiplied— yield the number of verses in the chapter? In fact, the 110th word in this chapter (which appears in the third of these three verses) is the Arabic word for "the cave"! Once again, this is truly stunning.

Without exaggeration, the numerical miracles in any chapter of the Koran are shocking and far too many for any book to fully explicate. Again, however, I must reemphasize that the mathematically miraculous in the Koran is a new field, and great care must be applied not to misuse the findings.

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[47] After stating in this chapter of the Quran that some would say that the men were three in number while others would say they were five in number, Allah said that the people who specified these numbers had engaged in falsehood with respect to the unknown. But when Allah said that some would say that the men were seven in number (which was also most likely a guess), it was not followed with a statement falsifying this guess, and scholars who have performed a detailed review of the linguistic format of the verses agree that seven must be the correct number—or at least a number unlike the previous human guesses, which were clearly labeled as false.

The Koran is not a book or a literature piece, rather it is the Word of God, where Allah speaks to the creation and counsels us.
Allah poses certain question to us in the Koran:
There are many questions in the Koran, but in relevance to our discussion are a few verses, where Allah asks us in a manner that we have to arrive at a certain conclusion, and that we answer these questions correctly, for it is absolutely imperative for our success in this world, and in the grave and in the hereafter.
And these questions are such that no university degrees, and no exercising of the human intellect, is going to enable you to correctly answer these questions.
Allah says: O mankind! Did you just come into existence- just like that, as some theories suggests, and the agnostics purport, for if they choose for their ancestors to be monkeys, it is not necessary for everyone else to choose that. So, Allah is asking did you just come into existence by sheer chance, or are you the creators, or did you create the heavens and the earth.
The plain fact, my dear respected readers, is that we humans cannot create a single stone on our own, let alone a mountain. We cannot create one leaf, let alone a tree.
When we think about the bounties and majesty of our Creator, we cannot help but express utter gratitude.
Ibn al-Qayyim (may Allah have mercy on him) said: Gratitude may be in the heart, in submission and humility; on the tongue, in praise and acknowledgement; and in the physical faculties, by means of obedience and submission. (Madaarij al-Saalikeen)
Yet, oftentimes, we forget to be grateful to our Maker, the Merciful God who nourishes us. “O Allah! Forgive us for the times we forget to thank You for the countless blessings You've bestowed on us. Our hearts are filled with gratitude. Help us to choose trust, hope and patience when we don't see a way out! Allah! Help guide me to be better than yesterday. O Allah! Help me understand what gratitude really is. Bless the brothers and sisters facing unjust atrocities around the world with unwavering faith!” Amen.

All of us go through hardships in our life because this life is a test. Allah tests us with things we love only to see how patient we're and how much taqwa we have. It is either in the form of losing a loved one, losing your job, broken families, dealing with surroundings, loss of wealth, health etc. If Allah didn't bring hardships in our life then how will we taste the sweetness of a blessings He has given us? The sweetness of Sabr, Emaan and Taqwa? Every person is tested according to his level of patience, emaan and taqwa but the best ones are those who go through trials and hardships and they turn to Allah, seek help from Allah and are patient.
If everything in life is always smooth then why would a person remember Allah and appreciate Him for things that are still good in his life? And why would we make efforts to get up for Tahajjud, give up on our sins and strive hard to please Allah? The moments we spend on prayer mat crying and begging to Allah to heal our heart and fix things in our life, those very moments are blessings itself. Because this world is temporary, and our Lord is here forever! So, isn't it that a hardship that brings us closer to our Rabb is better than a blessing that takes us away from Him?
Allah tells us in the Quran "Verily, with hardship comes ease." [94:5]
Not once but twice. With hardship comes ease, nothing in our life is always bad, there's always something to be grateful for, if we look around and realise, we still have a lot to be grateful to Allah than to complain about things we don't have. With hardships, Allah also gives us strength and patience to bear it.
Prophet said: "Verily, if Allah loves a people, He makes them go through trials. Whoever is satisfied, for him is contentment, and whoever is angry upon him is wrath." [Tirmidhi].
So, bear patience! Indeed, Allah is with those who are patient. Your ease is nearer than you think. Just hold on a little more.

Mankind is weak and Allah, the Maker of the universe is mighty and Wise. We cannot create anything, not even one grain of sand, let alone all the sand on the surface of the earth, and we cannot create one feather, let alone the beautiful peacock we see in front of us. Man, with all his intelligence, with all his intellect, with all his sciences and with all his technologies, cannot even create one drop of water, let alone the huge oceans we see in front of us, so definitely, we are not the creators. In fact, when we look at the beautiful proportions and systems which Allah has displayed in His magnificent creation, then intelligence and logic and even science of today accepts that all of this could not have come into existence by chance. So, it is a ludicrous idea to think that all of this vast earth blossomed on its own. Even science is saying that all this could not have come into existence by chance, and definitely, there is a Creator.

Who is that Creator?

Here, the knowledge of humans, and science, the knowledge based on human intellect, comes to a halt. Koran already declared, "When it comes to a real reality, their knowledge become obsolete! They are in a doubt; in fact, they are completely blind."

To answer this pertinent question, upon which rests the success of the world and the hereafter, for that, we cannot rely on human knowledge and human intellect. For that, we require a revelation from Allah.

Who brought all of this into existence? To know that, we have to turn to the Koran, which was revealed nearly fifteen hundreds years ago, and Prophet Muhammad (Glory and Mercy of Allah be upon him) recited the verses in front of us: "Verily, your lord is Allah!"

"The creator of the seven heavens and the seven earths is One Allah!"

"Allah ordered the skies to rise and it rose us!"

"Allah ordered the earth and it stretched out."

"Allah ordered the moon and Allah ordered the stars, and it entered into its orbit."

"Allah made the sun bright, made the moon bright!"

Allah set the system of day and night into place with absolute perfection, absolute precision, so that if we record the date today, and see what time the rose this morning, and we can go back one thousand years ago, and we will find that on this day, exactly the same time the sun rose. One thousand years from now, if the earth is still existing, on exactly the same time, the sun will rise.

Who raised up the heaves? Allah!

Who stretched out the earth? Allah!

Who put the moon and the stars into orbit? Allah!

Who made the sun bright and the moon bright? Allah!

Who brought about the system of day and night? Allah!

Who created the light of the sun? Allah!

The sun gives energy and light every second equivalent to five hundred million hydrogen bombs, every second, and the flames that are coming out of the sun are one hundred thousand miles long, and this is carrying on for thousands and thousands of years. Where is all this power coming from? From One Allah alone!

Who gathers the rain clouds? Allah!

Who causes those clouds to clash, creating the thunder and lightning? Allah!

Who causes the rain waters to fall? One Allah! He causes the rain water to fall where He wants it to fall. He removes it from where He wants to remove it. He kept a perfect system into place so that every second, sixteen million tons of water evaporates from the earth evaporates into the atmosphere, and every second, exactly the same amount of water from the atmosphere comes back to the earth!

This perfect measure and accord are in the control of One Allah alone! The One who causes the rain water to fall is One Allah! The One who causes the earth to spread open is One Allah! The One Who causes the sprout to come out of the seeds in One Allah. It is Allah that causes the sprout to come out of the ground!

Grapes, corn, dates, trees, fruits and vegetation are from Allah. Look at the daily gifts from Allah that He gives to us and our livestock to prosper.

Allah calls out, "Is there anyone else that has made this earth stable for you?"

Indeed, this earth is not still, and Allah says, look at the earth, and you will see signs of the greatness of Allah. This earth is not stable, rather it is spinning. It is spinning at the speed of a thousand miles per hour, moving outward at a speed of 65,000 miles an hour. There is still a third motion: this earth tilts 23 degrees to the North, and 23 degrees to the South, and this tilting of the earth, which is not visible to the naked eye, is what brings about the four seasons. It is what brings about the movement of the winds, and if this did not take place, then man would suffocate in his atmosphere.

Allah asks: "Is there anyone else that has made this earth stable for you?"

Is there anyone else who has placed the mountains as pegs on the earth? Is there anyone else that has given you sweet water? Is there anyone else who has given you salty water? Is there anyone else who has created a boundary between the two bodies of water, so that they do not meet?
Allah calls out to mankind: “Is there another deity besides Allah?” Is there another power besides your Allah?! Is there someone else besides your Allah?! Everything around us is a living testimony, a living invitation, to make us understand the greatness of Allah.
Every breath of air that we are taking in is a miracle from Allah. It is said that every human being, in 24 hours, breathes in and out twenty-four thousand times! Every human is breathing twenty-thousand times in a day and a night, without even thinking or pondering or contemplating over this, each human breathes in eight thousand litres of oxygen in the last 24 hours.
If Allah decided to cut off our air supply, and if Allah were to tell us to buy our own oxygen, then we could not survive. If you ask the doctors who are experts in respiratory treatments in hospitals, one litre of oxygen costs around a dollar, and you need eight-thousand litres a day, then you would have to pay eight-thousand dollars each day to breathe air. This is the cost for one person’s oxygen. What about the other family members who also need to breathe? What about the brothers, sisters, fathers and mothers who need eight thousand litres of oxygen as well? What would be your daily bill for the air which Allah gives you for free?
Eight billion people in this earth, and all are breathing soundly, so that is 64 billion litres of oxygen from this atmosphere entering into the human body every day. The sweet oxygen comes in, and the harmful and poisonous carbon dioxide comes out, and yet the level of oxygen in the atmosphere remains at twenty-one percent! Where is the control? Whose system is this? Who has put this system into place that ensures that the plants that take in carbon dioxide thorough a process with chlorophyll with the light of the sun, and replaces it with oxygen in the atmosphere? If the level of oxygen were to go up by one or two percent, then the numbers of accidental fires will increase 700 times. If the level of the oxygen were to go up to 25 percent, then everything on the surface of this earth will be burned to ashes. So, in every breath of air that you are drawing, which you do not even think about, Allah in inviting you to recognise the greatness of Allah!
Every day in our lives, we experience the beauty of health and friendships. These are all the favours of Allah.
The Koran reminds us of the good things we experienced.
“Which of the favours of Allah can we deny?”
Every new day we renew our hope in the love and forgiveness of Allah.
Every day when by performing morning salaah, we start our day with a conversation with All-Mighty Allah.
Every day when reading portions of the Quran including surah Yaseen, Allah is guiding us towards success.
Every day when we read our morning prayers, we surround ourselves with a shield of Allah's protection.
Every day the angels take our salaam and salutations to our beloved Prophet, we receive blessings.
Every day when we endeavour to be kind to creation, Allah in turn is kind and merciful to us. May each of our day be filled with mercies and blessings from our Mighty Allah.

Look around you, and recognise the greatness of Allah: The One who created the heavens, the One who created the earth, the One who brought the plants, the One who brought the vegetation, the One Who controls the sun, the One Who controls the moon, the One Who controls the stars, the One Who brings the days, the One Who brings the night, the One Who in control of this entire system is One Allah alone!
Allah calls out: “Why don’t the disbeliever see that the heavens and the earth were once together, they were compact, We split the open, and from water, We brought every living thing!”
This same drop of water, which still looks like a drop of water, when it goes into the mouth of a cow, it becomes milk, and when it goes into mouth of the bee, it becomes honey, and when it goes into the mouth of the silkworm and it becomes silk, and when it goes into the mouth of a oyster, it becomes a pearl. The same water, one substance and yet, who is doing all this? One Allah!
The Koran is asking us over and over again: “Is there another Elah besides your Allah? Is there another god besides your Allah? Is there another deity besides your Allah? Is there anyone else who is doing all this for you?”
Allah said, We made every living thing out of water. You also were made out of water.
The Koran demands: O mankind! Did there not pass upon a period of time when you did not exist and no one spoke about you, and no one talked about you and you were non-existent, and from a drop of water, a worthless liquid, and yet from that water, Allah brought a heart into existence.

The first thing that is formed in the womb of the mother is the heart, and that is why our heart is older than the rest of our body. The soul comes four months later, but the first thing that comes is the heart, from mere water.
Those eyes which Allah gave us, each have one hundred and thirty million receptors of light for every eye! 130 million receptors of light in each eye, so that one millimetre of the eye can accept thirty-thousand separate points of light in one second, and these eyes are taking ten 3-dimensional pictures every second. Everyday, these eyes are taking eight-hundred thousand pictures.
The retina in the back of the eye is unique. Each time a picture is taken, the muscle in the retina contracts to clear it to take the next picture. This happens in merely milliseconds! That contraction of the eye muscle, if the same muscles were to be put into your legs, it would be equivalent to be walking one hundreds kilometre every day.
Behind these 130 million receptors of light, there is a special cable. Not one or two cables, but 1.3 million cables! There are 1.3 million cables in the eyes of every human being that is passing through a hole in the back. How large is the hole? It is only 1.4 millimetres. Imagine 1.3 million cables go through that tiny hole without sparking or malfunctioning! If it sparked, then you would suffer from poor vision, and see everything upside down, and you would not recognise your brother from your father.
Is there another deity beside your Allah?!!
From a drop of water, such charisma and creation! What other explanation can we give for this?
If you were to dissect the head of a human, what would you find? You will see the brain, two pieces of flesh. But in that piece of flesh, where is the emotion, where is love, where is likes and dislikes, where is affection, where is malice, where is greed, where is intelligence, where is memory? How is it that in a piece of flesh, there are a sea of emotion? How in the piece of flesh is the imagination of mankind?
Run away from the reality of Allah, and it will only be ignorance!
From a drop of water, this beautiful being comes into existence, and Allah calls out in His Koran: "Do you think We have created all this in vain?!"
Now that we have understood that our Owner is Allah, our Creator is Allah, our Fashioner is Allah, and the Nourisher is Allah and the Formulator is One Allah alone, and now that we have understood that, then Allah asks us: "Do you think that all this was created in vain? Are these games?"
Allah says, "Do you think you are just going to die, and it is going to end there?"

A Single letter, Yet a Challenge -1

The numerical system of the Koran is infinite in its wonders.
If our lives are short and temporary, it is ever-lasting and limitless.
It is full of wonders that lead to nothing but absolute belief in this Holy Book.
What is amazing about these marvels is that their subject of challenge is hardly ever thought to be an element of challenge.
Let's reflect on how the Koran challenges humanity as a whole with one letter.
Indeed, just one letter.
Let's check that together, since numbers can never lie; they tell nothing but the truth.
Let's reflect on the Koran's challenge to mankind with the letter (و)!
So, let's go to surah number **27** in the Koran: Chapter An-Naml (the Ant).
Look at the last verse in this surah: وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ (39) النمل
"93. And say: Praise be to Allah Who will show you His portents so that you shall know them. And your Lord is not unaware of what you (mortals) do." (Chapter An-Naml)
Reflect on this part of the verse: سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا..
"will show you His portents so that you shall know them"
In this great Koranic scene, we will see one of these amazing portents.
وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ (39) النمل
"93. And say: Praise be to Allah Who will show you His portents so that you shall know them. And your Lord is not unaware of what you (mortals) do." (Chapter An-Naml)
This is the last verse of Chapter An-Naml, surah number **27**.
The verse opens with the letter (و), the **27th** letter of the Arabic alphabet.
Glory be to Allah!
Examine the longest word in the verse: (فَتَعْرِفُونَهَا) [so that you shall know them].
The word (فَتَعْرِفُونَهَا) is exactly in the middle of the verse with 5 words before and 5 words after.
The letter (ف) in the word (فَتَعْرِفُونَهَا) is exactly in the middle of the word with 4 letters before and 4 letters after.
If you start counting from the beginning of the verse, you will find that the middle (ف) in the word (فَتَعْرِفُونَهَا) [so that you shall know them] is letter number **27**.
Look at the letter that comes immediately after the middle (ف)..
It is the letter (و), the **27th** letter on the list of the Arabic alphabet.
Glory be to you, Allah, my Lord!

More beautiful and more wondrous:

> The letter (ف) is number 20 in the Arabic alphabet.
> The letter (ت) is number 3.
> The letter (ع) is number 18. The letter (ر) is number 10.
> The letter (و) is number 27.
> The letter (ن) is number 25.
> The letter (ه) is number 26. The letter (ا) is number 1.
> The sum of the alphabetical orders of the letters of the word (فَتَعْرِفُونَهَا) regardless of repeated letters = 130; that is, **103** + **27**.
> **103** is a prime number whose order on the list of prime numbers is **27**.
> Glory be to You, Allah, my Lord!
> Reflect on how the portents of Allah magnificently exhibit themselves in number **27**.
> Chapter An-Naml is number **27** in the Koran.
> The Name of Allah (الله) is repeated in Chapter An-Naml **27** times!
> Examine the only verse in Chapter An-Naml that begins with the Name of Allah (الله): اللَّهُ لَ إِلَهَ إِلَّ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ (النمل62)

"26. Allah; there is no God save Him, the Lord of the tremendous Throne." (Chapter An-Naml)
As expected, this verse has **27** letters!
It is the only verse in Chapter An-Naml that has **27** letters!
As you notice, this verse comes immediately before verse number **27**.
Chapter An-Naml begins with the letter (ط), which is repeated in the surah **27** times!
The letter (و) is number **27** in the Arabic alphabet!
The first verse in Chapter An-Naml with no occurrence of the letter (و) is verse number **27**: قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ (النمل72)
"27. (Solomon) said: We shall see whether you speak truth or whether you are of the liars." (Chapter An-Naml)
Reflect on the following wonders in this same verse:
The order of this verse from the beginning of the Koran is number 3186.
This equals **27** x 118.
Its order from the end of the Koran is 3051. This equals **27** x 113.
The first word in this verse is number 324 from the beginning of the surah. This equals **27** x 12.
The first word in this verse is number 837 from the end of the surah. This equals **27** x 31.
The verse opens with the letter (ق), which is repeated from the beginning of the surah up till this verse **27** times.
The sum of the numbers of all the verses of Chapter An-Naml coming before this verse is 351. This equals **27** x 13.
The sum of the number of all the surahs of the Koran coming before Chapter An-Naml is 351. This equals **27** x 13.
The sum of all the number of the verses of the Koran coming before Chapter An-Naml is 3159. This equals **27** x 117.
Glory be to You, Allah, my Lord!
They know your portents, but would that they believe in them! **More amazing reflections..**
Chapter An-Naml is number **27** in the Koran.
The letter (و) is number **27** in the Arabic alphabet.
The letter (و) recurred twice in 15 verses of Chapter An-Naml..
The sum of the numbers of these verses is 729; that is, **27** x **27**.
Have you seen how the Koran challenges mankind on the level of letters!
This challenge is not only restricted to the letter (و).
Chapter An-Naml which is number **27** in the Koran opens with the letter (ط), which is repeated **27** times in the surah.
In Chapter An-Naml, the letter (ط) is repeated twice in 4 verses: 16, 22, 47, and 56. The sum of these numbers is 141; that is , **27** + **114**
27 is the number of times the letter (ط) is repeated in Chapter An-Naml; and **114** is the number of the surahs of the Koran.
Glory be to Allah Who harmoniously combined letters and numbers in this astonishing way!
How great and magnificent Allah is!
All evidence and signs attest to Your marvelous phrasing of the Koran!
Contemplate this wondrous numerical patterning..
Is it attainable by any human being?!
No, it is undoubtedly the Word of Allah.

Single letter, Yet a Challenge -2

The letter (و) is the wondrous letter that will provide us with the irrefragable evidence that the Koran is undoubtedly the Word of Allah.

For this great mission to be accomplished, there is no need to examine all the wonders of the letter (و) throughout the Koran.
We only need to reflect on no more than one surah. Yes, just one surah!
It is Chapter An-Naml (the Ant). There is an amazing affinity between Chapter An-Naml and the letter (و).
Chapter An-Naml is number **27** in the Koran.
The letter (و) is number **27** in the Arabic alphabet as well.
No elaborate explanation is needed to show you these wonders. You will clearly see them yourselves.
So, reflect and find out for yourselves.
In Chapter An-Naml, there are 15 verses in which the letter (و) occurred only once. These verses are:

Number of the verse	Frequency of the letter (و)
1	1
2	1
6	1
9	1
13	1
20	1
22	1
26	1
30	1
38	1
57	1
58	1
66	1
76	1
79	1
Total	
503	**15**

In Chapter An-Naml, there are also 15 verses in which the letter (و) recurred twice. These verses are:

Number of the verse	Frequency of the letter (و)
4	2
11	2
21	2
28	2
32	2
35	2
36	2
51	2
59	2
69	2
72	2
75	2
77	2
78	2
81	2
Total	
729	**30**

Have you noticed anything?!
Look at the sum of the numbers of the verses: 729.
This number = **27** x **27**.
27 is the order number of Chapter An-Naml in the Koran.
27 is also the order number of the letter (و) on the list of the Arabic alphabet.
Glory be to You, Allah, my Lord!
In Chapter An-Naml, there are also 15 verses in which the letter (و) is repeated 3 times. These verses are:

Number of the verse	Frequency of the letter (و)
7	3
31	3
39	3
40	3
41	3
43	3
44	3
63	3
64	3
68	3
70	3
88	3
89	3
91	3
92	3
Total	
870	**45**

Glory be to Allah!
In Chapter An-Naml, there are also 15 verses in which the letter (و) is repeated 4 times. These verses are:

Number of the verse	Frequency of the letter (و)
5	4
23	4
37	4
42	4
45	4
47	4
48	4
62	4
67	4
71	4
73	4
74	4
80	4
84	4
93	4
Total	
851	**60**

Glory be to Allah! What a wondrous patterning this is!
Don't stop. Our journey with the wonders of the letter (و) in Chapter AnNaml has not yet come to an end.
Yes, as you expected, there are in Chapter An-Naml 15 verses in which the letter (و) is repeated 5 times. These are the numbers of the verses:

Number of the verse	Frequency of the letter (و)
8	5
10	5
14	5
15	5
55	5
61	5
65	5
83	5
85	5

46	5
50	5
52	5
53	5

86	5
90	5
Total	
773	**75**

Glory be to Allah!
Now, I'm going to show you something very significant.
The sum of the numbers of the last group of verses is 773.
773 is a prime number whose order on the list of prime numbers is 137.
137 itself is a prime number whose order on the list of prime numbers is **33**.
33 is the number of the verses of Chapter An-Naml starting with the letter (و)!
The interesting thing is that the letter (و) is repeated in Chapter An-Naml **333** times.
Of course, 3 x 3 x 3 equals **27**.
This is the order of the letter (و) on the list of the Arabic alphabet.
It is also the order of Chapter An-Naml in the Koran.
It is also the sum of the repetition times of the Name of Allah (الله) in Chapter An-Naml.
It is also the number of the letters of the only verse in Chapter An-Naml starting with the Name of Allah (الله).
It is also the number of the first verse in Chapter An-Naml having no occurrence of the letter (و).
What do you think of these irrefutable numerical facts!
Do you think that, given these facts, there is any possibility for anyone to disbelieve in the Koran and say it was invented by a human?

Now, reflect with your sight and insight:
The verses of Chapter An-Naml with the letter (و) repeated once are 15 in number!
The verses of Chapter An-Naml with the letter (و) repeated twice are 15 in number!
The verses of Chapter An-Naml with the letter (و) repeated 3 times are 15 in number!
The verses of Chapter An-Naml with the letter (و) repeated 4 times are 15 in number!
The verses of Chapter An-Naml with the letter (و) repeated 5 times are 15 in number!
Are the wonders over! No, they aren't.
The letter (و) is repeated in the verses of these 5 groups 225 times..
This number = 15 x 15.
Reflect on this accurate and precise numerical patterning!
Is there any room for obstinacy and disbelieve in the Koran!

Yousuf

We are now on a date with one of the most wonderful scenes..
The hero of this scene is himself the hero of the most amazing story in the Glorious Koran..
The noble.. son of the noble.. son of the noble.. son of the noble..
Yousuf (Joseph), son of Jacob, son of Isaac, son of Ibrahim (Abraham), peace be upon them all.
Ponder on Yousuf (God's glory and peace be upon him) saying about himself in this verse, "I am Yousuf", (in Arabic: أنا يوسف):

قَالُوا أَإِنَّكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَ
يُضِيعُ أَجْرَ الْمُحْسِنِينَ (09) يوسف

"90. They said: Is it indeed you who are Joseph? He said: I am Joseph and this is my brother. Allah has shown us favor. Lo! he who wards off (evil) and endures (finds favor); for verily Allah loses not the wages of the kindly." (Chapter Yousuf)

Reflect on Yousuf saying, "I"; i.e. (أنا)..
The order of the letter (ا) on the list of Arabic alphabet is No. 1.
The order of the letter (ن) on the list of Arabic alphabet is No. 25.
The order of the letter (ا) on the list of Arabic alphabet is No. 1.
These are the letters of the word (أنا)..
The sum of their alphabetical orders = **27**.
27 is actually the sum of the number of repetition times of the name of Yousuf (يوسف) in the Glorious Koran!
The wonder is that the number of letters in this verse is exactly 84 letters..
What does this number point to?
Wait to know soon..
Now let's reflect on Yousuf saying (أَنَا يُوسُفُ), which means
(I am Joseph):

The letter (ا) is No. 1 on the list of Arabic alphabet.
The order of the letter (ن) is No. 25. The order of the letter (ا) is No. 1.
The order of the letter (ي) is No. 28.
The order of the letter (و) is No. 27.
The order of the letter (س) is No. 12. The order of the letter (ف) is No. 20.
The above letters are the letters of the phrase (أنا يوسُفٌ)..
The sum of their order numbers in the Arabic alphabet = **114**.
114 is the number of the surahs of the Glorious Koran!
Have you wondered about that?!
More wonderful is the fact that this amazing Koranic structure is not limited to Chapter Yousuf..
It extends throughout the whole Koran..
I am going to present obvious examples that highlight this in more than one way..

Move with me to the opening surah of the Glorious Koran, namely "Al Fatihah"; i.e. "The Opening":

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (1) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (2) الرَّحْمَنِ الرَّحِيمِ (3) مَالِكِ يَوْمِ الدِّينِ (4) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (5) اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (6) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَ الضَّالِّينَ (7)

"1. In the name of Allah, the All-Beneficent, the All-Merciful.

2. *Praise be to Allah, Lord of the Worlds.*
3. *The All-Beneficent, the All-Merciful.*
4. *Owner of the Day of Judgment.*
5. *You (Alone) we worship; and You (Alone) we ask for help.*
6. *Show us the straight path.*
7. *The path of those whom You have favored; Not (the path) of those who earn Your anger nor of those who go astray." (Chapter Al Fatihah)* In this surah:

The letter (ا) is repeated in this surah 26 times.
The letter (ن) is repeated 11 times. The letter (ا) is repeated 26 times.
The letter (ي) is repeated 14 times.
The letter (و) is repeated 4 times.
The letter (س) is repeated 3 times.
The letter (ف) is never used in this surah.
The above letters are the letters of the phrase (أنا يوسف); i.e. (I am Joseph):
They are repeated in this surah **84** times!
Have you got the answer?!
There is still an important question..
Why are the letters of (أنا يوسف) repeated **84** times in the opening surah of the Glorious Koran?
You may say that this is because the verse in which Yousuf says (أنا يوسف) comprises **84** letters!
This is a fact; but the answer is different here!

Simply because the name of Yousuf (يوسف) occurs for the first time in verse No. **84**. Here is the holy verse if you want to make sure:

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّ هَدَيْنَا وَنُوحًا هَدَيْنَا مِنْ قَبْلُ وَمِنْ ذُرِّيَّتِهِ دَاوُودَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ (**84**) الأنعام

"84. And We bestowed upon him Isaac and Jacob; each of them We guided; and Noah did We guide aforetime; and of his seed (We guided) David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward the good." (Chapter Al-An'am)

The name of Yousuf (يوسف) is mentioned for the first time in verse No. **84** of Chapter Al-An'am!
Consider how the name of Yousuf or Joseph (ويوسف) occurs in this verse preceded by the conjunction letter (و), which means (and)..
Even the verse itself begins with the same letter doubled (و و)..
It is letter No. **27** on the list of the Arabic alphabet..
Number **27** is the number of repetition times of the name of Yousuf (يوسف) in the Koran!
Now let's reflect on the letters of (ويوسف):

The letter (و) is No. 27 on the list of Arabic alphabet.
The order of the letter (ي) is No. 28.
The order of the letter (و) is No. 27.
The order of the letter (س) is No. 12.
The order of the letter (ف) is No. 20.
The above letters are the letters of the word (ويوسف)..
The sum of their order numbers in the Arabic alphabet = **114**.
114 - the number of the surahs of the Glorious Koran - is emphasized in the first verse that contains the name of Joseph (يوسف) in the Koran!
Here are more surprises..

Here is the first verse that contains the name of Joseph (يوسف) in the Koran;

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّ هَدَيْنَا وَنُوحًا هَدَيْنَا مِنْ قَبْلُ وَمِنْ ذُرِّيَّتِهِ دَاوُودَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ (**84**) الأنعام

"84. And We bestowed upon him Isaac and Jacob; each of them We guided; and Noah did We guide aforetime; and of his seed (We guided) David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward the good." (Chapter Al-An'am)

Here is the last verse that contains the name of Yousuf (يوسف) in the Koran:

وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكٍّ مِمَّا جَاءَكُمْ بِهِ حَتَّى إِذَا هَلَكَ قُلْتُمْ لَنْ يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ (**34**) غافر

"34. And verily Joseph brought you of old clear proofs, yet you ceased not to be in doubt concerning what he brought you till, when he died, you said: Allah will not send any messenger after him. Thus Allah leaves him astray who is a great sinner, a doubter." (Chapter Ghafir)

Reflect on the letters of the phrase (أنا يوسف); i.e. (I am Joseph):

The letter (ا) is repeated in the two verses 24 times.
The letter (ن) is repeated 16 times.
The letter (ا) is repeated 24 times.
The letter (ي) is repeated 14 times.
The letter (و) is repeated 23 times.
The letter (س) is repeated 8 times. The letter (ف) is repeated 5 times.
The above letters are the letters of the phrase (أنا يوسف); i.e. (I am Joseph)..
They are repeated in the two verses totally **114** times.
No comment! I leave it to you to comment!
In conclusion..

In the Glorious Koran, the name of Yousuf (يوسف) occurs for the first time in Chapter Al-An'am..
Also, in the Glorious Koran, the name of Yousuf (يوسف) occurs for the last time in Chapter Ghafir..
The order of Chapter Ghafir in the Koran is No. 40, and the order of Chapter Al-An'am is No. 6; the difference between the two order numbers = **34**.
The name of Allah recurs in Chapter Al-An'am 87 times, and in Chapter Ghafir 53 times; the difference between the two numbers = **34**.
Number **34** asserts itself for the second time, because it is the number of the last verse in which the name of Yousuf (يوسف) is mentioned in the Glorious Koran!
Ponder then on the following three verses: قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ قُلِ اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ فَأَنَّى تُؤْفَكُونَ (**34**) يونس

"34. Say: Is there of your partners (whom you ascribe unto Allah) one that produces Creation and then reproduces it? Say: Allah produces creation, then reproduces it. How, then, are you misled!" (Chapter Yunus)

الَّذِينَ يُحْشَرُونَ عَلَى وُجُوهِهِمْ إِلَى جَهَنَّمَ أُولَئِكَ شَرٌّ مَكَانًا وَأَضَلُّ سَبِيلًا (**34**) الفرقان

"34. Those who will be gathered on their faces unto Hell: such are worse in plight and further from the right road." (Chapter Al-Furqan)

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ (ص**34**)

"34. And verily We tried Solomon, and set upon his throne a (mere) body. Then did he repent." (Chapter Sad)

The order number of the first verse is **34**.
The order number of the second verse is **34**.
The order number of the third verse is **34**.
The letters of the phrase (أنا يوسف); i.e. (I am Joseph) are repeated in the first verse **27** times, in the second verse **27** times, too, and in the third verse **27** times, as well.
The letters of the name of Yousuf (يوسف) are repeated in the three verses together **27** times.
The total number of the letters that have the diacritic damma (-ُ--) over them in these three verses is **27** letters.
Notice that the name of Yousuf (يُوسُفُ) always begins with a letter that has damma (-ُ--) on it.
Even in the phrase (أنا يُوسُفُ); i.e. (I am Joseph), all the letters of the name of Yousuf in Arabic have damma (-ُ--) only!
27 is the number of repetition times of the name of Yousuf (يوسف) in the Glorious Koran!
The wonder is that the total number of diacritical dots on the letters of the three verses = **84** dots!
Do you still remember this number (**84**)?!
Yes.. it is the number of the first verse in the Koran in which the name of Yousuf (يوسف) occurs for the first time!

It is also the number of letters in the verse where Prophet Yousuf (Joseph) says, (أنا يُوسُفُ)!
Meditate on this Amazing Koranic numerical system even at the level of the dot!
And also even at the level of the letter!
Can anyone, after all this, doubt the source of the Glorious Koran?
Definitely no. The Holy Koran is the Word of Allah.

Swine Flesh

What is the wisdom behind the prohibition of pork in the Glorious Koran?
This question has often been posed by non-Muslims and addressed to Muslims..
Non-Musilms eat pork gluttonously..
They even prefer it to most other kinds of meat..
You can rarely find a restaurant that _____ is free from pork in their regions..
So they wonder at Muslims and ask them pressingly..
The Koran answered this question of theirs more than 14 centuries ago..

قُل لَ أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّ أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَّسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَ عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَّحِيمٌ
الأنعام (541)

"145. Say: I find not in that which is revealed unto me anything prohibited to an eater that he eats thereof, except it be carrion, or blood poured forth, or swineflesh - for that verily is foul - or the abomination which was immolated to the name of other than Allah. But whoso is compelled (thereto), neither craving nor transgressing, (for him) lo ! your Lord is Oft-Forgiving, All-Merciful." (Chapter Al-An'am)

This verse answers the question with one word: (فَإِنَّهُ رِجْسٌ); i.e. It is 'foul'..
Of all the types of meat mentioned in this verse, swineflesh is described as forbidden per se; that is, owing to an inherent reason!
Modern science has found out that the body of a pig contains more than 400 types of pathogens, viruses, fungi, parasites, bacteria, worms, and others.
The amount of toxins in pork and its fat is equivalent to 30 times the amount of toxins in beef or venison!
In all this, there is a legislative miracle, especially after the damage caused by eating pork has become manifest.
Let's return to the above verse and study it from a numerical perspective:

قُلْ لَ أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّ أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَ عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ
الأنعام (541)

"145. Say: I find not in that which is revealed unto me anything prohibited to an eater that he eats thereof, except it be carrion, or blood poured forth, or swineflesh - for that verily is foul - or the abomination which was immolated to the name of other than Allah. But whoso is compelled (thereto), neither craving nor transgressing, (for him) lo ! your Lord is Oft-Forgiving, All-Merciful." (Chapter Al-An'am)

Pay attention well to what the verse states!
The holy verse mentions three prohibited foods:
The nimals that die naturally without slaughtering them according to Islamic Shariah.
The blood that pours out of a slaughtered animal.
The flesh of swine; it is foul and filthy.
These types are mentioned in the verse in this order:

"مَيْتَةً" أَوْ "دَمًا مَسْفُوحًا" أَوْ "لَحْمَ خِنْزِيرٍ"..

(carrion, or blood poured forth, or swineflesh)..
Make sure about this fact, because highly imprtant facts will result from them..
Reflect on the letters of the first type (مَيْتَةً); i.e. (carrion or naturally dead animal):

> The letter (م) is repeated in this verse 11 times.
> The letter (ي) is repeated in this verse 10 times.
> The letter (ت) is mentioned in this verse only once.
> The closed letter (ة) is mentioned in this verse only once.
> These are the letters of (ميتة); they are repeated in the verse **23** times! Keep this number in mind.
> Reflect on the letters of the second type (دماً مسفوحاً), which means (blood poured forth):

The letter (د) is repeated in this verse 3 times.
The letter (م) is repeated 11 times.
The letter (ا) is repeated 24 times. The letter (م) is repeated 11times.
The letter (س) is repeated 3 times.
The letter (ف) is repeated 7 times.
The letter (و) is repeated 8 times.
The letter (ح) is repeated 5 times. The letter (ا) is repeated 24 times.
These are the letters of the phrase (دماً مسفوحاً), which means (blood poured forth); they are repeated in the verse **96** times!
Keep this number in mind as well.
Reflect on the letters of the third type (لَحْمَ خِنْزِيرٍ) which means (swineflesh):
The letter (ل) is repeated in this verse 11 times.
The letter (ح) is repeated 5 times.
The letter (م) is repeated 11 times.
The letter (خ) is mentioned only once.
The letter (ن) is repeated 6 times.
The letter (ز) is mentioned only once.
The letter (ي) is repeated 10 times. The letter (ر) is repeated 9 times.
These are the letters of the phrase (لَحْمَ خِنْزِيرٍ), which means (swineflesh); they are repeated in the verse **54** times.
Now contemplate..
The verse prohibits 3 types of food:
"مَيْتَةً" أَوْ "دَمًا مَسْفُوحًا" أَوْ "لَحْمَ خِنْزِيرٍ"..
(carrion, or blood poured forth, or swineflesh)..
The letters of (ميتة) are repeated in the verse 23 times.
The letters of (دَمًا مَسْفُوحًا) are repeated in the verse 96 times.
The letters of (لَحْمَ خِنْزِيرٍ) are repeated in the verse 54 times.
The sum of these three numbers = **173**.
Pay attention well to this number; what does it mean to you?!
What is the relationship between this number and the three prohibited foods?
To know the answer, let's move on to the first verse whose number is 173 in the Glorious Koran:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ [371] البقرة

"173. He has forbidden you only carrion, and blood, and swineflesh, and that which has been immolated to (the name of) any other than Allah. But he who is driven by necessity, neither craving nor transgressing, it is no sin for him. Lo! Allah is Oft-Forgiving, All-Merciful." (Chapter Al Baqarah)

Glory be to Allah! Note how the verse begins:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ!!

(He has forbidden you only carrion, and blood, and swineflesh!)
It starts with the prohibition of the three foods themselves!
Really, had it been from other than Allah, they would have found in it a lot of contradiction!
The wonder is that this verse is the first verse in the Koran that contains the word (الْمَيْتَةَ); i.e. (carrion).
It is also the first verse in the Koran that contains the word (والدَّمَ); i.e. (blood).
It is also the first verse in the Koran that contains the phrase (لحم الخنزير); i.e. (swineflesh).
Note how the Koranic wording is arranged according to a stunning numerical fabric whose dimensions are unfathomable for the human mind!
The only Scripture whose numbers and figures speak as do its letters and words!

The Bounties of Allah in our Lives:
Today, try to count Allah's blessings in your life. Start with your breath, your beating heart, your ability to see, smell and touch, and the ability to laugh. Continue to your favourite foods, the roof over your head, and the people who love you. From there move out to the blue sky, the beauty of a single tree, the sunshine on your face, and the majesty of a rising moon...
Keep counting...
Don't forget your imaan (your faith) and your knowledge of Allah. That is the greatest blessing of Allah and the truth is that you did nothing to earn it; rather it was a gift from Allah's infinite mercy.
Also do not forget your safety. So many people in this world live in unsafe conditions; in war, poverty, starvation, refugee camps, political imprisonment, and other forms of extreme hardship. Just to wake up in your bed in the morning and know that your life is not in immediate danger is a great blessing.

Always have it at the back of your mind that your current position is someone's future expectation, your present life situation is now someone's prayer request, don't let the devil convince you that you are not doing well! Just pause and count Allah's blessings in your life...
Keep counting...
Allah says: "[...] and if you should count the favors of Allah, you could not enumerate them," (14:34).
Always have it at the back of your mind that your current position is someone's future expectation, your present life situation is now someone's prayer request, don't let the devil convince you that you are not doing well! Just pause and count Allah's blessings in your life...
Ya Allah! Forgive us for the times we forget to thank You for the countless blessings You've bestowed on us. Our hearts are filled with gratitude. Life can get hard & we struggle to keep our heads above water. Help us to choose trust, hope and patience when we don't see a way out.
Losing hope in Allah's mercy is Kufr. Allah created us as sinners. The next time you are feeling lost and hopeless, think of the following. Allah doesn't expect us to be absolutely perfect, but instead told us to try our very best to have ihsaan (excellence in our actions). By default, this means that we'll have hiccups, roadblocks, and hardships along the way.
"Certainly no one despairs of Allah's Mercy, except the people who disbelieve." {Surah Yusuf 12: Verse 87}
"And who despairs of the Mercy of his Lord except those who are astray?" {Surah al-Hijr 15: Verse 56}
"And those who, when they commit an immorality or wrong themselves [by transgression], remember Allah and seek forgiveness for their sins - and who can forgive sins except Allah? [...]" {Surah Al Imran 3: Verse 135}
Never stop drawing towards Allah, no matter what your situation is right now, whether you are super pious or are drowning in an ocean of sins, never stop crawling towards your Creator, even if it's by just one baby-step at a time.
"By Him in whose hand is my soul, if you did not sin Allah would replace you with people who would sin and they would seek the forgiveness of Allah and He would forgive them." [Sahih Muslim]
The doors of Allah's Rahmah and forgiveness are always open for His sincere slaves, take that first step. If you ever doubt Allah's love for you remember this beautiful hadith from our blessed tradition.
"I am as my servant thinks I am. I am with him when he mentions Me. If he mentions Me to himself, I mention him to Myself and if he mentions Me in an assembly, I mention him in an assembly greater than it. If he draws near to Me a hand's length, I draw near to him an arm's length. And if he comes to Me walking I go to him at speed. [Sahih Al-Bukhari]
Your sins will never outweigh Allah's Mercy. When we attempt to compare our sins to Allah's infinite Mercy, even the worst of them they will forever fall short in front of His Compassion and willingness to forgive us.
Allah loves to forgive when you raise those hands in sincere repentance.
Ya Allah, heal every person secretly living in pain. Forgive their major and minor sins and make the path of righteousness easy for them. Amen.
The devil says: "Your sins are too many to be forgiven."
Allah says: "If your sins were to reach the sky, I would still forgive you."

We currently have civilisation everywhere where people have money and food and we cannot imagine that everything might be gone one day, but it takes only one second to lose everything. With every passing day and every passing minute, youths who are exploring sexual activities become even more arrogant and even more self-assured, until one day when they least expect it, the wrath of God grabs them and destroys them. I hope we can wake up before that and our arrogance does not blind us and make a selfish, cowardly lustful fools who vehemently deny that anything wrong will ever happen to us until it is way too late to apologise to our soul and repent to Allah for all past carnal indulgence where we worshipped the body of filthy humans rather than worship the Pure and Sublime God.
Time is fleeting, and tomorrow, one of us may not be alive, and so, now is our only chance to turn our life around to save our religion and our nation and become pious and chaste. If youths do not do it now, then we can never do it! In strictly a humanistic sense, leaving aside all talks of religion and morality, it makes more sense to try to be a decent human being. The youngsters must try everything in their power to make sure that their future is insured and in good hands, and they should try to stop enjoying themselves and think of the pain of others. Indeed, we have become too selfish I feel that we will be facing many trials and hardships in the future.

Youths may often think that my lover loves me, or my spouse has sincere affection for me, and therefore, I will please them sexually in every way I can, but in reality, this is a fallacious argument. Yes, your spouse might profess love for you, and if you die, they might even cry for you today, but tomorrow, the heart might change, and in one second, people find themselves falling out of love. In one moment, the sexual partner who fancies you will fancy another tomorrow, and while you think he or she loves you, it is possible, that deep in his or her heart, the person is being disgusted of you. We must remember that in the end of the day, the human heart can change without a moment's notice, and God alone can determine who will or will not love you, and no matter how much sexual acts you carry out, the predetermined love will not change. In fact, if God wills, He can make a spouse love you even if you abstain from sexual indulgence, because the heart is controlled by Him Who created the heavens and the earth.

One may wonder, why do I speak so forcefully in the subject of abstinence? It is for the simple reason that with abstinence, comes wisdom to reason. For example, scientists have recently discovered that excessive sexual acts causes people to love cognitive skill and leads to long term memory loss, and this also affects analytical skills, because sexual activities have an adverse effect on the brain cells which makes it harder for us to process information. Sometimes, this means that remembering Allah and adhering to religious rules becomes difficult for a person who is constantly busy in sexually pleasing a partner.

Many youths I have met told me that they desired to leave Islam or become agnostics, and many questioned the basic tenets of the Islamic faith, and made unreasonable and bizarre and occasionally wild arguments and one day, in exasperation, I tried to find out what really caused these formerly religious young men to change their minds about a religion which only advocated peace, love and charity. When I questioned them about their level of promiscuity, most of the youths admitted that they had very active sexual lives, and often had sexual relations with legal spouses of lovers regularly. This piece of information was enlightening because it made me realise that when a youth become sexually active, he or she begins to lose the ability to remain pious because excessive vulgarities cause human hearts to lose all sympathy, love and charity. Several youths who became ex-Moslems also admitted to having numerous sexual partners and experimenting new ways to please their spouse, and this led me to understand that when a person becomes promiscuous and worships the body of another human being so much that he constantly thinks about way to please the partner, then Allah does not permit him to stay pious and even remain in the fold of Islam. Several youths told me they hate Islam and is angry enough to destroy all Moslems they see, and I had to tell them, you will always hate Islam or all religion as a matter of fact, unless you can make your heart pure by becoming absolutely chaste, with the body and heart. Do not do any sin. Do not watch any lewd films or any movies that have any sort of acts that makes you worship another human being or coaxes you to think of people or getting into sexual relationships with someone. I beseeched those youths to stay sinless for one or two years and I told them they will become a believer of God and maybe even return to Islam. I have seen people became ex-Moslem and were very sexually active, and I showed them hundreds of evidence to get them into believing in God and trust in the religion Islam or even Christianity or Judaism which also came from the same god of Abraham, but they all hated religion even more violently. Then I realised that God does not want them to worship Him or call unto Him because God only allows the free hearted, the sinless and pure ones to believe in Him and enter inside the fold of His religion. I promised the youths, indeed they will become a believer if you become absolutely sinless. Indeed, many Muslims I personally know among my own neighbours, students and peers who left Islam and completely started a digital and verbal war against all Muslims and Islam despite growing up in a very religious environment and being Muslim all their lives. This trend terrified me, for I realised that Islam is not something we can take for granted, and when I searched for the reason, I realized that they all started sinning by engaging in sexual relationships with partners and worshipping their lovers' bodies and even became engrossed in watching illicit erotic films, and exchanging private and vulgar pictures with one another. I personally took at least several dozen interviews of ex-Muslims and every one of them were involved in some kind of sexual indulgence or sin. I hope youths who left Islam will not be upset at me and follow my challenge for one year and come back and see if their heart is still the same. You can fool everyone but never yourself or God. God only wants the purest heart to worship Him and thus He makes everyone who is obsessed with selfish desire or carnal lust or has the habit of worshipping other humans too much, to leave the folds of his religion. May Allah make our youths obsessed with Allah instead of men and desires.

May Allah make His laws and His love more beloved to us than our desires.

Authenticity of the Quran:

For many years, the prophet of Islam, Muhammad (upon him be peace) tried to teach his comrades and friends to worship only One God and abandon all pagan rituals. But his message of peace was often il-received and the pagans of Mecca beat and struck him with blow after blow to silence him, and although he never wronged them, the pagans made it their life's mission to become the vilest of aggressors.

Prophet Muhammad (upon him be peace) bore their vengeance most patiently as he tried to brave the physical pain and a tormenting thirst to remain alive in his tragic world, where city people and nomads persecuted him, and though his life was grim and there was no hope of anything better, Muhammad persevered and called on people to believe in the God of Abraham.

He had assured his kinsmen that they had a duty to help the orphan and the deprived. He introduced Islam to his people, a religion that stipulates that anybody who had known dereliction, hunger, and oppression must refuse under any circumstances to inflict this pain on others.

When his noble qualities became overwhelming, inbred jealousy seeped into the hearts of his oppressors, who declared that if they cannot stop him from preaching goodness now, they will pretend to be Moslems and narrate hundreds of false hadeeth, or quotation, in order to convince future generations that the Moslem prophet was unworthy of reverence.

One of the slanders these non-Moslems later propagated concerned the God of Abraham who Muslims were taught to worship.

This treatise is in refutation of some non-religious or non-Moslem critics who try to question the integrity of the Koran. A Christian missionary J. G. penned a booklet attempting to assail the integrity of the Moslem holy book, but like all previous non-Moslem writers and enemies of truth and fairness, they have failed in the attempt to blacken the glory of the Koran.

Due to the glittering authenticity of the Koran, they had miserably failed in their scheme. J. G. tried to compare the Bible with the Koran in regard to authenticity. His claims seemed irresponsible. With his dilatory ramblings directed against the Koran, J. G. was constrained

by the Divine nature of the Koran to confess: "… whereas the Qur'an may have been remarkably transcribed, even to the point of inerrancy, from the time of Uthman…"

"Remarkably transcribed even to the point of inerrancy" was the words J. G. used, and it is indeed remarkable, if not gracious, confession from a person set out to denigrate the authenticity of the Koran. J. G. was not the solitary soul among many critics of the Koran who have conceded the remarkable authenticity of the Koran.

Many other hostile critics have conceded, albeit reluctantly, the high degree of accuracy and authenticity of the Koran. No book can ever hope to compare with the Koran in authenticity and in "inerrancy" of transcription.

Detractors of the Koran cannot ever achieve their desire and aim of faulting the authenticity of the Koran and it is for this reason that we find repeated attempts by irreligious writers to sully the Koran's authenticity. But, each time an attempt is made, failure is the result, hence the attempt is renewed by another adversary of the Koran. But, all such attempts are perpetually doomed to failure for the Koran declares: "They desire to blot out the Light of Allah with their mouths. But, Allah will complete His Noor even though the disbelievers detest it."

IN THE NAME OF ALLAH, THE MOST MERCIFUL

In spite of many desperate and abortive endeavours to show that the Koran is not authentic and may have suffered the same fate as the Bible in regard to distortion, interpolation and deletion, and J. G. has been constrained to make the following admission: "This booklet contains a brief historical survey of the collection of the Koran text from the time of Muhammad's death until the caliphate of Esman when the text was finally standardized into the form in which it appears today."

In fact, J. G.'s contentions are all supposedly based on the developments during the period stated in the aforementioned paragraph of J. G.'s booklet, hence he says on the cover of his brochure:

"A study of the textual history of the Koran from the death of Muhammad to the Caliphate of Esman,"

From this statement and the abovementioned admission made by J. G., the following facts are of great significance:

The supposed changes (supposed by J. G.) which occurred in the Koran Shareef were wrought in the period from the death of Muhammad (Allah's Glory and Mercy be upon him) until Esman's (God be pleased with him) reign.

Since the time of the reign of Comrade Esman (God be pleased with him) to this day there exists the "standardized form" of the Koran Shareef. In other words, J. G. concedes at least this much that the Koran which the World of Islam possesses and reads today is the same Standard Form which was "finally standardized" by Comrade Esman.

The demise of Rasulullah (Allah's Glory and Mercy be upon him) occurred in the year 632 of the Christian Era and the demise of Comrade Esman (God be pleased with him) happened in 656 of the Christian Era (C.E.). Thus, the period from the demise of Rasulullah (Allah's Glory and Mercy be upon him) to the demise of Comrade Esman (God be pleased with him) was a duration of a mere 24 years. But for the purpose of our discussion this period shrinks to a mere 14 years since the event of the standardization of the Koran by Comrade Esman (God be pleased with him) took place in about 26 Hijri (646 C.E.) after the Conquest of Armenia by the forces of Islam.

These facts lead to the conclusion that the contended change and interpolation (supposed by some critics) occurred during these 14 years. At the end of this brief period, the process of interpolation was effectively halted by Comrade Esman (God be pleased with him) who

arranged the Standardised Copy of the Koran Shareef – the very same version we possess to this day, a fact which many critics themselves concede in his statement:

".. until the caliphate of Esman when the text was finally standardized into the form in which it appears today."

God willing, it shall be shown later that the 'Standardised Form" in our possession is the very Koran which existed during the time of Muhammad (Allah's Glory and Mercy be upon him) – the Koran which he (Allah's Glory and Mercy be upon him) and all the Companions and Comrades recited. There is absolutely no difference in the Version which the People recites today and in the Version which Muhammad (Allah's Glory and Mercy be upon him) recited. However, before proceeding to negate and neutralize the baseless claims and assertions of many critics like J. G. pertaining to the supposed change which occurred in the brief span of 14 years, it is necessary to draw attention to the admission of J. G. – an admission which knocks out the very bottom of his contention that the Koran is not authentic. It is J. G.'s claim that the Koran Shareef has been altered and the Koran in our possession today is not the whole of the Koran which existed during the time of Rasulullah (Allah's Glory and Mercy be upon him). But, his claim contains an absurd contradiction in that he concedes the authenticity of the Version standardized by Comrade Esman (God be pleased with him) while denying the irrefutable fact that the "Esman" version is none other than the very Version which existed in the time of Rasulullah (Allah's Glory and Mercy be upon him). In conceding that the Koran which we have today in our possession is the "text" which was "standardized into the form in which it appears today" by Comrade Esman more than 1400 hundred years ago, J. G. is guilty by implication of the ludicrous claim that while the Koran withstood the ravages and vicissitudes of fourteen hundred years (from the time of Esman –God be pleased with him – to the present) and retained the authenticity bestowed by Esman (God be pleased with him), it (the Koran) failed to maintain its originality during the short period of 14 years (from the demise of Rasulullah (Allah's Glory and Mercy be upon him) – to the time when it was standardised by Comrade Esman – (God be pleased with him). This conclusion is absurd to the extreme. No unbiased and intelligent person can be prepared to accept that the Koran in spite of withstanding the ravages of 14 centuries in maintaining its form (as standardized by Esman) lacked the ability to perform this same feat of maintaining its authenticity in the short period of 14 years.

How is it possible for the Koran to have been so well preserved for 14 centuries and on the admission of J. G. himself the very form standardized by Esman (God be pleased with him) "appears today", but could not be preserved in the form handed down by Prophet Muhammad (Allah's Glory and Mercy be upon him) for only 14 years?!

If the process of interpolation and deletion had set in after the demise of Rasulullah (Allah's Glory and Mercy be upon him), how was this supposed process arrested and eliminated to give rise to a Koranic version which held its originality and authenticity for fourteen centuries – from the time of Esman (God be pleased with him) to this day?

The following facts should not escape the seeker of the truth:

i) After the demise of Comrade Esman (God be pleased with him) the process of the initiation of deviated sects set in. Groups inimical to the Sahaabah and the true teachings of Islam reared their heads.

ii) A great number of Sahaabah had already departed from this world.

iii) In contrast, the number of the Sahaabah living during the fourteen years from the demise of Rasulullah (Allah's Glory and Mercy be upon him) to the occasion of the "standardisation" of the Koran was greater.

Keeping in mind these facts, it can never be accepted that in spite of the Koran retaining its originality (the "form standardized" by Esman) for 14 long centuries when all the Sahaabah, the first students, scribes and teachers of the Koran, had departed and deviated sects sprang up, it (the Koran Shareef) lost its authenticity in the very first fourteen years after the demise of Rasulullah (Allah's Glory and Mercy be upon him), a period in which all the Sahaabah existed. If the first Scribes – those who memorised the whole Qur'an under the supervision of

Rasulullah (Allah's Glory and Mercy be upon him) – and the first Students of Rasulullah (Allah's Glory and Mercy be upon him) had failed to preserve the originality and the authenticity of the Koran Shareef in the first 14 years, then how was it possible for the Ummah of Islam to have retained the authenticity of the Esmani Version for such a long period of 14 centuries when so many forces inimical to Islam were arraigned against the Koran and Islam? If this feat could have been accomplished by those not directly connected with the Koran (i.e. non-Sahaabah), what is the difficulty which precluded those directly connected to the Koran (viz., the Sahaabah) to have retained the authenticity of Muhammad's Version for a mere 14 years? Intelligence will not accept J. G.'s claim to be rational.

J. G. has named his brochure: "Evidences for the Collection of the Koran". On the basis of these "evidences" he seeks to refute the authenticity of the Koran Shareef. But all such "evidences" are confined to the initial fourteen-year period when all the Sahaabah and authorities of the Koran were alive and propagating the Koran, its teachings and recital, exactly as they had obtained it from Rasulullah (Allah's Glory and Mercy be upon him). In the attempt to negate the authenticity of the Qur'an, J. G. has been compelled to ignore fourteen centuries which have passed over the Koran-e-Hakeem – fourteen hundred years which saw no change overcoming the Koran according to even J. G. who has been constrained by the miraculous nature of the Koran to proclaim the authenticity of this Divine Book in the following words, albeit inadvertently:

"…the collection of the Koran text from the time of Muhammad's death until the caliphate of Esman when the text was finally standardized into the form in which it appears today (fourteen hundred years after the event)." (NB: Words in brackets are ours).

If the Koran has undergone change as the Bible has according to J. G., then why has he overlooked fourteen centuries of the Koran's history? If the process of interpolation and deletion supposedly wrought in the Koran was initiated after the demise of Prophet Muhammad (Allah's Glory and Mercy be upon him), why did this process not continue after the 14 years when it was "finally standardised into the form in which it appears today"? What hidden and mysterious power preserved the authenticity and originality of the "standardised" version for full fourteen hundred years? If God wills, it shall be shown that the form standardized during the time of Comrade Esman (God be pleased with him) was the very same form which existed during the time of Rasulullah (Allah's Glory and Mercy be upon him). It now devolves on us to produce the proof to establish this claim. Once it has been substantiated that the Version recited by Rasulullah (Allah's Glory and Mercy be upon him) is the very same Version adopted during the reign of Comrade Esman (God be pleased with him), then critics will have no rational option other than conceding the authenticity of the Koran since he has already admitted that the form of the Koran standardised by Comrade Esman (God be pleased with him) is the very same form which is in our possession today.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
Indeed, the number of months with Allah is twelve months [in a year] in the register of Allah [from] the day He created the heavens and the earth..." (Quran 9:36)
The word "Month" (singular form) appeared in the Quran = 12 times!

Fairest of Statements

Our talk is not in words..
Some people cannot perceive the miracle and inimitability of the Koran through words..
However, when the talk is in numbers and figures, no one can argue or deny..
Abstract numbers are free from feelings and emotions..
Pay good attention.
The word (حديث), which means (talk) or (statement) is repeated 23 times in the Glorious Koran!
23 is the number of years during which the Koran was revealed!
Take this fact as a starting point and meditate on verse No. 23 from Chapter Az-Zumar (surah No. 39):

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ

(**23**) الزمر

"23. Allah has (now) revealed the fairest of statements, a Scripture consistent, (wherein promises of reward are) paired (with threats of punishment), whereat does creep the flesh of those who fear their Lord, so that their flesh and their hearts soften to Allah's reminder. Such is Allah's guidance, wherewith He guides whom He will. And him whom Allah sends astray, for him there is no guide." (Chapter Az-Zumar)

Allah, glory be to Him, has given the Koran three qualities in this verse: (أَحْسَنَ الْحَدِيثِ(..)..كِتَابًا مُتَشَابِهًا(..)ذِكْرِ اللَّهِ(.., which mean respectively: (the fairest of statements).. (a Scripture consistent).. (Allah's reminder)..
Now consider the letters of the first description in Arabic (أَحْسَنَ الْحَدِيثِ(; i.e. (the fairest of statements):

The letter (أ) is No. 1 on the list of Arabic alphabet.
The order of the letter (ح) is No. 6.
The order of the letter (س) is No. 12.
The order of the letter (ن) is No. 25. The order of the letter (ا) is No. 1.
The order of the letter (ل) is No. 23.
The order of the letter (ح) is No. 6.
The order of the letter (د) is No. 8.
The order of the letter (ي) is No. 28. The order of the letter (ث) is No. 4.
The above letters are the letters of the first description of the Koran (أَحْسَنَ الْحَدِيثِ(. The sum of their order numbers in the Arabic alphabet = **114**.
114 is the number of surahs in the Koran (the fairest of statements)!
What do you think about this irrefutable numerical fact?
There are even much more amazing facts than that!!
Reflect now on the letters of the second quality (كِتَابًا مُتَشَابِهًا(; i.e. (a Scripture consistent):

The letter (ك) is repeated in this verse 3 times.
The letter (ت) is repeated 4 times.
The letter (ا) is repeated 16 times. The letter (ب) is repeated 5 times.
The letter (ا) is repeated 16 times.
The letter (م) is repeated 11 times.
The letter (ت) is repeated 4 times.
The letter (ش) is repeated 4 times.
The letter (ا) is repeated 16 times.
The letter (ب) is repeated 5 times.
The letter (ه) is repeated 14 times. The letter (ا) is repeated 16 times.
The above letters are the letters of the second description of the Koran (كِتَابًا مُتَشَابِهًا(. They are repeated in the same verse **114** times!
114 is the number of surahs in the Glorious Koran!
Do not stop here..
Consider the letters of the third description (ذِكْرِ اللَّهِ(; I.e. (Allah's reminder):

The letter (ذ) is number 9 in the Arabic alphabet.
The letter (ك) is number 22.
The letter (ر) is number 10.
The letter (ا) is number 1.
The letter (ل) is number 23. The letter (ل) is number 23.
The letter (ه) is number 26.
The above letters are the letters of the third description of the Koran (ذِكْرِ اللَّه)..
The sum of their order numbers in the Arabic alphabet = **114**.
114 is the number of surahs in the Glorious Koran (Allah's reminder)!
The same result and the same numerical significance!!
Consider how number **114** surrounds this verse from all directions!
Do not forget that the verse bears order number **23**, which is the number of the years during which the Koran was revealed!

Remember that Arabs knew the order of the Arabic alphabet only eight decades after the end of the revelation of the Koran!

Further highlights..

Reflect on the first Koranic verse that contains the name of the Koran:

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ (**185**) البقرة

"185. The month of Ramadan, in which was revealed the Quran, a guidance for mankind, and clear proofs of the guidance, and the Criterion (of right and wrong). And whosoever of you is present, let him fast the month, and whosoever of you is sick or on a journey, (let him fast the same) number of other days. Allah desires for you ease; He desires not hardship for you; and (He desires) that you should complete the period, and that you should magnify Allah for having guided you, and that peradventure you may be thankful." (Chapter Al-Baqarah)

Reflect now on the letters of the second quality (أَحْسَنَ الْحَدِيثِ):
The letter (أ) is repeated in this verse 27 times. The letter (ح) is never mentioned in this verse.
The letter (س) is repeated 4 times.
The letter (ن) is repeated 13 times.
The letter (ا) is repeated 27 times.
The letter (ل) is repeated 24 times.
The letter (ح) is never mentioned in this verse.
The letter (د) is repeated 8 times.
The letter (ي) is repeated 11 times.
The letter (ث) is never mentioned in this verse.
The above letters are the letters of the first description of the Koran (أَحْسَنَ الْحَدِيثِ)..
They are repeated in this verse **114** times!
114 is the number of surahs in the Glorious Koran (أَحْسَنَ الْحَدِيثِ)!
The same result and the same numerical significance!!
Do you need more highlights?!

Ponder on the following verse from Chapter At-Taubah (surah No. 9): وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ (**114**) التوبة

"114. The prayer of Abraham for the forgiveness of his father was only because of a promise he had promised him, but when it had become clear unto him that he (his father) was an enemy to Allah, he (Abraham) disowned him. Lo! Abraham was soft of heart, forbearing."

(Chapter At-Taubah)

Reflect now on the letters of the second quality (كِتَابًا مُتَشَابِهًا):

The letter (ك) is occurred in this verse once.
The letter (ت) is repeated 3 times.
The letter (ا) is repeated 20 times.
The letter (ب) is repeated 5 times.
The letter (ا) is repeated 20 times.
The letter (م)is repeated 7 times.
The letter (ت)is repeated 3 times.
The letter (ش) is never mentioned in this verse.
The letter (ا) is repeated 20 times.
The letter (ب) is repeated 5 times.
The letter (ه) is repeated 10 times.
The letter (ا) is repeated 20 times.
The above letters are the letters of the second description of the Koran (كِتَابًا مُتَشَابِهًا). They are repeated in this verse **114** times!
114 is the number of the verse, isn't it?
114 is the number of the surahs of the Koran (a Scripture consistent)!
The same result and the same numerical significance!!
What do deniers of the Koran want more than that?
These numbers speak clearly to them! Can a sensible person argue, after all this, about the source of this Koran?

Marvels of a Letter

The Holy Koran has marvels and miracles whose numbers and time of revelation to us are only known to Allah.
The Koran is the miracle of all times.
When it was revealed onto Prophet Mohamed (God's glory and peace be upon him), it was a challenge for the Arabs who were bewildered and puzzled by it.

It did not occur to them that the letters of the Arabic language would be ordered according to their form and shape 80 years after the end of Koranic Revelation unto Prophet Mohamed (God's glory and peace be upon him).
Nor did they ever expect that the Holy Koran would defy generations of future times with this alphabetical order.
The Knower of the Unseen, Glorified be He, impregnated the Koran with miracles that can never be imagined by any human being.
One of such top miracles is that the Arabic alphabet functions as a fundamental aspect of the statistical structure of the Koran.
In this episode, I will show you the wonders of the statistical structure of one letter of the Koran; namely, the letter (ط). So, let's reflect..
The letter (ط) is number 16 in the Arabic alphabet; that is, **4** x **4**.
The highest frequency of the letter (ط) in one verse is 4 times.
It is interesting that the number of the verses in each of which the letter (ط) recurred **4** times is **4** verses in the Glorious Koran.
These 4 verses are in Chapter Al-Ma'idah (the Table Spread) and Chapter An-Nur (Light):

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

(5) المائدة

"5. This day are (all) good things made lawful for you. The food of those who have received the Scripture is lawful for you, and your food is lawful for them. And so are the virtuous women of the believers and the virtuous women of those who received the Scripture before you (lawful for you) when you give them their marriage portions and live with them in honor, not in fornication, nor taking them as secret concubines. Whoso denies the faith, his work is vain and he will be among the losers in the Hereafter." (Chapter Al-Ma'idah)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُؤُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

(6) المائدة

"6. O you who believe! When you rise up for prayer, wash your face, and your hands up to the elbows, and lightly rub your heads and (wash) your feet up to the ankles. And if you are unclean, purify yourselves. And if you are sick or on a journey, or one of you comes from the closet, or you have had contact with women, and you find not water, then go to clean, high ground and rub your faces and your hands with some of it. Allah does not wish to place a burden on you, but He wants only to purify you and would perfect His grace upon you, that you may give thanks." (Chapter Al-Ma'idah)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ (12) النور

"21. O you who believe! Follow not the footsteps of the devil. Unto whomsoever follows the footsteps of the devil, lo! he commands filthiness and wrong. Had it not been for the grace of Allah and His mercy unto you, not one of you would ever have grown pure. But Allah causes whom He will to grow. And Allah is All-Hearer, All-Knower." (Chapter An-Nur)

الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّؤُونَ مِمَّا يَقُولونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ (62) النور

"26. Vile women are for vile men, and vile men for vile women. Good women are for good men, and good men for good women; such are innocent of that which people say: For them is pardon and a bountiful provision." (Chapter An-Nur)

Now let's reflect well..

The last of these 4 verses comprises 16 words; that is, **4** x **4**.

This verse is from Chapter An-Nur, which has 64 verses; that is, **16** x **4**.

The letter (ط) is mentioned in Chapter An Nur in **16** verses specifically!

What a wondrous Koranic numerical consistencies!

Examine the last verse once again:

الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّؤُونَ
مِمَّا يَقُولونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ (62) النور

The letter (ط) is repeated in this verse from Chapter An-Nur 4 times.

With the exception of the letter (ط), there are other 4 letters each of which recurred in the verse 4 times!

> The order of the letter (ت) is number 3 in the Arabic alphabet. It is repeated in this verse **4** times.
> The order of the letter (ث) is number 4 in the Arabic alphabet. It is repeated in this verse **4** times.
> The order of the letter (خ) is number 7 in the Arabic alphabet. It is repeated in this verse **4** times.
> The order of the letter (ر) is number 10 in the Arabic alphabet. It is repeated in this verse **4** times.
> The sum of the alphabetical orders of these **4** letters is **24**.
> 24 is the number of times the letter (ط) is repeated in Chapter An-Nur!
> The interesting thing is that **24** is the order number of Chapter An-Nur in the Koran!
> More amazing is the fact that **24** is also the number of times the word (نور), [light], is repeated in the Holy Koran!
> Have you ever seen anything similar to that wondrous Koranic numerical patterning? Is it attainable by any human being?!
> Pay close attention please:
> الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّؤُونَ مِمَّا يَقُولونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ
> (62) النور
>
> *"26. Vile women are for vile men, and vile men for vile women. Good women are for good men, and good men for good women; such are innocent of that which people say: For them is pardon and a bountiful provision." (Chapter An-Nur)*

The letter (ط) came in 4 consecutive words:

(وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ)

[Good women are for good men, and good men for good women].

These 4 words came after 4 words from the beginning of the verse and before 8 words from its end. That is, **4** + **4**.

Now, examine the first 4 words of the verse:

(الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ)

[Vile women are for vile men, and vile men for vile women].

In these 4 words, there are 4 letters, each is repeated 4 times.They are: (ا- ب- ث- خ).

Glory be to Allah!

Examine the last 8 words in the verse; that is, **4** + **4**.

(أُولَئِكَ مُبَرَّؤُونَ مِمَّا يَقُولونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ)

(such are innocent of that which people say: For them is pardon and a bountiful provision)

It is interesting that the dots on the letters of these words are 16; i.e. **4** x **4**.

Glory be to Allah!

Reflect on the accuracy and precision of the Koranic numerical balance even on the level of dots.

How, then, are some people amazed at the Koran's ability to challenge with the order of letters, in spite of the fact that the Arabs did not come to know about the alphabetical orders until decades after the death of Prophet Mohamed (God's glory and peace be upon him) and the end of Koranic Revelation?!

All these facts come to assert the greatest of all truths; *The Koran is undoubtedly the Word of God.*

Interval Between Messengers

There is no god but Allah.

This is the great word stating absolute belief in the oneness of Allah. The word upon which the affairs of heavens and the earth are based.

The word with which all prophets were sent.

Believers professed it and believed in the exclusive and absolute oneness of Allah.

But it was denied by Critics, who expressed faith in polytheism. They made Essa (Jesus) (God's glory and peace be upon him) a son of God!!
If they had contemplated the Koran, they would have found that its verses refute that with evidence, digits and numbers.
The Koran would have proved to them that Allah is the One.
There is no god save Him.
He, Glory be to Him, begets not nor was He begotten.
For the Koran to refute their claims with evidence and argument is well understood from its verses.
But how does Koran refute that through numbers!
Reflect, you who have reason to think and minds to reason, on what the Koran expresses through its numerical structure.
Jesus, Son of Mary, was taken up to Heaven in **24** AD.
The revelation of the Koran unto our Prophet (God's glory and peace be upon him) began in **611** AD.
So, the period between the taking up of Jesus (God's glory and peace be upon him) and the revelation of the Koran to Mohamed (God's glory and peace be upon him) is **587** years, i.e. (611 – 24).
Yes, the period of the cease of revelation between Jesus and Mohamed (Peace be upon them both) was **587** years.
According to lexicons, the time between every two prophets is referred to as (فترة) [interval of cessation].
Now examine where the word (فترة) , [interval c], appeared in the Holy Koran:

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى **فَتْرَةٍ** مِّنَ الرُّسُلِ أَن تَقُ مِن بَشِيرٍ وَلَ نَذِيرٍ فَقَدْ جَاءَكُم بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (**19**) المائدة

"19. O people of the Scripture! Now has Our messenger come unto you to make things plain unto you after **an interval (of cessation)** *of the messengers, lest you should say: There came not unto us a messenger of cheer nor any warner. Now has a messenger of cheer and a warner come unto you. Allah is ever Able to do all things." (Chapter Al-Ma'idah)* **Get ready for the surprise!**
The word (فترة), [interval of cessation], in this verse is exactly word number 587 from the beginning of Chapter Al-Ma'idah.
587 is actually the interval of the cessation of revelation between Jesus and Mohamed (Peace be upon them both).
The amazing thing is that the word (فترة) was not mentioned in the Koran from its beginning to its end except once in this verse!
That is not strange, as the Koran is undoubtedly the Word of Allah.
What is truly strange is that no matter what facts and evidence you demonstrate, there are those who obstinately and falsely argue against all that.
The more evidence you show them, the more they think of ways to disprove and refute it.
Rather than searching for truth, they dig for false excuses to defend and justify their crooked arguments.
So, they will go to Chapter Al-Ma'idah to find for themselves.
But, they will find that the word (فترة) , [interval of cessation], is indeed number 587 from the beginning of the surah.
They will try to make sure of the date of birth of Jesus (God's glory and peace be upon him) and they will find different theories about that, the most valid of which is that he was born in **8** BC.
They will also try to make sure of the date of birth of Prophet Mohamed (God's glory and peace be upon him) and they will find 3 or 4 theories about that, the most valid of which, is that he was born in **571** AD.
What will they do then! They will try to hold on to the weakest of all theories, but in vain!
Whatever the theory they hold on about the birth of Jesus (God's glory and peace be upon him) is, whatever the theory they adopt about the birth of Prophet Mohamed (God's glory and peace be upon him) is, and whatever the period of time they believe the interval of cessation between Jesus and Mohamed (Peace be upon them both) had lasted, they will find that this interval is by no means less than 578 years and no more than 606 years!
The first word in this verse is number 578 from the beginning of the surah and the last word in the verse is number 606:

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى **فَتْرَةٍ** مِّنَ الرُّسُلِ أَن تَ مِن بَشِيرٍ وَلَ نَذِيرٍ فَقَدْ جَاءَكُم بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (**19**) المائدة

"19. O people of the Scripture! Now has Our messenger come unto you to make things plain unto you after **an interval (of cessation)** *of the messengers, lest you should say: There came not unto us a messenger of cheer nor any warner. Now has a messenger of cheer and a warner come unto you. Allah is ever Able to do all things." (Chapter Al-Ma'idah)*
Thus, the verse includes all the theories about the interval of cessation between Jesus and Mohamed (Peace be upon them both)!
Let them choose whatever theory they wish.
The truth is nothing but the truth! It never changes.
The Koran is nothing but the Koran! It never alters.
For more reassurance..
Examine the 3 Arabic words (فَتْرَةٍ مِنَ الرُّسُلِ), [an interval (of cessation) of the messengers].
These 3 Arabic words consist of 11 letters.

The first word is number 10 from the beginning of the verse.
The second word is number 11 from the beginning of the verse.
The third word is number 12 from the beginning of the verse.
The sum of the order numbers of these 3 words from the beginning of the verse = **33**.
33 is the age of Jesus (God's glory and peace be upon him) when Allah took him Up to Him!
11 is the number of times the title of Jesus [Messiah] is repeated in the Koran!
This verse is from Chapter Al-Ma'idah, which is surah number 5 in the Holy Koran.

Now, reflect on these 5 verses from Chapter Al-Baqarah: فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ (البقرة **37**)
"37. Then Adam received from his Lord words (of revelation), and He relented toward him. Lo! He is the Oft-Forgiving, the All-Merciful."
(Chapter Al-Baqarah)

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (البقرة **39**)
"39. But they who disbelieve, and deny Our revelations, such are the dwellers of the Fire. They will abide therein."
(Chapter Al-Baqarah)

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ (البقرة **117**)
"117. The Originator of the heavens and the earth! When He decrees a thing, He says unto it only: Be! and it is."
(Chapter Al-Baqarah)

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (البقرة **156**)
"156. Who say, when a misfortune strikes them: Lo! we are Allah's and
Lo! unto Him we are returning." (Chapter Al-Baqarah)

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ (البقرة **238**)
"238. Be guardians of your prayers, and of the midmost prayer, and stand up with devotion to Allah." (Chapter Al-Baqarah)

The letters of (فَتْرَةٍ مِنَ الرُّسُلِ) , [an interval (of cessation) of the messengers], are repeated in the first verse 33 times.
The letters of (فَتْرَةٍ مِنَ الرُّسُلِ) are repeated in the second verse **33** times!
The letters of (فَتْرَةٍ مِنَ الرُّسُلِ) are repeated in the third verse **33** times!
The letters of (فَتْرَةٍ مِنَ الرُّسُلِ) are repeated in the fourth verse **33** times!
The letters of (فَتْرَةٍ مِنَ الرُّسُلِ) are repeated in the fifth verse **33** times!
The total number of dots on the letters of these 5 verses is **99**..
This number = **33** x 3.
But, what do you expect the sum of the numbers of these 5 verses to be? The sum of the numbers of these 5 verses = **587**.
Make sure for yourselves now!
587 is the interval of cessation between Jesus and Mohamed (Peace be upon them both)!
What do you think of this irrefutable numerical fact?!
Can any stubborn Critics deny or argue against it when these 5 verses are right before their eyes?!

For more reassurance..

Let's move to Chapter Maryam (Mary) and reflect on these 3 verses:

يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا (مريم **43**)
"43. O my father! Lo! there has come unto me of knowledge that which came not unto you. So follow me, and I will lead you on a right path."

وَاذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا (مريم **54**)*(Chapter Maryam)*
"54. And make mention in the Scripture of Ishmael. Lo! he was a keeper of his promise, and he was a messenger (of Allah) a Prophet." (Chapter Maryam)

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا (مريم**77**)
"77. Have you seen him who disbelieves in Our revelations and saith: Assuredly I shall be given wealth and children!" (Chapter Maryam)

The letters of (فَتْرَةٍ مِنَ الرُّسُلِ) , [an interval (of cessation) of the messengers], are repeated in the first verse **33** times!
The letters (فَتْرَةٍ مِنَ الرُّسُلِ) are repeated in the second verse **33** times!
The letters of (فَتْرَةٍ مِنَ الرُّسُلِ) are repeated in the third verse **33** times!
The amazing thing is that the sum of the words of the 3 verses is **33**! More amazing still is that the sum of the letters of the 3 verses is 137!
137 is a prime number whose order on the list of prime numbers is **33**!
What about these irrefutable numerical facts!
What do you think of them?!

For more reassurance..

Let's go back to the verse of Chapter Al-Ma'idah:

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى **فَتْرَةٍ** مِّنَ الرُّسُلِ أَن تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُم بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (المائدة **19**)
"19. O people of the Scripture! Now has Our messenger come unto you to make things plain unto you after **an interval (of cessation)** *of the messengers, lest you should say: There came not unto us a messenger of cheer nor any warner. Now has a messenger of cheer and a warner come unto you. Allah is ever Able to do all things."*
(Chapter Al-Ma'idah)

Once again, examine the 3 words (فَتْرَةٍ مِنَ الرُّسُلِ) , [an interval (of cessation) of the messengers].
The letters of (فَتْرَةٍ مِنَ الرُّسُلِ) are repeated in the verse **79** times!
Examine this number carefully, then move to verse number **114** of Chapter Al-Ma'idah:

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ (**114**) المائدة

"114. Jesus, son of Mary, said: O Allah, Lord of us! Send down for us a table spread with food from heaven, that it may be a feast for Us, for the first of us and for the last of us, and a sign from You. Give us sustenance, for You are the Best of Sustainers." (Chapter Al-Ma'idah)

In this verse, Jesus (God's glory and peace be upon him) prays to Allah, his Lord, to send down a table spread from Heaven.
The verse is number **114**, which is the number of the surahs of the Koran.
What do you expect the sum of the repetition times of the letters of the expression (فَتْرَةٍ مِنَ الرُّسُلِ) in this verse to be?!
The letters of (فَتْرَةٍ مِنَ الرُّسُلِ) are repeated in the verse **79** times!
79 is a prime number whose order on the list of prime numbers is **22**. 22 is the number of the words of this verse!
Have you noticed this precision, which is inherent in the letters, words and verses of the Koran!
Reflect on the large number of variables implicit in one Koranic scene! Is that attainable for any human being!
No. The Holy Koran is the Word of God.

The Koranic Vowel and Consonants:

This statement seeks to convey the impression that the Arabic language in which the Koran was revealed consisted of only seventeen consonants and no vowels and that the vowels were later accretions. By implication the reader is asked to form the conclusion that since the vowels and even further consonants were incorporated into the Arabic language centuries after the revelation of the Koran, new phonetic sounds were introduced into the Arabic language. Since such "new phonetic sounds" represented by the diacritical signs and points, etc, are employed in the Koranic written text, it has to follow that the Koran in circulation today cannot be exactly the same as the revealed words of the Koran which descended to Muhammad (Allah's Glory and Mercy be upon him). An ignoramus and a person not versed with the Arabic language will swallow such drivel and baseless assumptions which are nothing but false.

The Arabic language always had the same number of letters i.e. actual letters, the sounds and the pronunciations. The idea that an extra 12 letters were incorporated into the Arabic language centuries after the revelation of the Koran is blatantly false. It has already been explained earlier that the actual and the original way of writing Arabic is without the diacritical points and signs which represent the vowel sounds and some other consonants. But, while the verbal statements may be reduced to the written form with characters which all seem to amount to only "seventeen consonants", the conclusion that there were only seventeen consonants in the Arabic language of the early days is erroneous. This erroneous conclusion stems from being ignorant of the Arabic language. Those versified with Arabic will not read the written statement with only seventeen consonants. The diacritical points and distinguishing dots will be employed mentally to produce the correct vowel and consonant sounds. But, one ignorant of Arabic will labour under the false notion that there are only "seventeen consonants" – no vowels and no other consonants other than those understood by critics of Islam. For example, if the ب (Baa), ت (Taa) and ث (thaa) are written without their respective distinguishing dots, it does not follow that the ن is neither a Baa, nor taa nor Thaa. In the same way it does not follow that the absence of dots has reduced the number of consonants. It was only expected of the Arabs to recite correctly. Their mastery over their language enabled them to distinguish the various letters and to include the correct vowel sounds without the external aid of diacritical points, signs and dots which were introduced for the prime purpose of assisting non-Arabic-speaking people to recite the Koran in exactly the same way as the Revealed Words.

The introduction of additional symbols to distinguish the consonants and to indicate the correct position of the vowel sounds in no way constitutes an addition to the Koran since such distinguishing marks and dots do not result in the introduction of additional sounds, letters or

words. Since no variation what so ever is wrought in the recital of the Revealed Koran by the inclusion of these distinguishing dots and symbols, the claim of addition to the Koran advanced by critics is false.

THE EFFORT AND ENDEAVOUR OF THE UMMAH IN THE PRESERVATION OF THE ORIGINALITY OF THE KORAN ARE MANIFESTATIONS OF THE DIVINE WILL TO SAFEGUARD THE AUTHENTICITY OF THE KORAN.

Confronted by the indisputable fact that no book on earth enjoys originality and authenticity as the Koran, many non-Moslems and ex Moslem critics attempts to argue the insignificance of this fact. Some say:

"No amount of human effort, no matter how remarkably punctilious or scrupulous it may be, can be adduced as proof of a divine miracle."

In relation to the preservation of the authenticity of the Koran the super-human effort and endeavours of the Ummah of Islam are indeed the reflections of the Divine Miracle to maintain the authenticity of the Koran.

The seeker of the truth will naturally ask. Why does no book (other than the Koran) enjoy the same high degree of total authenticity and exactness as the Koran?? Why is it possible that the Koran enjoys the unique and miraculous capacity of it being memorised by millions of people throughout its history-memorised in exactly the same form as it was revealed, and not with only "seventeen consonants" and not without vowel sounds as the arguments of critics convey to an unwary person?

Why has it not been possible to memorise any other book – Divine or otherwise word-for-word, letter for letter, in entirety? Why could Jews not safeguard the authenticity of their Scripture and why could the Christians not protect the authenticity of their Bible?

Why has this unique feat been accomplished by only the followers of Islam?

This all indicates the workings of Divine Power. In spite of the ravages of time, the passing of fourteen hundred years, the spiritual and mundane decline of Muslims, the subjugation of the Muslim people and their lands by foreigners inimical to Islam, the initiation of organized conspiracies on governmental basis by the foes of Islam to print false copies of the Koran and distribute among the illiterate masses of Muslims, the lack of technological methods of printing, etc, we find that the Koran has maintained its authenticity. If the prejudiced critics intransigently wishes to maintain baseless charges against the Koran which according to them was altered in the first 14 years after the demise of Rasulullah (Allah's Glory and Mercy be upon him), then at least they have conceded, albeit inadvertently, that the present Koran in circulation today is the very same Qur'an which was "standardised" by Esman.

The Koran is a Book which on the admission of critics like J. G. himself has withstood the ravages and vicissitudes of fourteen centuries. Here is a book which millions of Muslims recite in exactly the same form as handed down to them according to J. G. some fourteen hundred years ago, from the time of Esman's (God be pleased with him) reign which was only a decade or so after the demise of Prophet Muhammad (Allah's Glory and Mercy be upon him). What is that power which has kept intact the authenticity of this Book which even J. G. acknowledges dates back to the time of Esman (God be pleased with him) some fourteen centuries ago? Intelligence will answer that it is only Divine Power – a Divine Miracle which transmitted this Book so safely and so intact down the passage of fourteen hundred years. Indeed, J. G. will curse himself for letting the cat out of the bag, for he has admitted that the Koran in circulation today is:

"…. The Koran text from the time of Muhammad's death until the caliphate of Esman when the text was finally standardized into the form in which it appears today."

From Esman (God be pleased with him) to the present. Fourteen centuries… and the same "standardised" text remains intact and authentic in its original form!!! What greater evidence does Mr. J. G. need as testimony for the Divine Miracle guarding the Koran Shareef?

The same critic states:

"As we analyse the history of the text of the Koran we will find that, like the Bible, it has suffered from variant readings and other vagaries, notwithstanding the fact that it has been carefully preserved as a whole."

In fact, an analysis of the history of the Koran will indicate the opposite of what J. G. is out to achieve. Unlike the Bible, the Koran never suffered from unauthorized variant readings as the above statement of J. G. tends to assert. Furthermore, the vagaries which reduced the original Bible to the man-made book it is now, never overtook the Koran. J. G.'s claim is wishful thinking which cannot be substantiated with facts and historical evidence. Whereas the Bible truly suffered under the axe of interpolation, wholesale addition and deletion, the Koran has remained in its original form without the addition or deletion of a single letter. The comparison between the Koran and Bible presented by J. G. is, therefore, ludicrous and just cannot be borne out by evidence.

In substantiation for his claim that the Koran "suffered from variant readings" like the Bible, J. G. tenders the following narration:

"Hudhaifa was afraid of their (the people of Sha'm and Iraq) differences in the recitation of the Koran so he said to Esman, 'O Chief of the Believers! Save this nation before they differ about the Book (Koran) as Jews and the Christians did before." So, Esman sent a message to Hafsa, saying, 'Send us the manuscript of the Koran so that we may compile the Koran materials in perfect copies and return the manuscripts to you.' Hafsa sent it to Esman. Esman then ordered Zaid bin Thabit, Abdullah bin az-Zubair, Sa'id bin al-As, and Abdur Rahman bin Harith bin Hisham to rewrite the manuscripts in perfect copies. Esman said to the three Quraishi men, 'In case you disagree with Zaid bin Thabit on any point in the Koran, then write it in the dialect of Quraish as the Koran was revealed in their tongue'. They did so, and when they had written many copies, Esman returned the original manuscripts to Hafsa. Esman sent to every Muslim province one copy of what they had copied, and ordered that all the other Koranic materials, whether written in fragmentary manuscripts or whole copies, be burnt." (Bukhari, Vol. 6, p.479)

Commenting on the aforementioned narration, J. G. states:

"This tradition informs us quite clearly that other manuscripts of the Koran, some in sections, others complete, had been written out and that they were in use elsewhere in the conquered territories. Esman's order that they should be burnt indicates that there were serious textual differences between them and the manuscript in Hafsah's possession."

The following narration gives a clearer explanation of the event mentioned in the Hadith of Bukhaari:

"While participating in Jihaad along the Armenian front I observed the people of Shaam reciting according to the Qira'at of Ubay Bin Ka'b but the people of Iraq have not heard of this Qira'at. The people of Iraq were reciting according to the Qira'at of Abdullah Bin Mas'ud (God be pleased with him), but the people of Shaam have not heard of this Qira'at. In consequence (of this mutual ignorance of the other's Qira'at) the one group was branding the other as kaafir."

This narration establishes the following facts:

1. The people of Shaam were reciting in accordance with the Qira'at of Ubay Bin Ka'b (God be pleased with him).

2. The people of Iraq adhered to the Qira'at of Abdullah Bin Mas'ud (God be pleased with him).

3. The two forms of Qira'at (Recitation) were imparted by two senior authorities of Qira'at, who were both senior Sahaabah.

4. As a result of the one group being ignorant of the official and authentic Qira'at of the other group, mutual disputes arose. The one group laboured under the impression that the other group had adopted an innovatory and unofficial form of Qira'at.

The facts in this as well as other Hadith narrations clearly reveal that the "differences" in the recitals of various people were all official, authorized and divine forms which were taught by Rasulullah (Allah's Glory and Mercy be upon him) to the Sahaabah who in turn imparted their knowledge of Qira'at to their students.

Both Abdullah Ibn Mas'ud and Ubay Bin Ka'b (God be pleased with him) were senior Sahaabah and authorities of Qira'at who were authorized and qualified to teach Qira'at. Thus, the "variant" forms of recitation which they imparted to their respective students and disciples were not innovatory and can never be branded as being additions to the Koran. Their forms of Qira'at were sanctioned by Rasulullah (Allah's Glory and Mercy be upon him) who said that the Koran was revealed in seven forms (Sab'at-e-Ahruf). This may be new to J. G., but to Muslims and even those foes of Islam who have studied the history of the Koran are aware of this fact. J. G. cites the narration of Huzaifah (God be pleased with him) from Bukhaari to back up his claim of "variant" readings which he endeavours to trade as "additions" to the Koran while just a few lines after the same narration in Bukhaari appears the narration speaking of the official and authoritative forms of recitation. At the end of the Hadith, Rasulullah (Allah's Glory and Mercy be upon him) says:

"Verily, this QUR'AAN was revealed in SEVEN FORMS"

Therefore, recite according to whatever form is easy of it."

Numerous Hadith narrations and the history of the Koran establish beyond any doubt that the "variant readings" which were employed in the early days were all sanctioned by Islam. All such forms of Qira'at were sanctioned by Rasulullah (Allah's Glory and Mercy be upon him) himself. Such disputes as J. G. mentions existed even among the Sahaabah themselves during the very lifetime of Rasulullah (Allah's Glory and Mercy be upon him) since all the Sahaabah were not aware of ALL the different forms of Qira'at. However, whenever he would report to Rasulullah (Allah's Glory and Mercy be upon him) and obtain clarification and verification of the form which he had heard another Sahaabi reciting. The Prophetic tradition Kitaabs bear ample testimony to this fact.

Since the Koran was revealed in different forms, it is ridiculous to claim that any one of these authorized forms represents an addition to the Koran since our contention is that all the authorized "variant readings" are revealed and part of the Koran. Yes, if critics of Islam asserts that the Qira'at of Ubay Bin Ka'ab or of Abdullah Bin Mas'ud or of any other authority of the Shariah is not among the authorised and sanctioned versions of the Koran, then there would be a charge of interpolation. But, then J. G. should furnish his proof for such a charge. He does not possess the slightest shred of evidence to substantiate any such claim. The "variant readings" are accepted as the Koran by Islam since all such "variant readings" were revealed forms. It is entirely another matter that all such "variant readings" have been discarded by the Ijma' (Unanimous Verdict) of the Ummah since the time of Comrade Esman (God be pleased with him). The official and divine form of Qira'at adopted by the Ijma' of the Sahaabah during the time of Esman exists with the Ummah today.

A brief history of the various forms of Koranic recitals will assist readers to comprehend this issue better.

THE SEVEN AHRUF OF THE HOLY KORAN:

Among the many Prophetic tradition mentioning the seven forms of the Koran, the following is part of a Prophetic tradition recorded in Bokari:

"Verily, this Qur'an was revealed in seven forms. Therefore, recite according to whichever form is simple of it."

In terms of the clear statements of Rasulullah (Allah's Glory and Mercy be upon him) Allah has permitted the Koran to be recited in seven ways. In Manaahilul Irfaan, Vol. I, a narration reads that Angel Gabriel informed Rasulullah (Allah's Glory and Mercy be upon him):

"Allah has ordered that your Ummah recite the Koran in seven ways. Therefore, recitation in accordance with any one of these (seven) ways is correct."

What is the meaning of SABA'AT-E-AHRUF (Seven Letters)? The authoritative Ulama of Islam have explained the meaning of the seven forms of recitation in detail. According to these authorities of Islam the revealed seven forms of Qira'at differ in seven ways. These differences among the revealed forms or "variant readings" are as follows:

1. Difference in the nouns in regard to singular, plural, masculine and feminine.

2. Differences of verbs with regard to the tense,

3. Differences in I'raab (Diacritical Signs),

4. Differences of word placement. In certain forms of Qira'at a word may appear posterior to another word in another Qira'at.

5. Differences in the number of words. One form of Qira'at may have a word more than another Qira'at.

6. Substitution of words. A particular word in one Qira'at may be substituted with another word in another Qira'at, e.g. اَهۡزَشۡنَن and اَهۡزَشۡنَن.

7. Differences in Lahjah (tone of voice – accentuation). All the various qualities and rules of Tajweed come within the scope of differences in Lahjah.

The above explanation totally neutralizes the charge of interpolation brought by J. G. against the Koran-e-Hakeem. The "variant readings" which critics of the Koran has tendered in substantiation of their claim are in fact integral parts of the Koran. They are revealed forms of Qira'at. Thus, the form of Ubay Bin Ka'b (God be pleased with him) and the way of Abdullah Bin Mas'ud (God be pleased with him) were not their own innovation, nor any new style introduced by anyone. Their forms of recitation which the people of Shaam and Iraq had adopted were among the Sab'at-e-Ahruf.

Another fact of great significance is that the variation – the revealed forms – in the forms of Qira'at does not create differences in the meanings of the Koran Shareef. In the beginning, because people were not generally acquainted with the style of the Koran, permission was granted to recite according to any form of Qira'at. This concession and permission applied to the time of Rasulullah (Allah's Glory and Mercy be upon him) and the period immediately attendant to his demise. By "any form of Qira'at" means recitation within the confines of the Sab'at-e-Ahruf. It was the practice of Rasulullah (Allah's Glory and Mercy be upon him) to recite the entire Koran once during the month of Ramadhan in the presence of Gabriel. During the year of his demise, he recited the Koran twice in the presence of Angel Gabriel. This last recitation is known as Arsah Akheerah. On this occasion many of the Qira'at forms were abrogated. Only those forms of Qira'at were retained which have been preserved to this day by way of Tawaatur Transmission (i.e. being narrated from generation to generation by way of an unbroken chain of authoritative transmission).

During his reign, Comrade Esman had seven copies of the Koran Majeed compiled. In these seven copies all forms of Qira'at were conglomerated by deletion of the diacritical signs and points or dots (nikaat). The majority of the authorized forms of Qira'at was therefore incorporated into this Rasmul Khat (Mode of Writing) of the Qur'aan-e-Hakeem. Those forms of recitation which could not be incorporated into this Rasmul Khat were preserved in separated manuscripts. Comrade Esman (God be pleased with him) ordered that a separated compilation be made for each form of Qira'at not contained in the Rasmul Khat of the initial seven copies.

The People of Islam expended the greatest effort to learn, memorise and preserve the various forms of Qira'at (the "variant readings" mentioned by J. G.) so ably compiled and recorded by Comrade Esman (God be pleased with him). It was a direct result of this great and grand endeavour of the Ummah that the Knowledge of Qira'at developed into a well-established and independent science. Hundreds of Ulama and Huffaaz devoted their entire lives to the preservation of this science of Qira'at.

The very first step in this field was the momentous action instituted by Comrade Esman (God be pleased with him) in the formulation of this science. With each compilation of the seven copies of the Koran which he sent to different parts of the Islamic Empire, Comrade Esman (God be pleased with him) despatched a qualified Qaari to impart the knowledge of Qira'at to others. These of Qira'at instructed people in the respective territories allocated to them, according to the form of recitation in which they specialized. The various forms of recitation were therefore disseminated extensively.

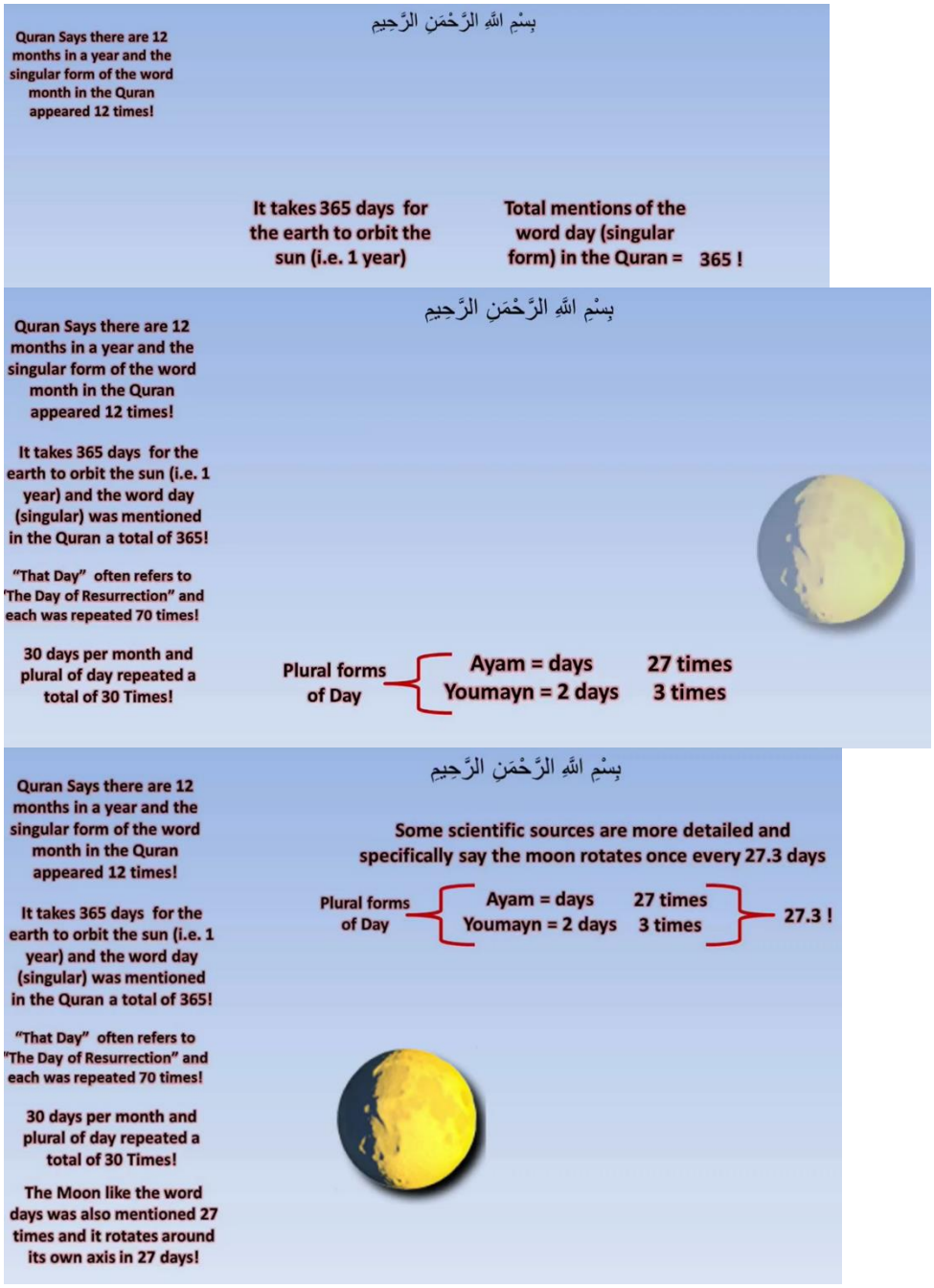
The principle which has been universally accepted by the entire Ummah, right from the time of the Sahaabah was the fact that the Qira'at had to be proven to be a form of recitation of Rasulullah Muhammad (Allah's Glory and Mercy be upon him). The authenticity of the Qira'at had to be accredited by the Aimmah (Masters) of Qira'at. It is, therefore, abundantly clear that the "variant readings" were not and are not accretions to the Koran Shareef, but all were accredited forms of Qira'at revealed to Rasulullah (Allah's Glory and Mercy be upon him). To prove his contention of the Koran having "suffered" additions and variations, it is essential that J. G. present evidence of such variations which have not been accredited by the Sahaabah – in other words, he must prove that the "variant readings" about which he speaks were not revealed to Rasulullah (Allah's Glory and Mercy be upon him). And, in the process of furnishing such evidence, he must resort to the Ahaadith since he has chosen the Prophetic tradition narrations to disprove the authenticity of the Koran.

ATTITUDE TO THE TEXT OF THE KORAN

Some critics of the Koran say:

"It is universally believed throughout the Muslim world that the Koran in circulation today is precisely that which Allah revealed to Muhammad, that nothing whatsoever has been changed, that no passage has been omitted from the text, that no man added to it, and that, down to the last letter, it has been preserved intact by the power of God."

This is precisely what Muslims claim. The Koran is the Divine and Eternal Truth. The Koran in our possession is the very Koran- down to the last letter – which was revealed to Muhammad (Allah's Glory and Mercy be upon him). Over fourteen centuries of time attests to the authenticity and the unchanged form of the Koran. Friend and foe alike bear testimony to the Eternal and Unaltered Truth of the Koran. Critics like J. G.'s laments and baseless comparison with the Bible will never alter the irrefutable authenticity of the Koran. We contend without the slightest fear of contradiction that nothing whatever has been added to or deleted from the Koran. Whatever "proof" and "evidence" J. G. has adduced in his brochure to refute the claim of Islam will, God willing, be demolished.


بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
Quran Says there are 12 months in a year and the singular form of the word month in the Quran appeared 12 times!
It takes 365 days for the earth to orbit the sun (i.e. 1 year)
Total mentions of the word day (singular form) in the Quran = 365 !
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
Quran Says there are 12 months in a year and the singular form of the word month in the Quran appeared 12 times!
It takes 365 days for the earth to orbit the sun (i.e. 1 year) and the word day (singular) was mentioned in the Quran a total of 365!
"That Day" often refers to "The Day of Resurrection" and each was repeated 70 times!
30 days per month and plural of day repeated a total of 30 Times!
Plural forms of Day
Ayam = days 27 times
Youmayn = 2 days 3 times
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
Quran Says there are 12 months in a year and the singular form of the word month in the Quran appeared 12 times!
It takes 365 days for the earth to orbit the sun (i.e. 1 year) and the word day (singular) was mentioned in the Quran a total of 365!
"That Day" often refers to "The Day of Resurrection" and each was repeated 70 times!
30 days per month and plural of day repeated a total of 30 Times!
The Moon like the word days was also mentioned 27 times and it rotates around its own axis in 27 days!
Some scientific sources are more detailed and specifically say the moon rotates once every 27.3 days
Plural forms of Day
Ayam = days 27 times
Youmayn = 2 days 3 times
27.3 !

THE DIACRITICAL SIGNS IN THE KORAN

On his brochure, J. G. asserts: "… and yet the history of the Koran text shows that diacritical points distinguishing the Arabic consonants and the relative vowel points were only introduced at least two hundred years after Muhammad's death. The earliest Koran, in kufic and other scripts, all had only seventeen consonants (whereas the Arabic letters distinguished by diacritical points etc. today number twenty-nine) and none were accompanied by vowel points."

It is abundantly clear from the above line of reasoning adopted by this critic that he is totally in the dark regarding the claim which Islam makes in relation to the Koran. By the Koran is meant the REVELATION to Prophet Muhammad (Allah's Glory and Mercy be upon him). The Koran is that Speech of Allah which was revealed to Rasulullah (Allah's Glory and Mercy be upon him). And, it is our claim that the very Speech revealed to Prophet Muhammad (Allah's Glory and Mercy be upon him) – known as the Koran – is intact to this day. It has not suffered the slightest bit of alteration. The Koran as recited in this day is EXACTLY the Koran which was recited by Rasulullah Muhammad (Allah's Glory and Mercy be upon him). It is a self-evident fact that the Koran was not revealed in the written form. The Divine Revelation was transmitted verbally by Rasulullah (Allah's Glory and Mercy be upon him) to the Sahaabah. The insertion of diacritical points is exactly in the same category as the insertion of the letters of the Arabic alphabet. Like the letters of the Arabic alphabet (i.e. the written characters) produce the sounds and pronunciations of the Speech of the Revelation, so too, do the diacritical points and signs. The diacritical points and signs are in a similar category as the written representatives of the Arabic letters, viz, the Huroof. These Huroof in the first instance or in actual fact are pronunciations, not written forms. The written forms merely represent the actual sounds produced by the "letters", the Huroof.

If a verbal statement is committed to writing and the form of the writing is such as to produce exactly the same statement which was spoken – not the meaning of the statement, but the actual words spoken – then such writing can by no stretch of intelligent reasoning be interpreted as an addition or a change to the spoken words. Yes, if in the written words such a change has been introduced to bring about a variation between the spoken statement and the written statement, then undoubtedly, the claim of alteration will be valid. But, in the total absence of any variation between the spoken words and the written words, the claim of alteration is unfounded and absurd.

In the Koranic Revelation, not only diacritical signs and points were absent, even written consonants representing the sounds of the consonant letters were absent since the Koran was not revealed in written characters. Thus, if Koran's critics insists that the inclusion of diacritical signs and vowel points represents alteration in the Koran, then in terms of the same line of reasoning he will have to expand his denial of the Koran's authenticity by claiming that the Koran in the written form – even the supposedly "only seventeen consonants" represent change and addition to the original Koran revealed to Prophet Muhammad (Allah's Glory and Mercy be upon him). But, the absurdity of such a claim is manifest.

It has never been claimed by Muslims that the exactness and precision of the Koran in circulation today to that of the Revealed Koran incorporate the tangible or material component parts of the Book such as the physical pages, the ink, the lines drawn in the Book, the calligraphic inscriptions, the decoration, etc. The exactness of the Koran Shareef in circulation today compares with the exactness of the Revelation with great precision. Thus, the Koranic words which are recited today by the Ummah of Islam are the exact and precise words which were revealed to Prophet Muhammad (Allah's Glory and Mercy be upon him), and the exactness which we are contending refers not only to recital, but to content matter as well, i.e. the whole of the revealed Koran excluding the Mansukhut Tilaawah (abrogated recital) Aayaat (abrogated By Allah Himself, not by any follower of Islam). This aspect will be discussed later in greater detail.

The appearance of diacritical signs and points (fathah, kasrah, dhammah, jazm, etc.) is similar to the appearance of the alphabetical letters (the Huroof) in the written text of the Koran –e–Hakeem. Just as written letters are non-existent in the Koranic Wahi (Revelation) so too are diacritical points and signs absent. Just as alphabetical letters are employed to produce sound and pronunciation, so too, are diacritical signs and points utilized in the Koranic written text to produce sound and pronunciation. The Arabic Huroof (alphabetical letters) are mere symbols or characters used to represent sound and the diacritical signs, in the same way, are symbols or characters which represent the vowel sounds. In having inserted diacritical signs in the written text, no new sound or new word or new phrase has been added to the Koran. The recited word in Arabic is exactly the same whether diacritical signs and points are included or excluded from the text.

The diacritical signs and points are merely part of a system of handwriting which represent the original uttered or verbal statement. A Haafiz reciting the Koran from memory recites in exactly the same way as a person who recites from the text observing the diacritical signs and points. There is absolutely no difference in the actual recital which is what the actual Koran is. The original form of the Koran Shareef is verbal recital, not written characters which merely are representative of the actual revealed and verbal Koran.

A statement taken down in stenography (any system of shorthand writing) is not an addition or interpolation of the original statement. When the statement recorded in shorthand is read or recited it will compare in exactness to the original verbal expression. Therefore, the claim that the diacritical signs and points represent an addition to the Koran is utterly nonsensical.

If the diacritical signs and points produced any variation in the recital of the Koran or if thereby a new word, letter or phrase was introduced into the text, then desperate critics of the Islamic religion would have had a valid argument. But, since not a single new letter has been introduced by these signs and points, the fallacy of their argument is manifest.

In written Arabic, the diacritical signs and points are not normally inserted. These signs have been inserted only to facilitate correct recitation by non-Arabic speaking Muslims, just as the entire Revealed Koran has been inserted between two covers on pages, in the written form, to facilitate authentic preservation. The purpose of such signs is merely to ensure that the written text is recited in exactly the same way as the revealed Words of the Koran. The charge of interpolation or addition is therefore absurd. How can the diacritical points and signs be interpreted as an addition when their only function is to enable and ensure exactness and correctness of recitation? By what stretch of imagination and line of reasoning can it be honestly claimed that these signs are additions to the Koran when they merely uphold the exactness of the Revealed Koran?? How can any sensible man argue that such signs and symbols are additions to the Koran when they produce not the slightest variation in the recitation of the Koran??

To sum up: the diacritical signs are only symbols which represent the vowel sounds in the same way as the other characters of the Arabic alphabet are symbols representing the consonant sounds. The non-appearance of the diacritical signs in early written texts of the Koran was merely in line with the style of Arabic writing which omits the vowel 'sounds' in the written text, but not in the spoken words.

THE CLAIM OF 17 AND 29 LETTERS OF THE ARABIC ALPHABET

Some bold critics of Islam assert: "The earliest Korans, in kufic and other scripts all had only seventeen consonants (whereas the Arabic letters distinguished by diacritical points, etc., today number twenty-nine) and none were accompanied by vowel points."

THE WRITTEN QUR'AAN DURING THE LIFETIME OF RASULULLAH (Allah's Glory and Mercy be upon him)

J. G. alleges that the first copy of the Koran Shareef compiled by the command of Comrade Abu Bakr Siddique was not the full and complete Revelation in entirety. Pressing this claim, J. G. says:

"Zaid clearly knew the Koran well but the suggestion that he knew it perfectly, and in its entirety, is contradicted by this statement attributed to him: So I started looking for the Koran and collecting it from (what was written on) palm-leaf stalks, thin white stones and also from the men who knew it by heart, till I found the last Verse of the Surat at-Tauba (repentance) with Abi Khuzaima Al-Ansari, and I did not find it with anybody other than him. (Sahih al-Bukhari, Vol. 6, p.478)"

Retention of the Koran in entirety in the memory of man is indeed an act of Allah. In spite of the great difficulty and marvel of the task, it is common knowledge that millions of Muslims, from the childhood, accomplish this wonderful feat. Innumerable Huffaaz to this day exist, who can recite the Koran in entirety from memory. When ordinary Muslims, even kids in the Ummah, possess the divinely bestowed ability to absorb the Koran in entirety into their memories, what was the impossibility which could have precluded such a great Companion as Zaid Bin Thaabit (God be pleased with him) from having memorised the Koran in entirety? Zaid Bin Thaabit (God be pleased with him) was among the foremost of the Scribes who wrote down the Wahi (Koranic Revelation) under the direct supervision of Rasulullah (Allah's Glory and Mercy be upon him). Furthermore, Comrade Zaid (God be pleased with him) has the distinction of being the only Sahaabi who listened to Rasulullah (Allah's Glory and Mercy be upon him) recite the entire Koran Majeed in the presence of Angel Gabriel on the last occasion prior to Nabi-e-Kareem's (Allah's Glory and Mercy be upon him) demise. There is not the slightest vestige of doubt in regard to Zaid's (God be pleased with him) mastery of the Koran. That he was a Haafiz of outstanding ability is a unanimous fact of the Ummah. Critics of Islam have not furnished an iota of evidence to back up their claim. Besides wishful thinking and their personal opinion, there is absolutely no evidence for the suggestion that Comrade Zaid Bin Thaabit (God be pleased with him) was not a full and perfect Haafiz of the Koran. All the facts of the Prophetic tradition which critics have taken to base their claims on, uphold the Ummah's view that Comrade Zaid (God be pleased with him) was among the best of Huffaaz. He knew the Koran in entirety from memory.

Critics also present the aforementioned Prophetic tradition of Bokari to bolster their suggestions regarding Comrade Zaid (God be pleased with him), and they claim that the said narration contradicts the view that Zaid (God be pleased with him) knew the Koran perfectly and in its entirety. But, the Prophetic tradition in question in no way contradicts this claim. The Prophetic tradition does not even remotely suggest that Comrade Zaid (God be pleased with him) was an imperfect Haafiz. Comrade Zaid's search for the verses of the Koran from various people and from written materials does not indicate that he did not know the Koran perfectly and in its entirety. The "search" for the Koranic Aayat was not the consequence of Comrade Zaid (God be pleased with him) not knowing the Koran perfectly and in its entirety as J. G. has understood from Prophetic tradition. The task of compiling the Koran in book form was indeed a momentous undertaking. So great was this task that Comrade Zaid commented:

"I take oath by Allah that if these two elders had imposed on me the task of washing some mountain, it would not have been as difficult as the task of compiling the Koran Majeed."

The most stringent measures were instituted to safeguard the originality and the authenticity of the Koran Shareef. The Sahaabah never relied solely on the memory of any particular person nor on only memory for accomplishing this glorious and most difficult task. In spite of the existence of numerous perfect Huffaaz who knew the Koran perfectly and, in its entirety, other strict measures were adopted to corroborate the Koran which was stored in the memories of the Sahaabah-e-Kiraam. Comrade Zaid Bin Thaabit (God be pleased with him) being a perfect Haafiz could have written the Koran from his own memory. Besides Zaid (God be pleased with him), hundreds of other Huffaaz were present. It was, therefore, relatively simple to have established an organization of Huffaaz for the purpose of writing the Koran Majeed. Moreover, Comrade Zaid could have copied the Koran from the various manuscripts which were written during the time of Rasulullah (Allah's Glory and Mercy be upon him). However, he exercised great caution in this holy task. As a precautionary measure he did not content himself with any one particular method for compiling the Koran. A number of measures were employed simultaneously to preserve the authenticity of the Koranic text.

The measures adopted were:

1. Firstly, Comrade Zaid (God be pleased with him) would verify a manuscript or a written recording of the Koran by means of his own memory.

2. Comrade Umar (God be pleased with him) who also was a Haafiz, was appointed jointly with Comrade Zaid (God be pleased with him) to accomplish this task. Hence, whenever some written verses of the Koran were presented, both would verify and accept these jointly.

3. Two up righteous and reliable witnesses had to bear testimony as to the authenticity of the verses. Only after the obtain-ment of such testimony under oath would the verses be accepted. This testimony applied to verses written under the direct supervision of Rasulullah (Allah's Glory and Mercy be upon him). The witness had to testify that the verses were written in the presence of Rasulullah (Allah's Glory and Mercy be upon him).

4. The verse thus accepted and recorded, would then be compared with the written records of various Sahaabah.

It will be clear from the foregoing explanation that the search conducted by Comrade Zaid (God be pleased with him) was just one of the measures which were adopted in the task of compiling the Koran Shareef in book form. The search was one of the precautionary measures instituted and cannot be interpreted to mean that Comrade Zaid did not know the Koran perfectly and in its entirety. In the Prophetic tradition of Bukhaari cited by J. G., the following statement of Comrade Zaid (Radiallahu anhu) appears:

".. till I found the last Verse of Surat at-Tauba (repentance) with Abi Khuzaima al-Ansari, and I did not find it with anybody other than him."

J. G. draws the following baseless conclusion from this statement:

"It was quite obviously a widespread search that Zaid conducted and the statement that one passage (Surah 9. 128-129) was found with only one man shows that no one knew the whole book by heart. He could not find another supposed hafiz who knew it."

J. G. draws heavily from the works of other non-Muslims to support his arguments which are in fact the argument of those inimical towards Islam. Although J. G. claims that his case is based on "evidences" from the Prophetic tradition, the conclusion which he has formed in regard to the aforementioned Prophetic tradition in Bukhaari Shareef is quite peculiar since he demonstrates colossal ignorance of the actual meaning of the statement of Comrade Zaid Bin Thaabit (God be pleased with him). Only a man totally ignorant of the Prophetic traditions and the history of the Koranic compilation will aver that since "the last verse of Surah Taubah was found with Abu Khuzaimah", Zaid and the other Huffaaz were not perfect Huffaaz and did not know the Koran perfectly. A study of the Prophetic tradition in question and its correct meaning show that the conclusion arrived at by J. G. is highly erroneous.

Keeping in mind the method of compiling the Koran Majeed, viz., several methods were utilized simultaneously – confidence was not reposed in any one method – Zaid's statement regarding the last two verses of Surah Taubah becomes quite clear.

"I found the last two verses of Surah Baraa-ah only by Abu Khuzaimah and by none other."

This statement does not mean that no one besides Abu Khuzaimah knew about these verses or that no one apart from Abu Khuzaimah (God be pleased with him) had a written record of these verses. There were a number of Kaatibeen-e-Wahi (Scribes of Revelation) who wrote the Koranic Revelation immediately after it was revealed and under the direct supervision of Rasulullah (Allah's Glory and Mercy be upon him). Khuzaimah (God be pleased with him) was one such Scribe who wrote the Koranic Aayaat under the direct supervision of Rasulullah (Allah's Glory and Mercy be upon him). The meaning of the above statement of Comrade Zaid should now be very clear that among those who had written the verses under the direct command and supervision of Rasulullah (Allah's Glory and Mercy be upon him), Khuzaimah (God be pleased with him) was the only person from whom he (Zaid) found the last two verses of Surah Baraaah written. It was known beyond the slightest shadow of doubt that these two verses were part of the Koran. Hundreds of Sahaabah knew the verses from memory. Furthermore, those Sahaabah who had in their possession the complete recording of the Koran writing also had these particular verses in their written records. But, as far as having written them under the direct supervision of Rasulullah (Allah's Glory and Mercy be upon him) was concerned, only Abu Khuzaimah (God be pleased with him) had these verses. The fact that Zaid (God be pleased with him) says that "I found the last verse … and did not find it with anybody other than him", clearly indicates that Zaid (God be pleased with him) had knowledge of these verses. If he did not have any such knowledge, he would have been surprised at having located the verses by Abu Khuzaimah (God be pleased with him) and by no one else. Zaid's (God be pleased with him) methods of compiling the Koran were strict and they were pursued vigorously in setting the Koran verses to paper in a classified and

arranged order. The statement of Comrade Zaid Bin Thaabit (God be pleased with him) only conveys that among the several measures adopted for acceptance of verses – to prove the authenticity of the verses beyond the slightest vestige of doubt – the application of one measure in relation to the last two verses of Surah Baraah was fulfilled by the written record of only Comrade Abu Khuzaimah (God be pleased with him). The statement of Zaid (God be pleased with him) means nothing else apart from this. There is, therefore, no basis for the baseless assumption's critics of the Koran.

THE KORAN DURING THE LIFE AND AT THE END OF THE LIFE OF Muhammad RASULULLAH (Allah's Glory and Mercy be upon him):

J. G. in his booklet seeks to forge the impression that even during the lifetime of Rasulullah (Allah's Glory and Mercy be upon him) and at the end of his life the whole Koran was not extant, much or part having been lost since there was no Koran compiled in book form. In support of this contention, he tenders the conclusions of western irreligious scholars. He thus cites the following passage from Jeffrey's book, The Koran as Scripture:

"To begin with, it is quite certain that when the Prophet died there was no collated, arranged body of material of his revelations. What we have is what could be gathered together somewhat later by the leaders of the community when they began to feel the need of a collection of the Prophet's proclamations, and by that time much of it was lost, and other portions could only be recorded in fragmentary form."

This is the conclusion of a critic of Islam. This conclusion unsubstantiated by fact is taken up by another critic of the Koran to support his contention that the Koran is not authentic. But such wishful thinking presented by Islam's critics does not constitute evidence. An unbiased study of the evidences pertaining to the Koran, its revelation, writing, collection and preservation will refute the above-stated conclusion as totally unfounded. Let us now present the actual facts about the Koranic revelation during the time of Muhammad's (Allah's Glory and Mercy be upon him) life.

THE HISTORY OF THE QUR'AANS PRESERVATION:

The Preservation during the age of Rasulullah (Allah's Glory and Mercy be upon him) -

It is a well-known fact that the Koran was not revealed all at once, but the revelation was in piecemeal over a period of years. The Koran is the Revelation of Allah, which was sent to Prophet Muhammad (Allah's Glory and Mercy be upon him). We are not concerned of the opinions and beliefs of the critic in this matter. Thus, no matter what the critics of Islam believe in this regard, Muslims firmly believe that the FIRST, HIGHEST and MOST GUARDED treasury in which the Koran was stored and protected here on earth was the gracious heart of Rasulullah (Allah's Glory and Mercy be upon him). The critic will allege that this is blind and irrational faith. So be it. We are not concerned with their claims and conclusions stemming from their disbelief, spite and malice for Islam. We are the slaves of Islam and the slaves of Allah. We are the believers in the Truth of Allah, hence we are not bothered by the accusations and slanders of the critics of Allah and the critics of Rasulullah (Allah's Glory and Mercy be upon him). A necessary corollary of Imaan is that Muslims believe that the first and most guarded treasury of the Koran was the blessed heart and mind of Rasulullah (Allah's Glory and Mercy be upon him). The Revelation of the Koran was firmly, accurately and permanently impressed in the mind of Rasulullah (Allah's Glory and Mercy be upon him). This was the Treasury – the initial Treasury – into which the possibility of the slightest error, modification and change did not and could not enter. Allah declares in the Chapter Qiyaamah:

"Most assuredly its (the Koran's) compilation and its (correct) recitation are Our responsibility"

Besides Rasulullah (Allah's Glory and Mercy be upon him) reciting the Koran daily in abundance, annually he would recite the entire Koran during the month of Ramadhan to

Angel Gabriel (alayhis salaam) who would listen to the recitation. During the year of Rasulullah's (Allah's Glory and Mercy be upon him) demise, he recited the whole Koran twice to Angel Gabriel.

In view of the presence of Rasulullah (Allah's Glory and Mercy be upon him) among the Comrades, there was absolutely no possibility of any part of the Koran being lost during his lifetime. It is unreasonable and illogical to assert that any part of the Koran could have been lost while Rasulullah Muhammad (Allah's Glory and Mercy be upon him) was alive. Yes, a critic may claim so since he does not at all believe in even the fact that Muhammad (sallallaahu alayhi wasallam) was the Rasool of Allah. There is, therefore, no surprise in a critic's rejection of the Koran's authenticity. When a person does not believe in the Prophethood of Prophet Muhammad (Allah's Glory and Mercy be upon him), then it is entirely too much and silly to expect him to believe in the Koran being the divine book of Allah. But, anyone who initiates a discussion on the premiss that Prophet Muhammad (Allah's Glory and Mercy be upon him) was the Rasool of Allah cannot logically claim that any part of the Koran was lost during the lifetime of Rasulullah (Allah's Glory and Mercy be upon him). If after having accepted the prophethood of Muhammad (Allah's Glory and Mercy be upon him) any follower of Islam doubts the total preservation of the Koran, it follows that his doubt is the consequence of him doubting in the very Nubuwwat of Nabi-e-Kareem (Allah's Glory and Mercy be upon him). A logical and necessary corollary of accepting a man's Nubuwwat is the belief that Allah Ta'ala has chosen him and will be guarding His Word which is being revealed to the Nabi. It should be therefore quite simple to understand that during the lifetime of Rasulullah (Allah's Glory and Mercy be upon him) there existed not the slightest possibility of any part of the Koran becoming lost or changed.

In writing his pamphlet to disprove the authenticity of the Koran, J. G. has embarked on an exercise in futility and redundancy since he served absolutely no purpose thereby. If his motive in writing the pamphlet was to mislead Muslims, then he will fail miserably since a Muslim's religion is based on faith of the truth of Prophet Muhammad (Allah's Glory and Mercy be upon him). One who believes Prophet Muhammad to be messenger of Allah will dismiss J. G.'s contentions as absurd and nonsense. If J. G.'s motive is to convince Christians who may have inclined towards the opinion of the Koran's authenticity, then his task would have been simpler if he merely pointed out to Christians that "Muhammad is not the Messenger of God" – Christians in fact do not accept his Prophethood – and that the "proclamations" of one who is not a "Prophet of God" cannot be Divine Revelation. There would then not have been any need for J. G. to have embarked on his futile exercise.

Let us revert to the facts of the preservation of the Koran during the age of Rasulullah (Allah's Glory and Mercy be upon him). The Sahaabah themselves were repositories of the preservation of the Koran Majeed. Under the guidance, instruction and supervision of Rasulullah (Allah's Glory and Mercy be upon him) innumerable Sahaabah memorised the Koran Shareef. Rasulullah (Allah's Glory and Mercy be upon him) did not impart only the meanings of the Koran to the Sahaabah. Great emphasis was accorded to correct recitation. In fact, correct meanings depend on correct recitation – on a text correctly preserved. In their eagerness to learn and memorise the Koran, the noble Sahaabah vied with one another. Their fervour for the Koran was so high and their enthusiasm was so great that some female disciples of Rasulullah – (Allah's Glory and Mercy be upon him) even compromised their mahr (marriage dowry) in lieu of their husbands teaching them the Koran. Hundreds of Sahaabah devoted their whole lives to this purpose and pursuit. Not only did they memorise the Koran, but at night they recited it in Prayer. This was no occasional practice among them. This was the practice daily.

Within a short while a large group of Sahaabah had committed the Koran Majeed to memory. In this group, besides the four Caliphs, were such prominent Sahaabah as Talha, Sa'd, Ibn Mas'ud, Huzaifah Bin Yamaan, Saalim, Abu Hurairah, Abdullah Bin Umar, Abdullah Ibn Abbaas, Amr Bin al-A's, Abdullah Ibn Amr, Abdullah Ibn Zubair, Abdullah Ibn As-Saaib, Aa'ishah, Hafsah, Umme Salmah and many others. In the face of conclusive historical evidence indicating a very large body of Huffaaz among the Sahaabah, the following observation made by Islam's critics are fallacious:

"He (i.e. Comrade Zaid) could not find another supposed hafiz who knew it."

Only a blind bigot and an enemy of truth will hold the view that the institution of Hifz in Islam is a "supposed" entity. The open bias displayed by critics should be sufficiently convincing that he is in no position to discuss the subject impartially. Even critic concede the real existence of the institution of Hifz among Muslims to this day. When thousands, nay millions, of Huffaaz exist in the world even after fourteen centuries of Islamic history, how unjust and absurd is it for some critics to attempt a denigration of this institution! How can one claim that the Huffaaz in Rasulullah's time were "supposed" Huffaaz when the world of Islam even today can boast of innumerable perfect Huffaaz? These false historians and critic's contention that there were no true and perfect Huffaaz among the Sahaabah is unsupported by historical facts and has to be dismissed as the wishful thinking of one who has no understanding of Islam and its institutions.

In the initial period of Islam, great emphasis was accorded to memorizing the Koran since this was the most reliable method of preserving the Koran. It was the most dependable and most efficacious way of guarding the Koran in an age in which there was a dearth of writers and writing materials. If reliance had to be placed on writing for the guarding of the Holy Revelation, dissemination of the Koran would not have been affected so extensively and intensively, neither would the process of preserving the Koran have been so reliable. It is a well-known fact that the memorizing method is exclusive with the Koran Majeed. All other previous scriptures did not enjoy the institution of Hifz, hence all were lost, interpolated and mutilated by their very followers. On the contrary, the Koran, enjoying Divine Protection, was conferred with the blessing of this institution of Hifz which acted as the mundane agency for the preservation of the text in its original form and purity. Thus, the measure of Hifz is no ordinary method engineered by human mind. The role it played and plays in the preservation of the Koran is so important and miraculous that it cannot be likened to non-Muslim children swotting a few lines of poetry for school lessons. The efficiency and wonder of the agency of Hifz is of such staggering import that to this day, no enemy of Islam has succeeded in forging a text which could be accepted by the most ignorant, illiterate and backward tribes of Muslims inhabiting even the most isolated places of the world. In fact, critic governments have attempted to eliminate the true Koran from their illiterate Muslim subjects, but never were they able to succeed. The Huffaaz – the true Huffaaz and Ulama – were always present to wreck and thwart the conspiracies engineered by the inimical forces of the critic.

The faculty of memory which was divinely bestowed to the Arabs, was so profound that they were able to memorise thousands of verses of poetry with relative ease. Arab tribes had their entire lineage memorised. Thorough use was thus made of the faculty of memory in the preservation of the Koran. This legacy inherited by the Ummah of Islam may be tested even today. Take away all the copies of the Koran from any given group or community of Muslims. Within a short while the Koran will surface in written form from the hearts and memories of the Huffaaz. This is no wishful thinking. It is an irrefutable and an indisputable fact which even the enemies of Truth concede and have no alternative, but to accept this reality. If this then is the case of memory after fourteen centuries of the Koran history, then what precluded this phenomenon or this institution from exercising its effect during the very age of Wahi – during the very time of Prophet Muhammad (Allah's Glory and Mercy be upon him)? Even J. G. is constrained to admit:

"… the caliphate of Uthman when the text was finally standardized into the form in which it appears today."

Today is fourteen hundred years after the event of the "standardisation", but even according to him, today's Koran appears in that "standardised" form which was prepared fourteen centuries ago. Does this not ring any bell? The bell of truth! That what has been preserved intact for fourteen centuries by lesser beings could also have been preserved for a decade by greater beings – in fact could have been preserved intact to a greater degree of authenticity.

It was through this divine agency of memorizing the Koran that the Koran Majeed reached the remotest corners of the world and was preserved intact in all parts of the world to the envy and chagrin of all the critics of Islam. But, no matter how they may blow their pipes of envy and malice, the critics of the Koran will never achieve their heart's desire of seeing the distortion and effacement of the Koranic text since Allah Ta'ala Himself declares:

"Verily, We have revealed the thikr (Koran), and most assuredly, We are its Protectors."

Elsewhere, in the Qur'aan, Allah Ta'ala declares:

"They (the enemies) desire to extinguish the Noor of Allah, but Allah will complete His Noor even though the disbeliever detest it."

COMMITTING THE KORAN TO WRITING

Although the institution of Hifz was and is the best, most reliable and of decisive importance in the preservation of the Koran, Rasulullah (Allah's Glory and Mercy be upon him) did not restrict the means of protecting the Koran to only memory. Besides the committal of the Koran to memory, Rasulullah (Allah's Glory and Mercy be upon him) instituted elaborate measures for having the Koran recorded in writing during his very lifetime. Furthermore, writing the Koran was not delayed until the whole of the Koran Majeed was revealed. The Koranic Wahi was recorded in writing immediately after the verses were revealed. The Koran Majeed was recorded in writing on whatever writing materials were available at the time. In addition, the writing took place under the direct supervision of Rasulullah (Allah's Glory and Mercy be upon him). The Prophetic tradition evidences are very explicit on this fact, but J. G. will obviously choose to cast a blind eye to these evidences if in fact he does know thereof.

Comrade Zaid Bin Thaabit was not the only Kaatib-e-Wahi (Scribe of the Wahi). Besides him, there were many other Sahaabah who acted as scribe and executed the obligation of recording the Koran Majeed in the written form. The Khulafa-e-Raashideen, Ubay Bin Ka'b, Zubair Bin Awwaam, Muaawiyah, Mughirah Bin Shu'bah, Khalid Bin Waleed, Thaabit Bin Qais, Abaan Bin Saeed (God be pleased with himma) were among the more prominent scribes. Comrade Esman (God be pleased with him) speaking on the committal of the Koran to writing, said:

"It was the practice of Rasulullah (Allah's Glory and Mercy be upon him) after a part of the Koran was revealed, to instruct the scribes of the precise position of the revealed portion, i.e. in which Surah it should be inserted and after which Aayat it should be placed." (Fathul Baari)

On account of the dearth of paper at the time, the greater part of the Koran was written on stone tablets, leather, date-palm branches, bamboo, leaves and bones. Thus, in the very lifetime of Rasulullah (Allah's Glory and Mercy be upon him) the whole Koran Majeed was committed to writing under the direct supervision of Rasulullah (Allah's Glory and Mercy be upon him). The Koran not having been compiled in a conventional book form under Muhammad's (Allah's Glory and Mercy be upon him) supervision in no way detracts from the authenticity of the Koran, nor from the fact that the whole Koran was in fact committed to writing in his very lifetime. It had already been mentioned earlier that when the Sahaabah set about the task to write the Koran in the form of a book, they found the whole Koran which was written under the direct supervision of Rasulullah (Allah's Glory and Mercy be upon him). This written Koran – written under Rasulullah's supervision – was found by many of the scribes. Only the last verse of Surah Taubah written under Rasulullah's (Allah's Glory and Mercy be upon him) supervision was found with only Khuzaimah (God be pleased with him) although many other Sahaabah also had it in the written form and all knew it from memory.

Besides the Koran having been reduced to the written form under Rasulullah's (Allah's Glory and Mercy be upon him) supervision many other Sahaabah had written the Koran from their own memories.

The following statement made by critics should be weighed on the scale of the elaborate measures for preserving the Koran in the very lifetime of Rasulullah (Allah's Glory and Mercy be upon him) – measures which have been explained thus far:

"Let it be said, in passing, that the sources relied on by Zaid – date palms, white stones, etc. – were hardly conducive to the compilation of a perfect text from which nothing was lacking. What evidence is there that he did, in fact, remarkably compose a perfect copy from such brittle resources?" (Page 6 of J. G.'s pamphlet)

What makes these obsolete writing materials "hardly conducive to the compilation of a perfect text?" These old materials, viz. Stone, bones, leather, etc, are more durable than paper. What is the evidence for claiming that Zaid's (God be pleased with him) resources were "brittle?" These claims by J. G. are his personal fancies for which he has failed to advance any proof. The explanation given by us illustrates amply that Zaid's (God be pleased with him) resources were not "brittle" nor scanty as J. G. wishes people to believe. On the contrary, the resources on which Zaid Bin Thaabit and the Sahaabah (God be pleased with him) relied in the compilation of the Koran were solid and beyond reproach. We shall briefly enumerate these resources:

1. Rasulullah (Allah's Glory and Mercy be upon him), himself being the best Haafiz whose Hifz excluded the slightest possibility of error on account of Divine Protection. He was the Master.

2. The Koran being written down during the very lifetime of Rasulullah (Allah's Glory and Mercy be upon him) under the direct supervision of Rasulullah (Allah's Glory and Mercy be upon him).

3. Numerous official scribes operated under the supervision of Rasulullah (Allah's Glory and Mercy be upon him) recording the Aayaat of the Koran as they were being revealed.

4. Besides the written records prepared under the supervision of Rasulullah (Allah's Glory and Mercy be upon him), a number of Sahaabah had written down the Koran from their own memories. 5. The wonderful and miraculous institution of Hifz which permeated the entire community of Sahaabah.

6. The chief compiler of the Koran in written form, Zaid Bin Thaabit (God be pleased with him) was a perfect and a master Haafiz. 7. Numerous other Sahaabah were perfect Haafizes (Huffaaz). 8. Rasulullah (Allah's Glory and Mercy be upon him) recited the whole of the Koran each Ramadhan to Angel Gabriel (alayhis salaam), the medium through whom the Koran was revealed. During the year of Rasulullah's (Allah's Glory and Mercy be upon him) demise he recited the Koran Majeed twice to Angel Gabriel (alayhis salaam). At this session Zaid was present. 9. When Zaid (God be pleased with him) commenced the task of compiling the Koran Majeed in book form, it (the Koran) was no obscure and forgotten book. It was a Book which was being daily recited by thousands and thousands of Sahaabah and other Muslims. It was the common practice for ordinary people to complete one recitation in every ten days. Once in every three days was also a popular form of recital while reciting the whole Koran once a day was also the practice with some Sahaabah.

These facts are sufficient to negate the baseless observation and claims of J. G.. It will be seen from these facts that Comrade Zaid (God be pleased with him) had a great and powerful treasury to work from. His resources, far from being brittle as contended by J. G., were solid, fresh and most reliable. There was nothing left to chance. If the Koran Majeed can be reproduced even today – fourteen centuries after the event – from the memories of the Huffaaz, then there is no logical reason why it could not have been achieved in the age which was in very close proximity to the age of Rasulullah (Allah's Glory and Mercy be upon him) and by the very persons who acquired the Koran from the Master. While in this belated century, the Huffaaz will only have memory to fall back onto, in that age – the age of the Sahaabah– Comrade Zaid (God be pleased with him) possessed many original writings and manuscripts and materials on which the Koran was written in entirety under the direct supervision of Rasulullah (Allah's Glory and Mercy be upon him). In this age while we have no other way other than Huffaaz, in that age, Comrade Zaid (God be pleased with him) enjoyed the aid of all the official scribes who wrote the Koran under Rasulullah's (Allah's Glory and Mercy be upon him) direct command and supervision. In short, Comrade Zaid Bin Thaabit (God be pleased with him) possessed the strongest possible resources to compile a perfect and an exact replica of the Koranic Revelation just as it was revealed and recited by Muhammadu Rasulullah (Allah's Glory and Mercy be upon him).

The compilations of the Koran Majeed in book form was not a light task involving a single individual who presented his own version or who relied on his own memory or own record. Far from such an assumption, the Koran Majeed being compiled in book form was the accomplishment of the whole Ummah of Sahaabah at the time, using the best and most authentic sources and the most solid resources. These facts are attested to by even unbiased non-Muslims who have made a study of the glorious Koran's history.

J. G.S BASELESS ASSUMPTION REGARDING ZAID

On his pamphlet, the critic of Islam, J. G. presents the following hypothesis.

"Furthermore, the mushaf (written codex) that he finally compiled was, let it be noted, assembled not by the decree or direction of the Almighty but purely at his own personal discretion, no matter how careful he almost certainly was to arrange an authentic copy."

The facts of the Koran's compilation belie the claims of J. G. Zaid (God be pleased with him) never compiled the Koran at "his own personal discretion." The elaborate and stringent measures adopted by him and the other Sahaabah in compiling the Koran Majeed belie J. G.'s claims. Comrade Zaid (God be pleased with him) being himself a perfect Haafiz could have written the Koran Majeed from his memory if "personal discretion" featured anywhere in this gigantic task. Besides him, hundreds of Huffaaz were present to assist him. It was, therefore, quite possible to have established an organization or committee of Huffaaz for the purpose of writing the Qur'aan in book form. Moreover, Comrade Zaid (God be pleased with him) could merely have copied the Koran from the various manuscripts and materials written during the lifetime of Rasulullah Muhammad (Allah's Glory and Mercy be upon him). Assuming that there were any missing parts in the written form as J. G. wishes us to believe, Zaid or any other Haafiz could have furnished it from memory. Thus, if "personal discretion" played any role in the compilation of the Koran into book form, then the task of the compilation would not have seemed more "difficult than moving a mountain" to Zaid (God be pleased with him). The best and strongest resources were gathered and put into operation in this holy mission.

THE FIRST OFFICIAL COMPILATION IN BOOK FORM

Refuting the fact that the first compiled copy in book form was that under the instruction of Comrade Abu Bakr (God be pleased with him), J. G. alleges:

"The traditions would have us believe that the first official collection of the Koran was therefore made by the caliph. Abu Bakr and yet we find that, instead of being copied and promulgated as the standard text of the Koran, it was strangely preserved, if not concealed, in the private possession of the first two caliphs and in support of his conclusion, J. G. cites the following statement of another critic of Islam.

"Thus, if the death of so many Moslems at al-Yamamah endangered the preservation of the text, why did Abu Bakr, after making his copy, practically conceal it, entrusting it to the guardianship of a woman?" (Uthman and the Recension of Koran)

What evidence can J. G. or anyone else tender to negate the claims that the copy compiled under the instruction of Comrade Abu Bakr (God be pleased with him) was in fact not the first official collection of the Koran Majeed into book form? J. G. had failed to produce any evidence for the implied rejection contained in the aforementioned statement made by him. Prior to the collection ordered by Comrade Abu Bakr (God be pleased with him) there was no other officially compiled Koran copy in book form. This is a historical fact which requires no further amplification.

The question is asked: Why did Abu Bakr "conceal" the first officially compiled copy "if the death of so many Moslems at al-Yamamah endangered the preservation of the text?" There is a world of difference between guarding and concealing. Holding custody of the first compiled copy of the Koran Majeed cannot be interpreted as "concealing". The critic seeks to introduce some sinister motive for Abu Bakr's (God be pleased with him) custody of the Koran by describing it as "concealing". The actual purpose in compiling the Koran Majeed in book form is clearly stated in the narrations from which the critics are quoting. The purpose underlying the first compilation is stated very clearly as follows:

"Umar informs me that a large group of Huffaaz has been slain in the Battle of Yamaamah and that if the Huffaaz have to be martyred at this rate, he feared that a considerable part of the Qur'aan Majeed will be lost."

It is clear that the underlying purpose was to guard against any possible future loss of passages of the Koran should such calamities befall the Ummah where large groups of Huffaz

are killed. It is significant that Comrade Umar (God be pleased with him) coupled the preservation and authenticity of the Koran Majeed with the institution of Huffaaz. The official copy compiled in book form was for future use, not for use during the time when it was compiled since there had not yet arisen any such need. The single calamity of loss of Huffaaz at Yamaamah did not endanger the preservation of the Koran Majeed during that age because numerous Huffaaz and senior Sahaabah were still living. The compilation of the official copy was for future preservation, hence Comrade Umar (God be pleased with him) expressed the fear of a possible loss of part of the Koran in the future should the incidence of the Huffaaz being martyred be on the increase. This first official collection in book form was put to use later during the reign of Comrade Esman (God be pleased with him) when it was used to compile the standardised text in circulation today.

There was no need during the Khilaafat of Comrade Abu Bakr (God be pleased with him) to standardise and promulgate this collection as the only official text since such a need arose only during the time of Comrade Esman (God be pleased with him). Different circumstances led to the compilation of the copy by Abu Bakr (God be pleased with him) and Esman (God be pleased with him). The factor which constrained Esman's (God be pleased with him) compilation to be promulgated as the only standard text did not exist during the time of Comrade Abu Bakr (God be pleased with him). It was explained earlier that the situation which gave rise to the action instituted by Comrade Esman (God be pleased with him) was the differences, disputes and arguments which prevailed on account of ignorance among various communities who were not aware of the different authentic forms of Qira'at of the Koran Majeed. On the other hand, the factor which caused the Koran Majeed to be compiled by Comrade Abu Bakr (God be pleased with him) was the fear that in future a considerable portion of the Koran may be lost as a result of the Huffaaz being martyred at the rate which took place in Yamaamah.

THE COMPILATION BY COMRADE ESMAN (God be pleased with him)

J. G. states: "This tradition informs us quite clearly that other manuscripts of the Koran some in sections, others complete, had been written out and that they were in use elsewhere in the conquered territories. Uthman's order that they should be burnt indicates the there were serious textual differences between them and the manuscript in Hafsah's possession."

"It is practically certain that none of the other texts was identical to that compiled by Zaid for Abu Bakr, as not one was allowed to be spared destruction. Uthman's drastic action implies that the differences between these texts were serious textual variants and that they affected not just the manner of the recitation of the Qur'aan but its actual form and content."

It was never the contention of Muslims that prior to the compilation by Comrade Esman (God be pleased with him) there were no manuscripts or copies of the Koran Majeed in circulation. In fact, this fact has been stated earlier and the Prophetic tradition is very clear in this regard. In making this statement, J. G. has served no purpose other than redundancy. But, his contention that Esman's (God be pleased with him) order that they be burnt indicates serious textual differences with the revealed Koran is utterly baseless. J. G. draws this baseless conclusion from Comrade Esman's (God be pleased with him) command to eliminate all other copies of the Koran Majeed which were compiled unofficially. J. G. himself is fully aware that he has no proof to substantiate his claim hence he admits that his conclusion is arrived at by "indication" and "implication". He implies this to be the case since he has understood the motive underlying Comrade Esman's (radhoyallahu anhu) order as such. J. G., names his booklet, "EVIDENCES for the collection of the Qur'aan." He sets out to refute the authenticity of the Koran Majeed by supposedly producing evidence and proof, but all refutations tendered by him are the products of his wishful thinking and based on implication and baseless hypotheses. Basing one's case on implication is not evidence. Furthermore, it is conceded that there prevailed differences in recitation. One such difference pertains to textual variation. But, such textual variation as explained earlier represented no addition or alteration of the Koran. Such differences, be they recital or textual, were revealed forms of the Koran Majeed. Since the various forms of revealed Qira'at presented no cause for alarm during the Khilaafat of Comrade Abu Bakr and Umar (God be pleased with him), there was no need to institute the action taken by Comrade Esman during his Khilaafat. Critics of Islam endeavours to portray the differences in recital and text as man-made

interpolations. But, this is not the case. There is not the slightest evidence to support the conclusion made by J. G. and others on the basis of implication, inference and assumption. The authorized and revealed differences of Koranic recital have already been explained earlier.

Comrade Esman's (God be pleased with him) measure of eliminating all other authorized and true versions of the Koran Majeed was necessitated by the disputes which arose in the conquered territories– disputes among new Muslims ignorant of the other forms of authorized Qira'at. Since a particular Ustaad imparted only a specific Qira'at, they remained unaware of the other authorized versions. This led to future disputes when another version of recitation was heard. By "authorized version" here is meant the forms of Qira'at which were divinely revealed and which Rasulullah (Allah's Glory and Mercy be upon him) imparted to the Sahaabah.

J. G. would have been correct in his assumption of "serious" textual differences if the variant readings were interpolated by man. But, the term "serious" cannot be applied to the various forms of Qira'at since all forms of Qira'at imparted by Sahaabah were divinely revealed and not introduced by man. The only motive for Esman's (God be pleased with him) action was to ensure uniformity in Qira'at to eliminate disputation and falling into error as a result of baseless disputation.

Should any of the other authorized versions be extant it will not detract from either its authenticity nor the authenticity of the version standardized by Comrade Esman (God be pleased with him) since all authorized versions are the product of divine revelation. If J. G. wishes anyone to accept his contention, he should produce evidence to prove that the other manuscripts with "textual differences" were not in fact divine revelations. And, in the production of such evidence he must furnish proof from Prophetic tradition narrations since he has set himself the task of proving that the Koran is not authentic from Prophetic tradition narration.

It was never contended that the other texts which were ordered to be burnt were identical to the one compiled during the Khilaafat of Comrade Abu Bakr (God be pleased with him), hence J. G. has submitted a superfluous claim. But, what proof has J. G. to disprove the claim that there may have been among the eliminated texts, copies identical with the one compiled during the Khilaafat of Comrade Abu Bakr (God be pleased with him)?? There is absolutely no ground for assuming that Comrade Esman (God be pleased with him) or the Committee appointed by him meticulously scrutinized each and every copy which was ordered to be eliminated. The gathering and elimination of all other copies besides the standardized text was merely to ensure uniformity. This purpose was achieved by simply issuing a blanket order to eliminate all other copies. Such a blanket order was necessitated by the absence of a measure to scrutinize each and every copy individually. Scrutinizing each and every copy would have proven too laborious and difficult a task. The simplest and safest way to ensure the prevalence of the standardized copy was to eliminate all other copies.

It is also preposterous to arbitrarily assume that there was not a single other version or copy which agreed with the copy compiled under instructions of Comrade Abu Bakr (God be pleased with him). What is the proof for the assertion that there was no other copy of the Koran Majeed which agreed with the copy compiled by Comrade Zaid (God be pleased with him)? There is absolutely no evidence to support J. G.'s claim. On the contrary all indications lead to the conclusion that there were other such copies. It is an established fact that despite the existence of several authorized and divine Qira'ats (forms of recital), the Koran Shareef compiled into book form by Comrade Zaid (God be pleased with him) was not the unknown version of any single person. The history of the compilation of the first official copy confirms that whatever Surahs and Aayaat it contained were obtained from all the scribes of Rasulullah (Allah's Glory and Mercy be upon him) and from many other Sahaabah. The copy compiled under the instructions of Comrade Abu Bakr (God be pleased with him) was merely the written representation of what all the Sahaabah recited daily. J. G.'s claim has therefore to be dismissed for the fallacy that it is.

On the basis of the fallacy expounded by J. G. above, he forms the following conclusion:

"Therefore, the Koran text that has been handed down through the centuries is not that to which the companions of Muhammad gave their unqualified assent but purely one form of it,

uncorroborated in every point by the others in circulation, which was finally established as the standard text to the exclusion of the others."

The claim that the Sahaabah of Rasulullah (Allah's Glory and Mercy be upon him) did not give "their unqualified support" for the copy of the Koran Shareef compiled into book form by Comrade Abu Bakr (God be pleased with him) is utterly baseless. Such a sweeping claim requires proof. But, these critics have not managed to tender even one narration to substantiate his claim that the Sahaabah did not unite in acceptance of the compilation by Comrade Abu Bakr (God be pleased with him). A mere claim by an enemy of Islam attacking the authenticity of the Holy Book of Islam without furnishing any proof whatever is only wishful thinking and the hope that people will swallow as the truth the claim put forward.

As mentioned earlier, the first official compilation of the Koran was the product of the efforts and cooperation of all the Sahaabah who came forward with whatever they had of the Koran in the written form. The stamp of approval of the official scribes of Rasulullah (Allah's Glory and Mercy be upon him) and the other senior Sahaabah is sufficient to demonstrate the "unqualified support" which the Sahaabah offered for the compilation by Comrade Zaid (God be pleased with him).

J. G. avers that the "text handed down through the centuries is purely one form of it." Assuming this to be the case, it does not follow therefrom that the present Koran is not authentic. If it is 'one form of it" as asserted by J. G., then too, it is an authentic form thereof, since it is the claim of Islam that the Koran was revealed in SEVEN forms. It now devolves on J. G. to prove that this "purely one form of it" is not among the seven revealed forms. But, never will J. G. or anyone else be able to furnish any proof for any such baseless claim. If they wish, let them answer the challenge of Allah. The Koran is and will forever be protected by Allah Ta'ala. If the "standardized" version compiled under the instruction of Comrade Esman (God be pleased with him) withstood the onslaught of 14 centuries and retained its authenticity – a fact conceded by even the enemies – then critics do not stand even the hope of success in their diabolical mission to disprove the authenticity of the Koran.

The claim that the copies compiled by Comrade Uthman (God be pleased with him) were "uncorroborated in every point by others in circulation", in no way whatever detracts from the authenticity of the Koran. It was never the claim of Islam that every Qira'at of the Koran Majeed corroborated each and every other Qira'at "in every point". The claim of Muslims has always been that the Koran Majeed was revealed in seven forms. Since the Divine Revelation was in seven forms, it is only logical that "corroboration in every point" could never have been our claim. But differences in the forms of recital do not support the claim made by J. G. since all such differences in Qira'at were revealed forms taught by Rasulullah (Allah's Glory and Mercy be upon him), which came under the purview of Sab'ah Ahruf (The Seven Forms). It is left to the critics of the Koran to prove that these official and authentic differences were not among the revealed forms of recital.

Citing his master Jeffrey, The Qur'aan as Scripture, J. G. quotes: "Attempts have been made to avoid this conclusion by claiming that all Uthman did was to remove dialectal peculiarities that had crept into the pronunciation of the Qur'aan as it was recited, and have a standardized type of text written out in the pure dialect of the Quraish. This matter of Quraish dialect is indeed mentioned in the traditions referring to this Recension, but to pretend that it was merely a matter of dialectal variation is to run counter to the whole purport of the accounts the vast majority of dialectal variations would not have been represented in the written form at all, and so would not have necessitated a new text."

The "conclusion" mentioned in the abovementioned passage existed merely in Jeffrey's imagination, but is believed as fact by J. G. Since there was no such "conclusion" stated above, there were no attempts to "avoid" anything which supposedly casted aspersions on the integrity and authenticity of the Koran. The "conclusion" has been drawn by Jeffrey on the basis of what he has interpreted, but the Prophetic tradition narrations do not provide any scope for the wild and unsubstantiated conclusions of fallacy tendered by Jeffrey and adopted by J. G.

In the above-cited passage the following claim is attributed to Muslims: "by claiming that all Uthman did was to remove dialectal peculiarities that had crept into the pronunciation of the Koran". No such claim was ever made by any Muslim authority of the Shariah. It was never claimed nor ever conceded by Muslims that differences in recital "had crept into the Koran".

There is no Prophetic tradition narration which asserts what Jeffrey has claimed. Whatever narrations which J. G. has produced from the books of Islam merely state the existence of various official, accredited and divinely revealed forms of Qira'at. It is indeed a fallacy to interpret the various accredited forms of recital as "peculiarities which had crept into" the Koran.

The assertion that the "vast majority of dialectal variations would not have been represented in the Esmani written form", is baseless. Jeffrey and J. G., in their ardour to disprove the authenticity of the Koran Majeed, generally present a theory full of flaws. In regard to the Rasmul Khat (the mode of writing) adopted in the copies compiled under the instruction of Comrade Esman (God be pleased with him), it was never claimed that it encompassed all forms of Qira'at. In contrast to Jeffrey's claim, Islam claims that the majority of Qira'ats were included in the Rasmul Khat of the copy compiled by the orders of Comrade Esman radhoyallahu anhu). It is baseless for anyone to claim that the Rasmul Khat of the Esmani copy could not have represented the vast majority of accredited Qira'ats. There is no proof for this conclusion made by the critics of the Koran.

The narrations are quite clear that the majority of the Qira'ats were represented in the Rasmul Khat adopted by Comrade Esman (God be pleased with him). Those forms of recital which could not be incorporated into this Rasmul Khat were preserved in separate compilations. A separate compilation for each form of recitation not contained by the official and standard Rasmul Khat was ordered by Comrade Esman (God be pleased with him). There is, therefore, no substance in Jeffrey's claim attributed falsely to Muslims.

That the endeavour of Comrade Esman (God be pleased with him) was simply to compile the Koran in the pure Quraishi dialect in which it was revealed, is an undeniable fact. Although Jeffrey attempts to dismiss this fact, he reluctantly concedes: "This matter of Quraish dialect is indeed mentioned in the traditions…" The Ahadith are explicit on this fact – so explicit that even Jeffrey had no option other than concede this fact. Thus, what Comrade Esman (God be pleased with him) did, was only to compile the original Koran in the manner in which it was revealed, without adding or deleting anything therefrom. There was never any incumbency to adopt all forms of Qira'at. One Rasmul Khat was adopted, incorporating several forms of recitation – all with the same meaning – as the standard form for the Ummah to ensure the elimination of disputes which ignorance of the various accredited and authorized forms is bound to create among those not versed with the different Qira'ats. To claim, therefore, that the adoption of a specific authorized form of writing and recital entails deletion or interpolation is unreasonable and unbacked by any narrational and rational proofs. It behoves J. G. to come up with Prophetic tradition proof to substantiate his fallacious claims.

J. G. cites the following claim made by Jeffrey:

"Rather, his (i.e Comrade Esman) aim was to select from amid a welter of rival texts, each claiming to be the uniquely authentic record of what had been revealed to Muhammad, a single text to be officially promulgated as the textus receptus of the Muslims."

Again, this claim is false. Comrade Esman (God be pleased with him) did not select a copy from "amid a welter of rival Koran texts". Nor did Comrade Esman (God be pleased with him) select any of the supposedly "welter of rival texts" to promulgate it as the standard text. The narrations explain the system adopted by Comrade Esman (radhiallahu anhu) to compile the standard copy. The manuscripts compiled by Comrade Zaid were at this time in the custody of Comrade Hafsah. It should be noted that the compilation of Comrade Abu Bakr (radiallahu anhu) comprised of a number of manuscripts. Each Surah was written in a separate manuscript. These very manuscripts were used for the compilation of the standard copy ordered by Comrade Esman (God be pleased with him). There was no "welter of rival Koran texts" from which Comrade Zaid or Comrade Esman (God be pleased with him) did any selection. The only text employed by Comrade Esman (God be pleased with him) was the one official and carefully preserved text prepared during the Khilaafat of Comrade Abu Bakr. The facts of this compilation refute the claim of Jeffrey as utterly false. The manuscripts written during the time of Comrade Abu Bakr (God be pleased with him) were not arranged in the Surah order as was revealed, but were all separate manuscripts. The systematic arrangement of the Surah as instructed by Rasulullah (Allah's Glory and Mercy be upon him) was accomplished in the copy prepared under Comrade Esman's (God be pleased with him) instruction.

Comrade Esman (God be pleased with him) had appointed a committee of four senior Sahaabah to prepare the standard copy from the manuscripts which were written during the time and by the order of Comrade Abu Bakr (God be pleased with him). In preparing the standard copy, the manuscripts of Abu Bakr (God be pleased with him) were mainly used. However, for greater caution the same efficient process adopted in the time of Comrade Abu Bakr (God be pleased with him), was again made use of. In the preparation of this copy, again it was verified by comparing it with the original writings of the scribes who operated under the command of Rasulullah (Allah's Glory and Mercy be upon him).

Everything contained in the standard copy of Esman (God be pleased with him) was in agreement with the writings of the scribes. Everything which the manuscripts of Abu Bakr (God be pleased with him) contained is contained in the standard copy. But, to verify its authenticity, it was compared with the original writings of the scribes – what they had written under the direct instruction and supervision of Rasulullah (Allah's Glory and Mercy be upon him).

A certain verse of Surah Ahzab was found in the original writings of only Comrade Khuzaimah (God be pleased with him). Referring to this incident, J. G. says:

"Furthermore, the Prophetic tradition go on to inform us that even after this recension by the four scribes, Zaid recalled a verse which was lost:

Zaid bin Thabit added, 'A Verse from Surat Ahzab was missed by me when we copied the Koran and I used to hear Allah's Apostle reciting it. So we searched for it and found it with Khuzaima bin Thabit al-Ansar." (Sahih al-Bukhari, Vol. 6, p 479)

J. G. has understood from this Prophetic tradition that the verse in question was totally lost; that no one knew about it; that no one had any written record of it. But, this is not the case. The explanation has already been given regarding a similar incident on the occasion of the compilation during the Khilaafat of Comrade Abu Bakr (God be pleased with him). We shall briefly repeat the explanation. The manuscripts of Comrade Abu Bakr (God be pleased with him) contained this particular verse of Surah Ahzab. It will be recalled that the verses searched for and found only with Comrade Khuzaimah (God be pleased with him) during the time of Comrade Abu Bakr (God be pleased with him) were not verses from Surah Ahzab. Those verses belonged to Surah Taubah. The supposedly "lost" verse on this occasion, i.e. during the compilation of the Esmani copy, was a verse from another Surah, viz, Surah Ahzab. In the compilation of Comrade Abu Bakr (God be pleased with him) this verse of Surah Ahzab existed, hence Zaid (God be pleased with him) did not report it "missing" on that occasion. This fact by itself proves that the manuscripts of Comrade Abu Bakr (God be pleased with him) contained this Aayat. Zaid (God be pleased with him) himself was fully aware of the existence of this Aayat, hence he said:

"… which I used to hear Rasulullah (Allah's Glory and Mercy be upon him) reciting…"

The numerous other Huffaaz also knew of this verse. The claim that the verse was "lost" is, therefore, utterly baseless. If the verse was "lost" as averred by J. G., then Zaid's (God be pleased with him) search for it was meaningless. He can only search for something which he knew about. The Prophetic tradition does not say that the verse was lost – lost in the way J. G. interprets. The Prophetic tradition merely reports that Comrade Zaid (God be pleased with him) "missed" the Aayat which he was aware of. This is stated categorically in the Prophetic tradition which even J. G. has cited in part.

As explained earlier, the entire Koran was written down during the very time of Rasulullah (Allah's Glory and Mercy be upon him) under his direct supervision by a number of scribes. The manuscripts compiled by Comrade Abu Bakr (Radiallahu anhu) and the single-volume copy arranged by the order of Comrade Esman (Radiallahu anhu) were compared for authenticity with the writings in the possession of the various scribes who had recorded the Koran under Rasulullah's (Allah's Glory and Mercy be upon him) supervision. It was in these writings that Comrade Zaid (God be pleased with him) did not find the verse of Surah Ahzaab. None of the scribes living at the time had a written record available – a record written under Rasulullah's supervision – of the Aayat in question. Such a written record was found only with Comrade Khuzaimah (God be pleased with him). The verse in question at no stage was a missing entity among the Sahaabah. There is not the slightest shred of evidence to substantiate such a claim.

Furthermore, the fact that Comrade Zaid (God be pleased with him) categorically stated hearing the verse being recited by Rasulullah (Allah's Glory and Mercy be upon him) and the fact that Comrade Khuzaimah (God be pleased with him) had a written record of the Aayat corroborated by Zaid's memory belie J. G.'s claim of the Aayat being "lost".

Stating another baseless claim, J. G. writes:

"It is to be presumed that, as Zaid was the sole compiler of Hafsah's text, there were Medinese dialectical variants in his work which needed to be corrected by the other three."

Firstly, the arbitrary claim that "Zaid was the sole compiler of Hafsah's text" is false. This conclusion of J. G. is indeed very peculiar. He cites Prophetic tradition pertaining to the history of the Koran's compilation, but he forms the conclusion that Zaid (God be pleased with him) was the "sole compiler". What is his proof for his claim?? He wishes us to believe that his pamphlet contains "evidence", but he fails to provide any proof! According to the authentic Ahadith, along with Comrade Zaid (God be pleased with him), Comrade Abu Bakr (God be pleased with him) had appointed Comrade Umar, also a Haafiz, to compile the Koran manuscripts which finally were held in the custody of Comrade Hafsah. The narrations inform us that both Comrade Zaid (God be pleased with him) and Comrade Umar would jointly verify and accept the written verses which were presented to them.

The evidence of the Ahadith thus refutes J. G.'s claim.

On the basis of his baseless claim, J. G. tenders a presumption. He thus says:

"It has to be presumed that,.."

A presumption reared on a false premiss (i.e. the claim that Comrade Zaid – God be pleased with him – was the sole compiler) is construed as "evidence" by J. G.. What respect can anyone have for conclusions, the strength of which is presumption based on a false premiss??

Zaid's (God be pleased with him) co-worker in the compilation of the manuscripts of the Koran Majeed was Umar (God be pleased with him) who was not a Medinite. J. G. has assumed that since Comrade Zaid (God be pleased with him) "was a Madinite", the manuscripts prepared during the Khilaafat of Comrade Abu Bakr (God be pleased with him) contained "Medinese dialectal variants which needed to be corrected". This implies that the compilation by Comrade Zaid (God be pleased with him) contained errors which the Quraishi Sahaabah appointed by Comrade Esman (God be pleased with him) during his Khilaafat had to rectify. But, the Prophetic tradition narrations do not support this contention or conclusion. The manuscripts compiled during the Khilaafat of Comrade Abu Bakr (God be pleased with him) were, in the final analysis, after the verses had been thoroughly verified, the joint work of Comrade Zaid and Comrade Umar (Radiallahu anhuma). Comrade Umar (Radiallahu anhu) was not a Medinite, hence the possibility of errors due to any Madni dialect was precluded. J. G. further bases his assumption of errors needing correction as a result of "Medinese dialectal variants" in the work of Zaid (God be pleased with him), on the following narration:

"Uthman said to the three Quraishi men, 'In case you disagree with Zaid bin Thabit on any point in the Qur'aan, then write it in the dialect of the Quraish as the Qur'aan was revealed in their tongue." (Cited by J. G. from Bukhaari).

The disagreement or possible disagreement referred to by Comrade Esman pertains to Qira'at – accredited form of recital – not to any errors which required correction as J. G. claims. It has already been explained that there existed a number of Qira'ats which were divinely sanctioned. However, it does not follow that everyone was aware of all forms for recital. In the event of Comrade Zaid (God be pleased with him) reciting a particular word or verse according to a Qira'at form which differed with the form of the three Quraishi Sahaabah of the committee, then the Quraishi form had to be adopted since the first revelation of the Koran was in the language or dialect of the Quraish. Later, permission was granted by Rasulullah (Allah's Glory and Mercy be upon him) to the Sahaabah to recite in accordance with other dialects as well. There is, therefore, no question of correcting any errors as suggested by J. G.. The aim was to prepare a standard compilation, hence the other forms and dialects which could not be accommodated by the Esmani Rasmul Khat were not included in the copy compiled by the order of Comrade Esman (God be pleased with him). An

illustration of the type of disagreement mentioned in this narration is the reciting of the word, "TABOOT". While Comrade Zaid (God be pleased with him) recited it, TABOOH, the Quraishi dialect had it as TABOOT. Both terms mean exactly the same thing and both forms were accredited and sanctioned by Rasulullah (Allah's Glory and Mercy be upon him). However, since the aim of the committee appointed by Comrade Esman (God be pleased with him) was to prepare a standard copy, only one form could be incorporated by the Rasmul Khat adopted. The next question which arises is that which of these two forms – Taboot or Tabooh – was to be adopted?? Since the first Revelation was in the Quraishi dialect, Comrade Esman (God be pleased with him) ordered its adoption. This procedure cannot be regarded as a process of correcting any errors which J. G. wishes readers to believe. Thus, the different forms of recital were not errors or additions which "crept" into the text as claimed by J. G.. All forms of Qira'at were authorized and sanctioned by Rasulullah (Allah's Glory and Mercy be upon him).

Referring to the compilation ordered by Comrade Esman (God be pleased with him), J. G. says:

"Accordingly even this copy can hardly be regarded as a perfect collection of the Qur'aan to the last word or letter, nothing added or missing from it."

J. G. has not furnished any evidence for this conclusion. He could come up with only narrations which refer to different forms of authorized Qira'at. Nowhere in his pamphlet does J. G. provide even a single narration which substantiates his claim of addition or deletion. He draws his own wishful conclusions from the narrations which speak of the forms of recital in vogue among the Sahaabah. The Rasmul Khat of the standardized copy excluding certain forms of Qira'at cannot be said to have deleted any part of the Koran since it contained everything which was revealed in that form, viz. in the Quraishi dialect. Similarly, any other form of authorized – authorized by Rasulullah (Allah's Glory and Mercy be upon him) – form of recital which differs with the Rasmul Khat of the Esmani compilation cannot be described as being different from the revealed Koran, since the Koran was revealed in SEVEN FORMS according to the authentic Ahadith.

A recitation which is not sanctioned by Islam can undoubtedly be branded as a version which is not a proper collection of the Koran. But J. G. has been unable to produce any evidence to indicate the existence of any unauthorized Qira'at among the "variant readings", which in fact were all authorized forms.

Whatever narrations of Prophetic tradition have been cited by J. G. and his master Jeffrey, pertain to differences in accredited forms of recitation. J. G. attempts to manipulate these differences to put across the charge that the Koran is not the Koran in entirety as handed to the Sahaabah by Rasulullah (Allah's Glory and Mercy be upon him). However, the explanation given so far regarding the forms of recitation should be sufficient to refute the contention made by critics like J. G.

Having failed miserably in finding any fault in the present Koran which J. G. concedes to be the copy standardized during the Khilaafat of Comrade Esman (God be pleased with him), he attempts to detract from the Koran's originality and authenticity by reference to the different forms of Qira'at prevalent during the time of the Sahaabah. He thus says:

"… the argument for the textual perfection of the Koran cannot be taken back from the time of Uthman to Muhammad himself."

If the textual perfection of the Koran Majeed can be successfully taken back from the present day to Esman (God be pleased with him) over a period of 14 centuries, then there is absolutely nothing to prevent textual perfection being taken back from Esman to Prophet Muhammad (Allah's Glory and Mercy be upon him) – a period of a mere 14 years. The history of the Koran's compilation proves beyond all shadow of doubt that the Rasmul Khat adopted in the copy standardized by Comrade Esman (God be pleased with him) linked up with Rasulullah (Allah's Glory and Mercy be upon him). The elaborate measures which both Comrade Abu Bakr (God be pleased with him) and Comrade Esman (God be pleased with him) had adopted in compiling the Koran illustrate the high degree of accuracy and certainty with which the Koran copies were taken back from the time of Comrade Esman (God be pleased with him) to Rasulullah (Allah's Glory and Mercy be upon him).

The measures adopted by the Committee of Sahaabah appointed for this purpose, were designed to precisely achieve this degree of authenticity, i.e. linking each and every word of the Koran directly to Rasulullah (Allah's Glory and Mercy be upon him). This was the prime function of the Committee which compiled the copies, both in Abu Bakr's and Esman's (God be pleased with him) times. It is because of having achieved total and absolute certainty and authenticity in this respect that the Rasmul Khat of the standardized copy met with the unanimous approval of the Sahaabah and was sanctioned as the Koran which was revealed to Rasulullah (Allah's Glory and Mercy be upon him) and which he conveyed to the Sahaabah.

The Rasmul Khat adopted by Comrade Esman (God be pleased with him) has been indisputably proven as authentic by an unbroken Chain (Sanad) of authoritative narration linking up with Rasulullah (Allah's Glory and Mercy be upon him). This fact cannot be impeached on the basis of narrational evidence. This irrefutable fact can be quite simply ascertained by reference to and study of the authentic Ahadith literature. For the purpose of this dilation, the Prophetic tradition literature should be considered sufficient testimony since J. G. has raised his edifice of criticism on the foundation of Prophetic tradition literature.

Justifying his stand based on Prophetic tradition narrations, J. G. says:

"… it must be said that there is no alternative chain of evidence anywhere in the history of Islam to tell us how the Koran came to be written in the form in which we now have it. There is no other source to consult."

J. G. thus concedes that the only source to consult in regard to the preservation and compilation of the Koran Majeed is only the Prophetic tradition literature. Since he bases his exposition of the subject on Prophetic tradition literature it logically follows by implication that he should accept the Ahadith which categorically assert the authenticity and divinity of the Koranic Revelations. An impartial study of a subject does not admit acceptance of only facts which seem supportive of one's private views and opinions. Since J. G. has chosen the "evidences" for his case from the Prophetic tradition literature of Islam, he has no logical grounds for discarding those Ahadith which impugn his theories, views and beliefs. Either present an impartial and factual account of the subject under study or merely state the beliefs and theories which you may feel entitled to hold on the grounds of blind faith. Confusing the issues stems from oblique reasoning which is the result of prejudice.

Further referring to the Prophetic tradition literature in justification of his procedure of criticism levelled against the Koran Majeed, J. G. avers:

"The records in the Prophetic tradition, on the other hand, are an historical heritage, indeed the historical heritage, in Islam, informing us how the Qur'aan was reduced to its present form. One cannot prefer bold, wishful claims in favour of the Qur'aan's supposed perfection unsupported by any facts or evidences, against a factual and historical record widely reported in different works to the contrary. Such evidences cannot be dismissed in favour of pure speculation."

J. G. should be the first to follow this advice he seeks to give to Muslims. In fact, he is guilty of dismissing the evidences of the Prophetic tradition literature in favour of pure speculation. It is on the base of "pure speculation" that he chose narrations at random, all pertaining to the official, accredited and authorized forms of Qira'at, distorted their meanings, misinterpreted the statements and drew his own conclusion to bolster his baseless theories. Then the Prophetic tradition being a historical heritage in Islam is an undoubted and an accepted fact. Since J. G. ostensibly concedes this fact, it behoves him to accept Prophetic tradition which uphold the authenticity of the Koran and the Ahadith which assert categorically the unbroken relationship of the Koranic Revelations to Rasulullah (Allah's Glory and Mercy be upon him) – from Esman (God be pleased with him) to Prophet Muhammad (Allah's Glory and Mercy be upon him). J. G. and all critics of the Koran fail miserably in the production of a single narration impinging this absolute fact. Whatever J. G. furnishes from the Ahadith by way of "evidence" for his claims pertains to only the "variant readings" – which all were in fact authorized by Allah Ta'ala. None of the narrations supplied by J. G. refers even remotely to any unauthorized material which has supposedly crept into the Qur'aan according to the theories of the critics of Allah. The Koran's perfection is not "supposed" as J. G. alleges. It is proven on the basis of the authentic Ahadith about which J. G. is constrained to confess:

"Such evidences (i.e. Hadith narrations) cannot be dismissed in favour of pure speculation."

"… a factual and historical record widely reported in different works…"

There is no other source (other than Hadith) to consult." N.B. Words in brackets are ours.

If these critics were genuine in their assertion that the Hadith narrations "cannot be dismissed in favour of speculation", then it devolves on him to abstain from speculation and accept the Ahadith which uphold the authenticity of the Esmani compilation and take it back to Prophet Muhammad (Allah's Glory and Mercy be upon him). The Ahadith explicitly assert that the Koran in the form we have it today – the Koran in the form adopted by Comrade Esman (God be pleased with him) – was the Koran which was revealed from Loohul Mahfooz; the Koran which Rasulullah Muhammad (Allah's Glory and Mercy be upon him) recited during his last year on earth twice in the presence of Angel Jibrael. At this occasion Comrade Zaid Bin Thaabit (God be pleased with him) was present, hence he was the natural choice to head the commissions appointed to compile the Koran, during the time of Comrade Abu Bakr (God be pleased with him) and the time of Comrade Esman (God be pleased with him). The Ahadith claim that the Sahaabah accepted the accomplishment of Comrade Esman (God be pleased with him) with unanimous approval. The history of the Esmani compilation and the passing of fourteen centuries bear testimony to the momentous accomplishment of authenticity of Esman (God be pleased with him). If the Esmani compilation had not enjoyed the sanction and the approval of the Sahaabah and the Ummah as a whole, it would never have withstood the onslaught and the ravages of fourteen centuries. That the Sahaabah offered their unanimous approval for the momentous accomplishment effected by the order of Esman (God be pleased with him), is an undisputed fact. In a flabby attempt to show a crack in this Ijma' (unanimity) of the Sahaabah, J. G. cites the solitary exception of Comrade Abdullah Ibn Masud's (God be pleased with him) disagreement and his initial refusal to hand over his privately prepared compilation. But, the facts of the case elaborately explained in the Ahadith do not support J. G.'s stand in the least bit.

Comrade Ibn Masud's (God be pleased with him) initial refusal to hand over his compilation to the messengers of Comrade Esman (God be pleased with him) does not detract from the authenticity of the Esmani compilation. His refusal cannot be interpreted to mean that the compilation of Comrade Esman (God be pleased with him) was not authentic. On what grounds does J. G. conclude that Ibn Masud's (God be pleased with him) refusal to hand over his compilation implied that the standardized compilation was unauthentic?? This conclusion is nothing other than one of J. G.'s unsubstantiated presumptions based on his own wishful thinking – based on pure speculation while dismissing all evidence to the contrary. Inspite of Comrade Ibn Masud's initial refusal, he at no time impugned the authenticity of the compilation ordered by Comrade Esman (God be pleased with him). His refusal is quite understandable. Comrade Ibn Masud (God be pleased with him) had written his copy during the age of Rasulullah (Allah's Glory and Mercy be upon him). His copy contained notes and explanations as well. His copy was for his personal use, not for the use of the Ummah at large. In so far as he was concerned, this copy was his personal treasure and he understandably attached the greatest sentimental value to his compilation. When the sudden order to dispense with his compilation came, it was not a simple matter to resolve. Furthermore, he was a senior Comrade or Sahaabi and was fully entitled to hold a difference in opinion with Comrade Esman (God be pleased with him). It is common knowledge – substantiated by the Ahadith – that even Comrade Abu Bakr (God be pleased with him) and Comrade Zaid Ibn Thaabit (God be pleased with him) were initially not favourably disposed to compiling the Koran Majeed in book form. But, the reasoning and pleas of Comrade Umar (God be pleased with him) finally convinced them of the wisdom and need to accomplish this momentous task. Similarly, Comrade Ibn Masu'd (God be pleased with him) did not perceive the need for a standard compilation nor the need to dispense with other forms of Qira'at whereas Comrade Esman (God be pleased with him) and all other Sahaabah considered this step a vital need. Thus, the disagreement – the initial disagreement – between Comrade Ibn Mas'ud (God be pleased with him) and Comrade Esman (God be pleased with him) was not in regard to Koranic Aayat nor to authenticity, but was in regard to two points: (1) The order to Ibn Mas'ud (God be pleased with him) to hand over his cherished copy. (2) The preparation of a standard copy which will bring to an end several other Qira'ats in vogue.

The initial dispute never pertained to any allegation that the standardized copy was not authentic or that it had deleted anything from the Koranic revelations or that it had interpolated anything. In fact, Comrade Abdullah ibn Mas'ud (God be pleased with him), in

spite of his initial displeasure, handed over his compilation to Comrade Esman (God be pleased with him) and accepted the standardized copy for the benefit of the Ummah.

The differences between the recitals of Ibn Mas'ud (God be pleased with him) and that contained in the Rasmul Khat of Comrade Esman (God be pleased with him) pertained to Qira'at, both being correct and authentic, sanctioned by Rasulullah (Allah's Glory and Mercy be upon him). Hence, it cannot be attributed to either Comrade Ibn Mas'ud (God be pleased with him) or to any other Sahaabi that any of them criticized or impeached the authenticity of the standardized copy. The narrations which J. G. lists in his booklet speak only of Comrade Abdullah Ibn Masud's (God be pleased with him) displeasure at the order to hand over his compilation.

Another point of vital importance to remember is that each and every narration passed off as "Hadith" is not in fact Saheeh (authentic) Hadith. There are various classes of Ahadith. Just any fabrication cannot be passed off as a statement of Rasulullah (Allah's Glory and Mercy be upon him) or of a Sahaabi. The authorities of Hadith have thoroughly sifted and classified the narrations. Hence, while the critics of Islam can and will seize on any fabrication to support their theories, the followers of Islam will not be duped by such manipulation. The authenticity of a narration depends on the Chain of its narrators. The Narrators of Hadith have formulated stringent tests to ascertain the validity and authenticity of a narration. A narration cannot be accepted as a statement of Rasulullah (Allah's Glory and Mercy be upon him) merely because some historian has included it in his writings. One who desires to raise his case on the foundations of Hadith literature must of a necessity refer to the authorities (Aimmah) of Hadith for guidance in this respect. But, this is too much to expect from J. G. His fanciful theories will locate no avenue for passage in the authentic Ahadith.

Besides what has been explained in regard to the initial difference of opinion held by Comrade Ibn Mas'ud (God be pleased with him), it is necessary to make mention of the fact that fabricated narrations have been attributed to Comrade Ibn Mas'ud (God be pleased with him). Many stories circulated about his compilation are utterly baseless, fabricated and false. He, being among the senior bearers of the Koran was fully qualified in the subject of Koranic Revelations. He never disputed the authenticity of the Esmani compilation and any differences between his copy and that of the standard copy of Esman (God be pleased with him) related to only Qira'at – authorized differences, sanctioned by Rasulullah (Allah's Glory and Mercy be upon him), himself. Let J. G. refer to the Hadith literature and let him not dismiss "such evidence in favour of pure speculation."

The following statement of J. G. is indicative of the type of "pure speculation" employed by him in his abortive bid to assail the integrity and authenticity of the Koran-e-Kareem:

"Another tradition from the same source says that when Abu Zabyan, an early convert to Islam, was asked which of the two readings of the Qur'aan he preferred, that is, the reading of Zaid or that of Ibn Mas'ud, he replied the latter, adding that whenever Gabriel revealed or recited the Qur'aan to Muhammad during Ramadan each year, Ibn Mas'ud was the first to learn of it."

Nowhere in this narration is the compilation of Esman (God be pleased with him) impugned. That there existed different "readings" – the different Qira'ats – is not and has never been denied. A person's "preference" for any particular form of Qira'at among the official and authorized reciting can by no stretch of imagination or reason be considered to imply that the other forms were not authentic. Since Rasulullah (Allah's Glory and Mercy be upon him) by Divine instructions granted permission for the Koran Majeed to be recited in various forms, the Sahaabah chose and adopted the form which appealed most to them. Their individual preferences for a particular Qira'at form can never be interpreted to mean that the other accredited forms were false or not sanctioned. The Hadith literature explicitly makes mention of the various forms sanctioned by Rasulullah (Allah's Glory and Mercy be upon him). J. G.'s deliberate silence and side-stepping of these narrations regarding the sanctioned forms of "variant readings" portrays his biased attitude and his desire to pedal his theories on the basis of "pure speculation", dismissing all the Hadith facts which do not serve the purpose of his theories and opinions. If Abu Zabyan preferred Ibn Mas'ud's Qira'at, others preferred the Qira'at of authorities other than Comrade Ibn Mas'ud (God be pleased with him). Such individual preference cannot be construed to imply rejection of the other forms of recital authentically attributed to Rasulullah (Allah's Glory and Mercy be upon him).

THE MANSUKHUT TILAAWAH VERSES

Many critics of the Koran attempted to assail the authenticity of the Koran by reference to the verses pertaining to the Aayat of Rajm (the Stoning Verses). Stating his case, J. G. says:

"Widely reported in the Hadith is a tradition which makes Umar report that the punishment for adultery, according to the Kitab Allah, the "Book of Allah", was death by stoning, notwithstanding the verse found in the Qur'an today which prescribes a different penalty."

After referring to narrations pertaining to Rajm, J. G. states its conclusion as follows:

"The widespread stoning of adulterers in Muhammad's time does tend to imply that the verse disclosed by Umar was originally a part of the Qur'aan text. If so, it is just one of those passages now excluded from the Qur'aan (more will be mentioned shortly), proving that the Qur'aan text, as we have it today, is somewhat incomplete."

In citing the alleged verses of stoning, the critic has portrayed colossal ignorance of the history of the Koran. Verses pertaining to stoning never constituted part of the Koran. The punishment for married people guilty of adultery of stoning to death was present only in the Old Testament and never mentioned in the Koran and in the time of Muhamad, the Jews of Arabia adhered to their own religious laws and stoned their adulterers to death. The punishment prescribed in the Koran for adultery is imprisonment and exile, but stoning is never mentioned. The punishment for adultery stated in the Koran applies to unmarried persons committing the abomination of adultery. The verses on punishment for adultery, found in the Koran mention the infliction of lashes while the stoning verses are not found in the Koran.

Verse 106 of Surah Baqarah reads:

"Whatever verse we abrogate or cause to be forgotten, we bring another better than it or like it. What, do you know, that verily, Allah has power over everything!"

Abrogation of verses by Allah during the time of Rasulullah (Allah's Glory and Mercy be upon him) while the incidence of Wahi (Revelation) was in progress is a fact well-known to all.

The Koran itself mentions the abrogation of verses. Such abrogation was not by the Sahaabah. The abrogation was by Wahi and applied only to the time of Rasulullah (Allah's Glory and Mercy be upon him). Abrogation (Naskh) applied to hukm (effect) and to tilaawat (recitation). Certain verses were abrogated with regard to hukm, but not tilaawat. Other verses were abrogated with regard to tilaawat, but not hukm.

Not a single authority of Qira'at among the Sahaabah taught the recitation of the Rajm verses or of any other Mansukhut Tilwaat verses. In spite of the fact that the Rajm verses were not obscure verses unknown to the Sahaabah, we find that Comrade Zaid (God be pleased with him) did not include them in the copy compiled by order of Comrade Abu Bakr (God be pleased with him) nor do we find Comrade Umar (God be pleased with him) who was jointly appointed with Comrade Zaid (God be pleased with him), making a case for the inclusion of these verses in the official copy compiled under Abu Bakr's (God be pleased with him) instruction.

It is highly unreasonable for a critic of Islam to cite the verse of stoning with a view to impugn the authenticity of the Koran. Among the assumptions and presumptions presented by J. G. to assail the Koran's authenticity, his conclusion based on the Mansukhut Tilaawat Aayaat is about the flimsiest for the following reasons:

These verses were well-known by the Sahaabah.

The punishment mentioned in these alleged verses was official law of the Jewish Torah, and remains so to this day for Orthodox Jews, not Moslems.

Despite Comrade Abu Bakr, Umar, Zaid, Esman and all others having knowledge of these verses, no attempt was ever made to include these verses in either the manuscripts compiled by order of Comrade Abu Bakr (God be pleased with him) or the standardised copy of Comrade Esman (God be pleased with him). •

There never existed any difference among the Sahaabah on the fact that these verses were among the Mansukhut Tilaawat verses.

It now rests on the critics to provide us with authentic Hadith literature as evidence to prove his claim that the exclusion of the some verses constitutes unauthorized deletion from the Koran. The Hadith literature explains the abrogation of verses – abrogation stated in the Koran. Let J. G. refer to the Hadith literature and not "dismiss these evidences in favour of pure speculation" and fanciful thinking.

Splendor and Light

If 1400 years ago a person told people that the moon is dark, they would disbelieve him, for sure.
That is because their eyes deny that.. their eyes used to see the light of the moon!
However, you would certainly believe him, because you have studied this at school!
Modern science has confirmed this to you..
But, would you not be surprised that a man in those ancient times had known such a modern piece of information?!
The explanation will dawn on you when this man says that he is not the owner or initiator of such information, and that a messenger had revealed it to him..
Don't we believe him?
This is the simplest of axioms!
What if such a man could differentiate the shining splendor or bright original light (of the sun) from the reflected light (of the moon)..
The sun gives out light, while the moon reflects the sun's light.
Then modern science came and confirmed this.. Would this not make us more certain of his truthfulness?
This is about the testimony of science to the Glorious Koran; what about the testimony of numbers?
Reflect on the following verse from Chapter Yunus:

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَٰلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ (5) يونس

"5. He it is who appointed the sun a shining splendor and the moon a light, and measured for her stages, that you might know the number of the years, and the reckoning. Allah created not (all) that save in truth. He details the revelations for people who have knowledge." (Chapter Yunus) Look at the first part of the Koranic verse: هُوَ .. الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا
(He it is who appointed the sun a shining splendor and the moon a light)..
The general order of this verse from the beginning of the Koran is No. 1369.
This number = **37** x **37**.
Consider the number **37** multiplied by itself!
The order of the last word in this verse (يعلمون) is No. 111 from the beginning of the surah. This number = **37** x 3.
Number **37** is highlighted more than once!
37 is a prime number whose order on the list of prime numbers is No. **12**.
12 is the number of the months of the year, both solar and lunar.
Now let's reflect on the word number **12** from the beginning and the end of the verse..
The word number **12** - counting from the beginning of the verse - is (السنين), [the years]!
And the word number **12** - counting back from the end of the verse - is the same word (السنين), [the years], as well!
The word (السنين) is just in the middle of the verse!
Now ponder on the alphabetical orders of the letters of this word:

> The letter (ا) is No. 1 on the list of Arabic alphabet.
> The order of the letter (ل) is No. 23.
> The order of the letter (س) is No. 12.
> The order of the letter (ن) is No. 25.
> The order of the letter (ي) is No. 28. The order of the letter (ن) is No. 25.
> The surprise is that the sum of the alphabetical orders of the letters of the word (السنين) = **114**.
> You know this number well..
> Yes, it is the number of the surahs of the Glorious Koran!
> **Here are even more highlights..**
> Reflect on the same holy verse again:

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَٰلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ (5) يونس

It contains a range of scientific facts on which the Glorious Koran comments as follows:

(مَا خَلَقَ اللَّهُ ذَٰلِكَ إِلَّا بِالْحَقِّ..

(Allah created not (all) that save in truth.)

Consider the phrase (إِلَّا بِالْحَقِّ), meaning (save in truth)!

Now look at the letters of the same phrase (إِلَّا بِالْحَقِّ), and see how they are repeated in this verse:

The letter (ا) is repeated in this verse 18 times.
The letter (ل) is repeated 19 times.
The letter (ا) is repeated 18 times. The letter (ب) is repeated twice.
The letter (ا) is repeated 18 times.
The letter (ل) is repeated 19 times.
The letter (ح) is repeated twice.
The letter (ق) is repeated 5 times.
The above letters are the letters of the phrase (إِلَّا بِالْحَقِّ), meaning (save in truth)!..
They are repeated in this verse **101** times.
101 is the number of letters in this very verse!
More highlights..
Pay close attention to the following facts..
The above-cited verse comprises 101 letters..
The letters of the phrase (إِلَّا بِالْحَقِّ) are repeated in the same verse 101 times.
Now let's move to the first verse in the Glorious Koran that comprises **101** letters:

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ (33) البقرة

"33. He said: O Adam! Inform them of their names, and when he had informed them of their names, He said: Did I not tell you that I know the secret of the heavens and the earth? And I know that which you disclose and which you have been hiding." (Chapter Al-Baqarah) It is this verse from Chapter Al-Baqarah..

An established, indisputable Koranic numerical fact!

Now ponder on the letters of the phrase (إِلَّا بِالْحَقِّ) and see how they are repeated in this verse:

The letter (ا) is repeated in this verse 24 times.
The letter (ل) is repeated 10 times.
The letter (ا) is repeated 24 times. The letter (ب) is repeated 6 times.
The letter (ا) is repeated 24 times.
The letter (ل) is repeated 10 times.
The letter (ح) is never mentioned in this verse. The letter (ق) is repeated 3 times.
The above letters are the letters of the phrase (إِلَّا بِالْحَقِّ), meaning (save in truth)!..
They are repeated in this verse **101** times!
101 is the number of letters in this very verse!
The same result and the same numerical significance.
Now combine both above verses together:

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ (33) البقرة

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"5. He it is who appointed the sun a shining splendor and the moon a light, and measured for her stages, that you might know the number of the years, and the reckoning. Allah created not (all) that save in truth. He details the revelations for people who have knowledge." (Chapter Yunus)

The first verse is the first verse in the Glorious Koran to have 37 diacritical dots on its letters!

The order of the second verse from the beginning of the Glorious Koran is No. 1369; this number = **37** x **37**.

The first verse comprises **101** letters..

The second verse comprises **101** letters..

The letters of the phrase (إِلَّا بِالْحَقِّ) are repeated in the first verse **101** times.

The letters of the phrase (إِلَّا بِالْحَقِّ) are repeated in the second verse **101** times!

Contemplate the magnificence of the Koranic numerical memory, even at the level of diacritical dots on letters! See how the Koranic patterning takes an astounding numeric form whose aspects are unfathomable for the human mind!

It is definitely the word of Allah, glory be to Him…

Alphabetical Order

In the year 90 A.H. (Hijrah calendar which is based on the lunar calendar); that is 708 AD, 8 decades after the death of Prophet Mohamed (God's glory and peace be upon him), the Arabs ordered the letters in a way based on their similarity of shape. This is now known as the Arabic alphabet, which is illustrated in the following ordered list:

ص	ش	س	ز	ر	ذ	د	خ	ح	ج	ث	ت	ب	ا
14	13	12	11	10	9	8	7	6	5	4	3	2	1
ي	و	هـ	ن	م	ل	ك	ق	ف	غ	ع	ظ	ط	ض
28	27	26	25	24	23	22	21	20	19	18	17	16	15

This alphabetical order is the most commonly used today.
It is the order upon which entries and lexical items are arranged in classical and modern Arabic dictionaries.
It is also the order upon which bibliographies, primary and secondary sources and indices are classified.
What is indeed astonishing is the fact that the Koran adopts this alphabetical order in creating its miraculous and wondrous numeric patterning, though the Koran was completely and perfectly revealed 8 decades prior to the invention of this alphabetical order!
To prove this, let's consider the following example:
Look at the first 3 letters of the first verse of the Holy Koran:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (1) الفاتحة

"1. In the name of Allah, the All-Beneficent, the All-Merciful." (Chapter Al-Fatihah)
The first 3 letters of the Holy Koran are:

> The letter **ب** and that is number 2 in the Arabic alphabet.
> The letter **س** and that is number 12 on the Arabic alphabet. The letter **م** and that is number 24 in the Arabic alphabet.
> The sum of the alphabetical orders of the first 3 letters in the Holy Koran = **38**.
> Now, here is the last verse in the Holy Koran:) مِنَ الْجِنَّةِ وَالنَّاسِ6الناس (
> *"6. Of the jinn and of mankind." (Chapter An-Nas)* The last 3 letters of the Koran are:
> The letter **ن** and that is number 25 in the Arabic alphabet.
> The letter **ا** and that is number 1 in the Arabic alphabet.
> The letter **س** and that is number 12 in the Arabic alphabet.
> The sum of the alphabetical orders of the last 3 letters of the Koran also = **38**.
> Now, examine these 3 letters as well:
> The letter **م** is number 24 in the Arabic alphabet.

The letter **ح** is number 6 in the Arabic alphabet.
The letter **د** is number 8 in the Arabic alphabet.
These are the 3 letters that make up the name of Mohamed (محمد) in Arabic.
Surprisingly, The sum of the alphabetical orders of these 3 letters = **38** as well!
What is more amazing is the realization that the surah entitled Mohamed (محمد) is the only surah in the Koran to have **38** verses!
Now let's reflect on the following facts:
The sum of the alphabetical orders of the first 3 letters of the Holy Koran (**ب س م**) = **38**.
The sum of the alphabetical orders of the last 3 letters of the Koran (**ن ا س**) = **38**.
The sum of the alphabetical orders of the 3 letters (**م ح د**) which make up the name of Mohamed = **38**.
The sum of the numbers 38 + 38 + 38 = **114**!
Yes, it is the number of the surahs of the Holy Koran!
What do you think of these conclusive numerical facts?!
Can anyone deny their validity and significance?!
There are still more wondrous facts to contemplate and marvel at!
Let's examine these astounding numerical associations between Chapter Mohamed and the number 38.
The only surah in the Koran to have 38 verses is Chapter Mohamed. It opens with this verse: الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ1مُحمَّد ( )

"1. Those who disbelieve and turn (men) from the way of Allah, He renders their actions vain." (Chapter Mohamed)
Now, consider the word number 38 counting from the beginning of the Koran.
It is the word (الَّذِينَ) (who) at the beginning of the third verse of Chapter Al-Baqara:

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (3) البقرة

"3.Who believe in the unseen, and establish worship, and spend of that We have bestowed upon them." (Chapter Al-Baqara)

What is astonishing is that Chapter Mohamed is the only surah in the Koran that begins with this word (الَّذِينَ) (who)!
And what is even more astonishing is that this verse from Chapter Al-Baqara has **47** letters!
47 is the order of Chapter Mohamed in the Holy Koran!
Are you still in need of more evidence?!
Then, consider the word number **38** counting from the beginning of Chapter Al-Baqara itself..
You will find that it is also the word (الَّذِينَ) (who) in verse 6 of Chapter AlBaqara. (Note that in the English translation of this verse the relative pronoun "who" is changed to the subjective pronoun "they" for the sake of maintaining appropriate English style). (البقرة6إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَ يُؤْمِنُونَ)
"6. As for the Critics, whether you warn them or you warn them not, it is all one for them; they believe not." (Chapter Al-Baqara)
As we said before, the word (الَّذِينَ) comes at the beginning of Chapter Mohamed only, and not at the beginning of any other surah.
It is really amazing to know that this verse also has **47** letters!
Don't forget that **47** is the order of Chapter Mohamed in the Holy Koran.
Thus, all is pointing to the same meaning and the same numerical significance!
Remember with me..
The sum of the alphabetical orders of the first 3 letters of the Koran (**ب س م**) = **38**.
The sum of the alphabetical orders of the last 3 letters of the Koran (**ن ا س**) = **38**.
The sum of the alphabetical orders of the 3 Arabic letters that make up the name Mohamed (**م ح د**) = **38**. Now, think of the first verse in the Koran: (الفاتحة1بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)
"1. In the name of Allah, the All-Beneficent, the All-Merciful." (Chapter AlFatihah [the Opening])
The first 3 letters of the Koran (**ب س م**) are repeated in this verse **5** times.
The last 3 letters of the Koran (**ن ا س**) are repeated in this verse **5** times!
The 3 letters (**م ح د**) which make up the name Mohamed (محمد) are repeated in this verse **5** times!
Reflect deeply on all that, you who have reason to think and minds to reason!
Who set up this precise and sophisticated numeric pattern of the Holy Koran?!
Was Prophet Mohamed (God's glory and peace be upon him) so specialized that he would perfectly pick and choose the letters and words of the Holy Koran?!
And, how was he able to do that, given the fact that the Holy Koran was revelated in separate parts during a period of 23 years?!
Is there any sensible person who could stand against such irrefutable and unassailable facts and conclusive numerical constants?!
Definitely, nobody can nor dare to!
The Holy Koran is undoubtedly the word of God.

Patterns of Repentance

Every book has an author.
Throughout the history of human civilization, we have not come across a book whose author is mentioned in it more than 10 times.
But, the Holy Book, the Koran, is the only book in which the Name of Allah (الله) is the most frequent word in it.
Doesn't that imply a challenge and evidence that the Koran is the Word of Allah?!
So, let's reflect on the wonders of the repetition of the Name of Allah (الله) in the Book of Allah, the Koran.
There are 85 surahs in the Koran in which the Name of Allah is mentioned.
This means that there are **29** surahs in which the Name of Allah was not mentioned.
The first surah of the Koran is Chapter Al-Fatihah. It comprises **29** words.
There are **29** verses in the Koran that have none of the letters of the Name of Allah (الله).
There are **29** surahs in the Koran starting with disconnected letters, thus, challenging the Arabs' eloquence and rhetoric.
The first of these disconnected letters came in Chapter Al-Baqarah.
The sum of verse numbers from the beginning of the Koran up to the opening of Chapter Al-Baqarah equals **29**.
The Name of Allah (الله) is repeated in the Koran **2704** times.
This means that the frequency of the Name of Allah (الله) in the Koran is once every **29** words.
So, the Name of Allah (الله) recurred in the Koran **2704** times..
This number = **13** x **13** x 16.
Thus the first letter of the Name of Allah (الله): (ا) is repeated within the disconnected letters **13** times!
The second letter of the Name of Allah (الله): (ل) is repeated among the disconnected letters **13** times!
The third letter of the Name of Allah (الله): (ل) is repeated among disconnected letters **13** times!
The fourth letter of the Name of Allah (الله): (ه) is number **13** among disconnected letters!
This fourth letter (ه) itself is number 26 in the Arabic alphabet; that is **13** + **13**.
The sum of the repetition times of the letters of the Name of Allah (الله) equals 41.
It is interesting that 41 is a prime number whose order on the list of prime numbers is **13**.
Have you ever seen such accuracy and precision in any book throughout history?
Examine these accurate patterns in one surah of the Koran.
See through your eyes and insights the balanced patterns of Chapter At-Tauba (Repentance):

The Name of Allah recurs in Chapter At-Tauba 169 times. This number = **13** x **13**.
The 1183rd recurrence of the Name of Allah (الله) from the beginning of the Koran is in Chapter At-Tauba; This number = **13** x **13** x 7.
The 1521st recurrence of the Name of Allah (الله) counting back from the end of the Koran is in Chapter At-Tauba. This number = **13** x **13** x 9.
Chapter At-Tauba is number **9** in the Koran. It includes **9** verses that are multiplications of **13**.
The order numbers of these 9 verses from the beginning of the Koran are also multiplications of **13**.
The order numbers of these 9 verses from the end of Chapter At-Tauba are multiplications of **13**.
The **13th** occurrence of the Name of Allah (الله) in Chapter At-Tauba is in verse number **13**.
The first of these 9 verses is verse **13** from the beginning of Chapter At-Tauba.
The last of these 9 verses is verse **13** from the end of Chapter At-Tauba.
The last of these 9 verses is number 1352 from the beginning of the Koran. This equals **13** x **13** x 8.
The Name of Allah (الله) is repeated in Chapter At-Tauba 169 times.This number = **13** x **13**.
It is interesting that the Name of Allah (الله) occurs in all of these 9 verses!
Glory be to Allah!
For more wonders, let's reflect on the 9 verses:

أَلَا تُقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدَؤُوكُمْ أَوَّلَ مَرَّةٍ أَتَخْشَوْنَهُمْ فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ (31) التوبة

"13. Will you not fight a folk who broke their solemn pledges, and purposed to drive out the messenger and did attack you first? What! Fear you them? Now Allah has more right that you should fear Him, if you are believers." (Chapter At-Tauba)

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ (62) التوبة

"26. Then Allah sent His peace of reassurance down upon His messenger and upon the believers, and sent down hosts you could not see, and punished those who disbelieved. Such is the reward of Critics." (Chapter At-Tauba)

إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (93) التوبة

"39. If you go not forth He will afflict you with a painful doom, and will choose instead of you a folk other than you .You cannot harm Him at all. Allah is ever Able to do all things." (Chapter At-Tauba)

قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسْنَيَيْنِ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَنْ يُصِيبَكُمُ اللَّهُ بِعَذَابٍ مِنْ عِنْدِهِ أَوْ بِأَيْدِينَا فَتَرَبَّصُوا إِنَّا مَعَكُمْ مُتَرَبِّصُونَ (25) التوبة

"52. Say: Can you await for us anything save one of two good things (death or victory in Allah's way)? while we await for you that Allah will afflict you with a doom from Him or at our hands. Await then! Lo! we are awaiting with you." (Chapter At-Tauba)

وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ (56) التوبة

"65. And if you ask them (O Mohamed) they will say: We did but talk and jest. Say: was it at Allah and His revelations and His Messenger that you did scoff?" (Chapter At-Tauba)

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ (87) التوبة

"78. Know they not that Allah knows both their secret and the thought that they confide, and that Allah is the All-Knower of Things Hidden?" (Chapter At-Tauba)

لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ (19) التوبة

"91. Not unto the weak nor unto the sick nor unto those who can find nothing to spend is any fault (to be imputed though they stay at home) if they are true to Allah and His messenger. Not unto the good is there any road (of blame). Allah is Oft-Forgiving, All-Merciful." (Chapter At-Tauba)

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ (401) التوبة

"104. Know they not that Allah is He Who accepts repentance from His bondmen and takes the alms, and that Allah is He Who is the OftRelenting, the All-Merciful." (Chapter At-Tauba)

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَؤُوفٌ رَحِيمٌ (711) التوبة

"117. Allah has turned in mercy to the Prophet, and to the Muhajirin and the Ansar who followed him in the hour of hardship, after the hearts of a party of them had almost swerved aside, then turned He unto them in forgiveness. Lo! He is Full of Pity, All-Merciful for them." (Chapter At-Tauba)

The order number of any of these **9** verses from the beginning of the surah is one of the multiplications of **13**.
Likewise, the order number of any of these **9** verses, counting back from the end of the surah, is one of the multiplications of **13**.
In addition, the order number of any of these 9 verses from the beginning of the Koran is one of the multiplications of **13**.
Glory be to Allah, Who patterned and phrased the Koran!
Now, what do you expect the total number of the words of these **9** verses to be?
What do you expect the total number of the letters of these **9** verses to be?
Get ready for the surprise!
The total number of the words of these **9** verses is 169. This number = **13** x **13**.

The total number of the letters of these **9** verses is 729. This number = **9** x **9** x **9**
9 is the order of Chapter At-Tauba in the Koran, the surah which was revealed in the **9th** year of Al-Hijrah.
The surah begins with a verse consisting of **9** words and includes **9** kasras under its letters (a kasra is a diacritic whose mark is placed under Arabic letters).
What do you think of these astonishing numerical facts?!
Can anyone dare to deny, ignore or refute them or their significance?!
More Amazing..
The sum of the numbers of these 9 verses = 585.
The sum of the orders of these 9 verses from the beginning of the Koran = 11700.
The difference between the two numbers: 11700 – 585 = **11115**.
Examine this distinguished number carefully!
Do you know what it refers to?!
11115 is the number of the letters of Chapter At-Tauba itself!
Yes, the number of the letters of Chapter At-Tauba is exactly **11115** letters no more or less.
Reflect on this wondrous numerical Koranic patterning!
Who can do likewise?!
Who other than Allah, Glorified and Exalted be He, can produce such precise, accurate and perfect patterns!
Indeed, the Holy Koran is the Word of God.

Cave of Revelation

At a significant moment in history, in the 13th year of the Revelation of the Koran, when the Prophet (God's glory and peace be upon him) and Abu Bakr Al-Siddeeq were approaching Ghar Thawr (the Cave of Thawr), during their Hijrah (immigration) from Makkah to Madinah, this verse from Chapter Mohamed was revealed: وَكَأَيِّنْ مِنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِنْ قَرْيَتِكَ الَّتِي أَخْرَجَتْكَ أَهْلَكْنَاهُمْ فَلَ نَاصِرَ لَهُمْ (محمد31)

"13. And how many a township stronger than your township (O Mohamed) which has cast you out, have We destroyed, and they had no helper!" (Chapter Mohamed)
This verse was revealed in the **13th** year of the Revelation of the Koran!
Look carefully at the number of the verse. It is **13**, isn't it!
This is one of the last Makkan verses to be revealed. Therefore, its number is **13** which is the number of the years of Koranic Revelation in Makkah.
The number of this verse from the beginning of the Koran is 4558.
This number = **86** x **53**.
86 is the number of Makkan surahs!
53 was the age of the Prophet Mohamed (God's glory and peace be upon him) when he was on his way to Madinah, the time when this verse was revealed onto him!
Glory be to Allah! Reflect on how numbers speak!
Had this verse been moved one step forward or backward, this precise patterning will have collapsed!
More reflections..
The letters of this verse are 54.
The number of the verse from the beginning of the Koran is 4558.
This number = **86** x **54** – **86**.
86 is the number of the Makkan surahs!
54 is the number of the letters of the verse!
Examine the minus sign before number (**– 86**). It is highly significant in this situation in particular.
The verse was revealed when the Prophet (God's glory and peace be upon him) was leaving Makkah.
It appears as if numbers are saying: 86 Makkan surahs have been revealed so far.
The minus sign came to signify this meaning!
Glory be to You, Allah, our Lord!
Think of the number of Makkan surahs, 86.
This number = **23** + **63**.
23 is the number of the years of Koranic Revelation!
63 is the age of the Prophet (God's glory and peace be upon him)!
Reflect on how numbers depict this marvelous scene!
Think of how the number of the verse came to signify the number of the years of Koranic Revelation in Makkah!
Think also of how the order of the verse from the beginning of the Koran came to refer to the number of Makkan surahs and the number of the years spent by the Prophet (God's glory and peace be upon him) in Makkah!
Reflect on how the number of Makkan surahs came to refer to the number of the years of Koranic revelation and the age of Prophet Mohamed (God's glory and peace be upon him)!
Now, from the outside to the inside of the Cave (Al-Ghar)..
Reflect on this verse, which describes the state of Mohamed, the Messenger of Allah (God's glory and peace be upon him), and his friend and comrade, Abu Bakr Al-Siddeeq, may Allah be pleased with him, while they were in the Cave:
إِلَّ تَنصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُواْ ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَ تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُواْ السُّفْلَى وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ (التوبة 04)

"40. If you help him not, still Allah helped him when those who disbelieve drove him forth, the second of two; when they two were in the cave, when he said unto his comrade: Grieve not. Lo! Allah is with us. Then Allah caused His peace of reassurance to descend upon him and supported him with hosts you saw not, and made the word of those who disbelieved the nethermost, while Allah's word it was that became the uppermost. Allah is All-Mighty, All-Wise." (Chapter At-Tauba)

What would you say when you learn that the numerical patterning of this verse clearly manifests this meaning!

The letter (م) is repeated in the verse 6 times.
The letter (ح) is repeated 3 times.
The letter (د) is repeated 3 times. The letter (ر) is repeated 7 times.
The letter (س) is repeated twice.
The letter (و) is repeated 10 times.
The letter (ل) is repeated 27 times.
The letter (ا) is repeated 30 times.
The letter (ه) is repeated 15 times.
These are the non-replicated letters of (محمد رسول الله) , [Mohamed is the messenger of Allah]. They are repeated in the verse **103** times.
Now examine the letters of the name of his friend and comrade Abu Bakr Al-Siddeeq (أبو بكر الصديق):
The letter (ا) is repeated in the verse 30 times.
The letter (ب) is repeated twice.
The letter (و) is repeated 10 times.
The letter (ك) is repeated 6 times.
The letter (ر) is repeated 7 times.
The letter (ل) is repeated 27 times.
The letter (ص) is repeated 3 times.
The letter (د) is repeated 3 times.
The letter (ي) is repeated 13 times. The letter (ق) is repeated twice.
These are the non-replicated letters of the name of Abu Bakr Al-Siddeeq (أبو بكر الصديق).
They are repeated in the verse **103** times, as well.
Examine this amazing numerical balance!
The letters of (محمد رسول الله) [Mohamed is the messenger of Allah], are repeated in the verse of the cave **103** times.
The letters of (أبو بكر الصديق) [Abu Bakr Al-Siddeeq] are repeated in the verse of the cave **103** times.
In all cases, 103 equals **63** + **40**.
63 is the age of the Prophet Mohamed (God's glory and peace be upon him)!
63 is also the age of Abu Bakr Al-Siddeeq (may Allah be pleased with him)!

40 is the number of the verse!
How wonderful and amazing this is!

More wondrous reflections..

The sum of the repetition times of the letters of the name of Abu Bakr Al-Siddeeq (أبو بكر الصديق) in the verse = **103**.
The sum of the alphabetical orders of the letters of the name of Abu Bakr Al-Siddeeq (أبو بكر الصديق) = **156**.
The difference between the 2 numbers: 156 – 103 = **53**.
53 was the age of Prophet Mohamed (God's glory and peace be upon him) when he was in the Cave!
In other words, at the time when Prophet Mohamed (God's glory and peace be upon him) was in the Cave, his age was **53** years!

For more reassurance..

53 is the number of the letters of the verse from its beginning up till the word (الغار) [the cave].

Now..

After all of these irrefutable, crystal-clear numerical facts, do you think that numbers have left any room for Critics to maneuver or argue!

The Koran is undoubtedly the Word of God.

THE DIFFERENCES IN QIRAT

In a section under the heading, VARIANT READINGS IN THE QUR'AAN, critics of Islam like J. G. mentions some differences in words between the Qira'at of Comrade Ibn Mas'ud (God be pleased with him) and the Esmani standardised compilation. On the basis of this

attempt, J. G. endeavours to disprove the authenticity of the Koran. It has been repeatedly explained in the foregoing pages that these differences in Qira'at were sanctioned by Rasulullah (Allah's Glory and Mercy be upon him), hence all the Sahaabah accepted the various Qira'ats (variant reading) as authentic. It has never been claimed that the differences in the various forms of recital pertain only to pronunciation as J. G. alleges. The Hadith literature explains the various type of differences. This has already been explained earlier in this booklet. The only way for J. G. to assail the authenticity of the Koran from this angle is for him to produce authentic Ahadith claiming that some Sahaabah had adopted unauthorized forms for recitation. But, he has absolutely no hope of locating any such evidence in the Hadith. Harping on the "variant readings" as a basis to disprove the Koran authenticity will not assist J. G. to achieve his aim since the "variant readings" have never been denied by the authorities of Islam. On the contrary, the authenticity of the variant readings, be it reading of Ibn Mas'ud (God be pleased with him), Ubay (God be pleased with him), Zaid (God be pleased with him) or of any other Sahabi, is vigorously canvassed by Islam.

Sight must not be lost of the actual charge which the critics of Islam are levelling against the Koran Majeed. The charge is that the present Koran in our possession is not the full and perfect Koran which was proclaimed by Prophet Muhammad (Allah's Glory and Mercy be upon him). But proof for this charge has not been forthcoming from the enemies. They have merely sought to befuddle others by referring to the existence of other authentic Qira'at (variant readings). The existence of other sanctioned forms of recitation is not evidence for the claim that the Esmani version is not authentic or not complete. The Hadith literature which J. G. concedes to be the only source to consult, abundantly proves that the Esmani compilation is directly linked to Rasulullah (Allah's Glory and Mercy be upon him). The Chain, therefore, has no weak link as alleged by J. G. So strong is this Chain of authority that even J. G. concedes:

"There may be one standard text of the Qur'aan today…"

"… the caliphate of Uthman when the text was finally standardized into the form in which it appears today."

So strong is the Chain that even J. G. and all forces inimical to the Koran Majeed have failed miserably to fault the Esmani compilation which exists with us in perfect exactness even after fourteen centuries and which will exist in the world until the Last Day.

ESMAN'S (GOD BE PLEASED WITH HIM) MOTIVE:

Manufacturing a motive for the standardisation of the Koran Majeed by Comrade Esman (God be pleased with him), some critics of the Koran come up with the following baseless and absurd argument:

"The purpose, therefore, of Uthman's decree was not just to standardize a text to the Qur'aan for the whole Muslim world but to remove with one stroke the growing influence of the qurra and to nullify the threat that they posed. Quite clearly the caliph sought to undermine their authority in religious matters by destroying their Qur'aanic esteem."

Indeed, they have descended to ludicrous levels in presenting this theory. What evidence is there to even remotely suggest that the theory offered by J. G. was Comrade Esman's (God be pleased with him) motive for ordering the compilation of the standard copy. What has been written by J. G. in this passage is plain drivel and pure speculation, yet he ventures to describe his dilation as "evidences". No student of history who possesses any respect for the truth will ever uphold the ridiculous and blatantly false motive attributed to Comrade Esman (God be pleased with him) by J. G. and other enemies of Truth.

By what stretch of imagination could the influence of the qurra be removed with "one stroke" by the imposition of the standard copy of the Koran? How on earth was the standardized copy supposed to undermine the authority of the qurra?? The elimination of the written records of the qurra could never secure the elimination of their specific form of Qira'at from their hearts and minds. The decree of standardization in no way affected the authority or position of the qurra teaching the Koran all over the Islamic empire. No Qaari was dismissed by the decree of standardization. They remained in their positions. They retained whatever

following they had. None of them ever vied with the Khalifah in the political domain as the critics of Islam and the fabricators of this despicable motive wish us to believe.

Assuming the fabricated motive attributed to Comrade Esman (God be pleased with him) to be a fact, what reasonable explanation can the critics offer for the total endurance of the Esmani version even after his enemies murdered him?

Even after he was martyred by unscrupulous assassins, the compilation left by him remained a perpetual and an unchallenged entity. A variety of forces inimical to Islam reared their heads in the guise of Muslims after the murder of Comrade Esman. Numerous deviated sects sprang up, openly rejecting the teachings of the Sahaabah, but, all sects – even those who strayed far from the Path of Islam – adhered to the Esmani compilation. It is illogic and bigoted to believe that the enemies of Comrade Esman (God be pleased with him) and the many deviated sects which later developed would have retained the Esmani compilation if they had reason to impeach the authenticity of the text. Thus, we see that in spite of mighty political upheavals developing in Islam after the murder of Comrade Esman (God be pleased with him) as well as fanatical sects such as the Khaarjis arising, the standardised copy remained unsoiled and intact to this day.

According to critics, Comrade Esman (God be pleased with him) was a "most unpopular caliph". But, in spite of this suppose unpopularity, his compilation enjoyed the highest degree of popularity and approval among friend and foe alike. If there was indeed any substance in the claim that the imposition of the standard copy by Esman (God be pleased with him) was unpopular and detested, it could never have been accorded such popular acceptance. Deviated and inimical sects and other treacherous forces within the ranks of Muslims would never have adopted the Esmani compilation as the standard copy. Even after the final annihilation of the dynasty of Bani Umayya the Esmani compilation continued to enjoy its unique supremacy since it was the only compilation accepted and approved of by the entire Ummah. Even the Abbasi Khulafa who had displaced the Umayyad reign retained the Esmani compilation. All the facts conclusively prove that the motive of Comrade Esman (God be pleased with him) is unimpeachable. His intention in decreeing the standardised copy was not contaminated by any worldly motive. In view of the unanimous acceptance of Esman's (God be pleased with him) sincerity and purity of intention coupled to the authenticity of the compilation, the entire world of Islam in all ages and of all political and religious shades, upheld the validity and authenticity of the Esmani copy.

Some critics themselves contradict their own advice which they gives regarding Hadith evidence and pure speculation. As mentioned elsewhere in this treatise, J. G. portrays himself as the negator of the Koran's authenticity on the basis of Hadith literature. But, whenever he discerns that any Hadith goes counter to his theories, he conveniently turns a blind eye to such Ahadith. It is bizarre that J. G., after having stated the causes which led to the Esmani compilation, attempts to introduce an entirely different dimension to underpin the motive which gave rise to the action taken by Comrade Esman (God be pleased with him). On his pamphlet, J. G. states: In the meantime, however, it is of great interest to us to find that during the reign of the third caliph Uthman, this copy (i.e. Abu Bakr's) was brought to the fore as word was brought from the out-lying provinces that the Muslims in these areas are reciting the Qur'aan in different ways. The sequel is set out in the following tradition:

Hudhaifa was afraid of their (the people of Sha'm and Iraq) differences in the recitation of the Qur'aan, so he said to Uthman, 'O Chief of the Believers! Save this nation before they differ about the book as the Jews and the Christians did before.' So Uthman sent a message to Hafsa saying, 'Send us the manuscripts of the Qur'aan so that we may compile the Qur'aanic materials in perfect copies."

This critic here concedes that the motive for Esman's (God be pleased with him) compilation was that the Koran was being recited in different ways. Further, it is acknowledged by J. G. that the Esmani compilation commenced in consequence of the information and exhortation of Comrade Hudhaifa (God be pleased with him). The differences spoken of in the above narration refer to different authorized Qira'ats of which the two communities were not fully aware. The "differences" do not refer to any supposed accretions which crept into the Koran

as J. G. seeks to convey. Furthermore, the people of Iraq and Sha'm who were disputing regarding the Qira'ats were not Sahaabah. They were students of different Masters of Qira'at who imparted only a specific form of recitation.

The Hadith narrations establish conclusively that the cause which induced Comrade Esman (God be pleased with him) to order the preparation of a standardized copy was the disputes which developed among people not versed in the authorized forms of Qira'ats. It is thus blatantly false to attribute any worldly or political motive to this momentous undertaking of Ameerul Mu'mineen Comrade Esman (God be pleased with him). The charge this critic of the Koran levels against Comrade Esman (God be pleased with him) is totally unfounded. Not an iota of evidence exists in the Ahadith to uphold this fallacy.

SUMMARY

The summary of this whole discussion is as follows:

1. Some critics of Islam claim that the present Moslem Koran is not the complete Koran which existed in the time of Rasulullah (Allah's Glory and Mercy be upon him).

2. These critics claim to base all their conclusions on the Hadith Literature.

3. In support of his claim, the critic J. G. furnishes only two factors: (a) variant Readings mentioned in the Hadith literature (b) Exclusion of certain verses from the Koran.

4. The variant readings cited so copiously by this critic do not support his claim since all such variant readings (Qira'ats) were authorized forms of recitation sanctioned by Rasulullah Muhammad (Allah's Glory and Mercy be upon him). The variant readings were not later accretions to the Koran. They were taught and allowed by Rasulullah (Allah's Glory and Mercy be upon him) himself.

5. The verses which were excluded from the Koran text, are verses which Rasulullah (Allah's Glory and Mercy be upon him) himself excluded after Allah cancelled their recitation. Such abrogated verses are known as mansukhut Tilaawat. There was no dispute whatever among the Sahaabah in this regard. It was an unanimously known fact to the Sahaabah that the mansukhut Tilaawat verses do not form part of the Koranic text after the decree of abrogation.

By the grace of Allah it has been conclusively proved that whatever theories tendered by J. G. and other critics of the Koran to impugn the authenticity of the Koran are pure speculation, wishful and bigoted thinking unsubstantiated by any evidence. Allah is the Guardian of the Koran.

WHAT THE CRITICS SAY ABOUT THE KORAN:

Dr. Steingoss says: "We may well say the Qur'aan is one of the grandest books ever written… such a work is a problem of the highest to every thoughtful observer of the destinies of mankind."

"That the best of Arab witnesses have never succeeded in producing anything equal to the merits in Koran. To compose such revelations at will was beyond the power of the most expert literary artist." –Encyclopedia Britannica

"However often we turn to it (Koran)… it soon attracts, astounds and in the end enforces our reverence… Thus this Book will go on exercising through all ages a most potent influence." - Goethe.

"The age of the Vedas Puranas is gone. Now the Koran is the only book to guide the world." - Guru Nanak

"The miracle of Islam par excellence is the Koran. How could this marvelous book be the work of Muhammad, an illiterate Arab. The Koran could not be the work of an uneducated man unless he had the help of the Almighty." -Dr Laura V. Vaglieri.

THE KORAN'S CHALLENGE TO THE WORLD:

'By a fortune absolutely unique in history, Muhammed is a threefold founder of a nation, of an empire and of a religion. The Koran is a Book which is a poem, a code of laws, a book of common prayer, all in one and is reverenced by a large section of the human race as a miracle of purity and style, of wisdom and of truth. It is the one miracle claimed by Mohammed – his 'standing miracle' as he called it; and a miracle indeed it is.' -Reverend Bosworth Smith.

'The best Arab writers have never succeeded in producing anything equal in merit to the Koran itself.'-Palmer.

'There is probably in the world no other book (Koran) which has remained twelve (now 14) centuries with so pure a text.' -Sir William Muir.

OPINION OF NON-MUSLIMS ABOUT ISLAM AND THE HOLY KORAN

'Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammed. As regards all standards by which human greatness may be measured, we may well ask, is there any man greater than he?" -Lamartine, Historie de la Turquie.

'It (Koran) is a literal revelation of God, dictated to Muhammed by Gabriel, perfect in every letter. It is an ever-present miracle witnessing to itself and Muhammed, the prophet of God. Its miraculous quality resides partly in its style, so perfect and lofty, that neither men nor jinn could produce a single chapter to compare with its briefest chapter, and partly in its content of teaching, prophecies about the future, and amazing accurate information such as the illiterate Muhammed could never have gathered of his own accord.' Gaylord Dorman. -Harry

'All those who are acquainted with the Qur'aan, in Arabic agree in praising the beauty of this religious book; its grandeur of form is so sublime that no translation into any European language can allow us to appreciate it.' – Edward Montet.

'There is no religion which is maligned by the ignorant as is Islam, yet if people only knew it is the only true solution for the problems of socialism in as much as it is the religion of the strong for the weak, of the rich for the poor… I do not think I need say much about the

universal brotherhood of man in Islam. It is a recognized fact.' -Sir Charles Edward Archibald Hamilton.

'Islam which claims allegiance of seven hundred million souls, is the ONLY SOLUTION for all the ills of the world. This is no idle boast on my part. Events are proving it. Every thoughtful observer of what is going on in Western Asia and Africa can appreciate its truth. For it is in Islam only that the idea of a real material league of nations has been approached in the right and practicable way.' –Sir Thomas Arnold. (The Preaching of Islam, London 1913)

'Islamic brotherhood is a social a spiritual fact. Islam is not only a faith, it is a legal system and a social system as well.' -Reverend Murray Titus.

'A false man found a Religion! Why a false man cannot build a brick house? If he does not know and follow truly the properties of mortar, burnt clay and whatever else he works with, it is no house that he builds, but a rubbish heap. It will not stand for twelve (now fourteen) centuries to lodge a 189 million (now 900 million), it will fall straightaway.' -Thomas Carlyle.

'Say; "If the whole of mankind and Jinns were to gather together to produce the like of this Qura'an, they could not produce the like thereof, even if they backed up each other with help and support.' The Koran, 17:88

And if you are in doubt as to what We have revealed from time to time to Our servant, then produce a Sura like thereunto; and call your witnesses or helpers (if there are any) besides Allah, if your (doubts) are true. But if ye cannot – of a surety ye cannot then fear the Fire whose fuel is Men and Stones – which is prepared for those who reject Faith.' Koran 2:23-24

'This Koran is not such that can be produced by other than Allah.' Koran 10:37

1400 years have elapsed since the Koran first issued the above challenge to the world but not a soul has been able to produce something similar or better than the Koran. This is a LIVING TESTIMONY of the DIVINE ORIGIN of the Koran.

Who is ALLAH, the Lord of the Worlds? In seventh century Arabia when the people inhabiting the shores of the Persian Gulf, or loved in the countries watered by the Tigris and the Euphrates, or dwelled in the expanse of the southern lands of Persia, and peasants were

subjects to their tyrannical kings, and idolatry was prevalent, Islam restored the idea of monotheism by invoking the God of Adam, Abraham, Moses and Jesus.

It was Prophet Muhammad, a native of Mecca, who was able to revive the true monotheistic spirit in a city where, due to its location and accessibility, had preserved its independence. In the first ages, majority of the Arabs had adored one supreme God who in Arabic is denoted as Allah, the Most High, Creator of the heavens and the earth, but subsequently, many had abandoned that worship and raised temples for the adoration of demons, sons of God, who, were allegedly residing in the planets and fixed stars, governed the earth. These gods were not universally adored throughout the country as each pagan tribe, or family had its particular divinities, with pagan dogma prevailing the barren lands, debauchery and robbery was everywhere, and since death was regarded as the end, strictly so called, of existence, so was there neither recompense for virtue nor punishment for vice. Similar moral and religious corruption were present among the Christians and the Jews of this era, who, for ages, had established themselves in the Arabian Peninsula, and had formed very powerful parties both in Mecca and in Yathrib, which later became known as Medina. In Yathrib, the Jewish communities had arrived in this land of liberty to seek asylum from the persecution of the Romans, especially when they were massacred by the Roman local commanders during the Jewish–Roman Wars of 66–73 CE. Over one million Jews were killed, tortured, crucified, enslaved and burned to death, and many escaped to Arabia. The Christians who lived in Arabia had also come to escape the massacres which occasioned in other parts of the world.

Mathematical Miracles of Quran

Koran is a holy book, revealed in stages to the Prophet Muhammad. Qur'anic revelations are regarded by Muslims as the sacred word of God. Anyone who has read and understood the Qur'an can testify to its magnificence. The Qur'an introduces itself as the guidance for the worlds (3:96); and the manifest light (4:174).

Exceptional knowledge

The text of the Quran is miraculous on many accounts, and the Arabic text would not conform to the standard poetry and prose categories commonly expressed by other forms of written and spoken languages and therefore is attributed to the supernatural.
Here are some *numerical miracles of this divine book.*

The divine balance of numbers

1. The word "Salawat" (prayers) is mentioned **5 times** in the Quran, and the number of **daily prayers** mandatory for every Muslim is A- Subh, A-Duhr, Al-Asr, Al-Maghrib, Al-Isha.
2. The Word "Sahr" (month) is mentioned **12 times** in the Quran, just as the **number of the months there are in a year**.
3. The word "Yawn" (day)**,** in the singular, is mentioned **365 times** in the Quran, just as the **number of days there are in a year**.
4. The word "Ayyam" (days)**,** in the plural, is mentioned **30 times** in the Quran, just as the **number of months there are in a month**.

The precise number of a word and its antonym mentioned in Quran

"al Hayat" (life), 145 times
"al Mawt" (death), 145 times
"al-Dunya" (mundane life), 115 times
"al Ajira" (the afterlife), 115 times
"Malaika" (angels), 88 times
"Shayatin" (demons), 88 times
"ar Rajul (man), 24 times
"al Mar'a (woman), 24 times
"ar Raghba (wish), 8 times
"al Jauf (fear), 8 times
"as Salihat (good deeds), 167 times
"as Sayya'at" (wrongdoings), 167 times
"an Nafaa" (benefit), 50 times
"al Fasad (corruption), 50 times

These are just a few examples of the incredible number balance in the Quran. This book is full of miracles and a call towards guidance, the more you learn from it the more it teaches you.
There are numerous scientific and mathematical miracles In Quran waiting for us to discover them.

Meters, Kilometers, Miles, Light-Years.

1400 years ago people knew the cubit, a measure suitable for short distances. Meters, kilometers, miles and light-years were not invented yet, however we found their equivalent in the Quran.

Meters, Kilometers, Miles, Light-Years.
Meters.

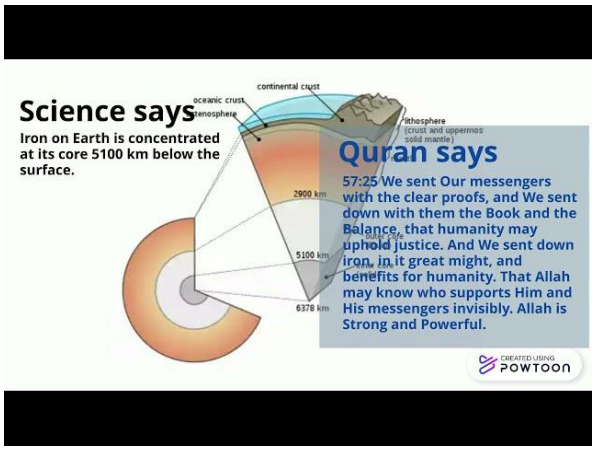
Science says
70 cubits is equivalent to 32 meters.
Quran says
69:32 Then in a chain which length is seventy cubits tie him up.
CREATED USING POWTOON

Kilometres
We also found kilometers in the Quran; the number of verses to Iron in the Quran is the same number of kilometers to Iron on Earth. From the beginning of the Quran there are 5100 verses to the Iron verse in chapter Iron. It turned out that Iron on Earth is concentrated at its core 5100 km below the surface.
Earth The Interior
With a radius of almost 3,500 km (2,200 miles), Earth's core is about the size of the entire planet Mars. About one-third of Earth's mass is contained in the core, most of which is liquid iron alloyed with nickel and some lighter, cosmically abundant components (e.g., sulfur, oxygen, and, controversially, even hydrogen). Its liquid nature is revealed by the failure of shear-type seismic waves to penetrate the core. A small, central part of the core, however, below a depth of about 5,100 km (3,200 miles), is solid iron.

Britannica, Earth The Interior, 2019
Iron is 5100 km below Earth's surface. It turned out that there are 5100 verses to the Iron verse in chapter Iron.

The verse containing "Iron" in chapter "Iron" is actually verse number 5100 in the Quran, this is the same number of kilometers to Iron on Earth.

How could Mohamed, an Arab orphan shepherd, who lived 1400 years ago have known about kilometers?


Science says
Iron on Earth is concentrated at its core 5100 km below the surface.
continental crust
oceanic crust
lithosphere
2900 km
5100 km
6378 km
Quran says
57:25 We sent Our messengers with the clear proofs, and We sent down with them the Book and the Balance, that humanity may uphold justice. And We sent down iron, in it great might, and benefits for humanity. That Allah may know who supports Him and His messengers invisibly. Allah is Strong and Powerful.
CREATED USING POWTOON

Miles

We also found miles in the Quran; the number of verses between Kaaba and Al-Aqsa Mosque is the same number of miles between them geographically.

Quran 9:28

O you who believe! The polytheists are polluted, so let them not approach the Sacred Mosque after this year of theirs. And if you fear poverty, Allah will enrich you from His grace, if He wills. Allah is Aware and Wise.

Quran 17:1

Glory to Him who journeyed His servant by night, from the Sacred Mosque, to the Al-Aqsa Mosque, whose precincts We have blessed, in order to show him of Our wonders. He is the Listener, the Beholder.

The verses that contain the Sacred Mosque (Kaaba) and Al-Aqsa Mosque are separated by 767 verses.

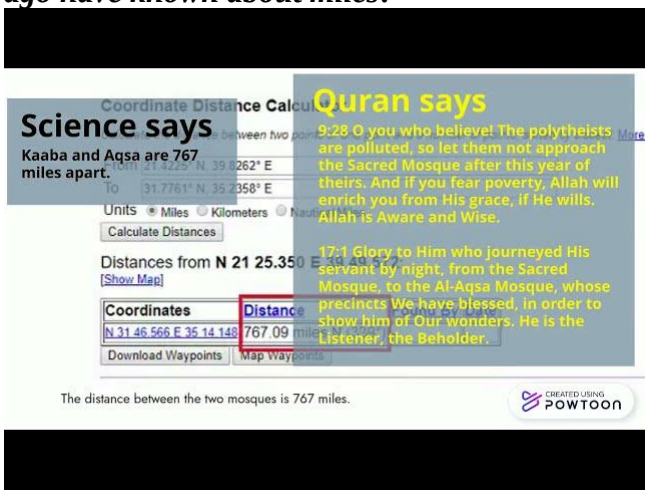
2030 - 1263 = 767

The verses that contain the Sacred Mosque (Kaaba) and Al-Aqsa Mosque are separated by 767 verses; it turned-out that geographically they separated by 767 miles.

Kaaba 21.4225° N, 39.8262° E

Aqsa 31.7761° N, 35.2358° E. Distance between the two mosques is 767 miles.

How could Mohamed, an Arab orphan shepherd, who lived 1400 years ago have known about miles?


Science says
Kaaba and Aqsa are 767 miles apart.
Quran says
9:28 O you who believe! The polytheists are polluted, so let them not approach the Sacred Mosque after this year of theirs. And if you fear poverty, Allah will enrich you from His grace, if He wills. Allah is Aware and Wise.
17:1 Glory to Him who journeyed His servant by night, from the Sacred Mosque, to the Al-Aqsa Mosque, whose precincts We have blessed, in order to show him of Our wonders. He is the Listener, the Beholder.
Units Miles Kilometers
Calculate Distances
Distances from N 21 25.350
[Show Map]
Coordinates
Distance
N 31 46.566 E 35 14.148
767.09
Download Waypoints
The distance between the two mosques is 767 miles.
CREATED USING POWTOON

Light-Years

We also found light-years in the Quran. The brightest star in our sky is called Sirius and is mentioned in the Quran by name in chapter "The Star". The word "Star" and word "Earth" are separated by 861 letters. Today we know that Sirius is 861 centi light-years away from Earth.

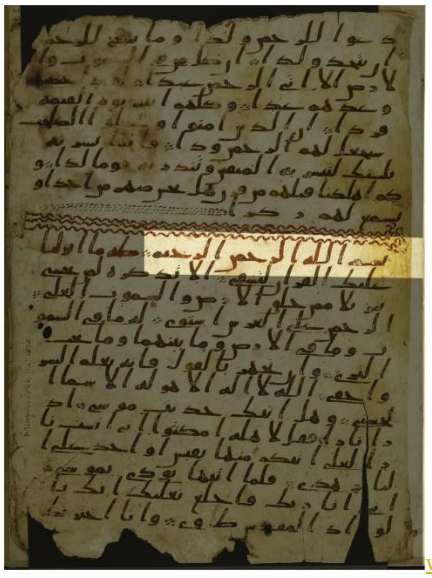
Quran 53:49
And that it is He who is the Lord of Sirius.
Sirius is 8.61 light-years away from Earth.

Converting to short-range scale. From www.convertunits.com: 8.61 light-years is equivalent to 861 centi light-years. So distance to Sirius is 861 centi light-years. It turned out that between the word "Star" in the first verse and the word "Earth" in verse 32 there are 861 letters.
286099 - 285238 = 861
The word "Star" and word "Earth" are separated by 861 letters. Today we know that Sirius is 861 centi light-years away from Earth.

Bismillah: Miracle 19 Letters

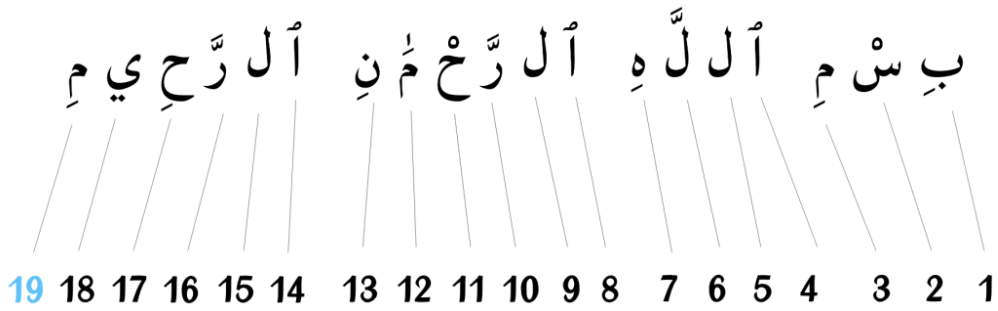
This is the opening verse of the Quran. It occurs 114 times in the Quran and appears at the beginning of 113 Suras of the Quran. In every manuscript of the Quran since its initial revelation to the prophet it has been written with exactly 19 letters.

Here is one of the oldest manuscripts from the University of Birmingham which is carbon-dated to potentially during the prophet's own life.



wikipedia.org/wiki/Birmingham_Quran_manuscript

If we split the letters of the Bismillah we can more clearly see this.



The interesting thing is that fact that Bismillah contains exactly 19 letters was never a point of contention until the discovery of the mathematical miracle of the Quran and its common denominator of the number 19. After its discovery, many individuals came out of the woodworks to attempt to discredit this miraculous finding. One vector of attack that individuals attempted is to claim that the Bismillah did not contain 19 letters despite what anyone with eyes can see for themselves.

A simple proof that the number of letters of Bismillah was not disputed until the mathematical miracle of the Quran is that for generations individuals would use to write 786 as an alternative to writing the actual text of Bismillah. The reason they did this is because in Arabic every letter represents a sound, but also a number, similar to Roman numerals. The number assigned to each letter is its "Gematrical Value." The numerical values of the Arabic alphabet are shown below.

								ا 1
ي 10	ط 9	ح 8	ز 7	و 6	ه 5	د 4	ج 3	ب 2
ق 100	ص 90	ف 80	ع 70	س 60	ن 50	م 40	ل 30	ك 20
غ 1000	ظ 900	ض 800	ذ 700	خ 600	ث 500	ت 400	ش 300	ر 200

Here is how the gematrical value of Bismillah results in a total of 786.

Letter Count	Letter	Gematrical Value
1	ب	2
2	س	60
3	م	40
4	ا	1
5	ل	30
6	ل	30
7	ه	5
8	ا	1
9	ل	30
10	ر	200
11	ح	8
12	م	40
13	ن	50
14	ا	1
15	ل	30
16	ر	200
17	ح	8
18	ي	10
19	م	40
	Total =	**786**

Share this

History of Bismillah

The opening statement of the Quran that also occurs at the start of 113 of the 114 suras of the Quran is:

[1:1] In the name of GOD, Most Gracious, Most Merciful.

(١) بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

1	bis’mi	بِسْمِ	In (the) name
2	l-lahi	ٱللَّهِ	(of) God,
3	l-raḥmāni	ٱلرَّحْمَـٰنِ	Most Gracious,

4	l-raḥīmi	ٱلرَّحِيمِ	Most Merciful.

This powerful statement predates the Quran, and is confirmed by the Quran. In Sura 27: The Ant (Al-Naml / النمل) verse 30, Solomon sends a letter to the Queen of Sheba and starts his letter with this same statement.

*[27:30] "It is from Solomon, and it is, '**In the name of GOD, Most Gracious, Most Merciful.**'*

إِنَّهُۥ مِن سُلَيْمَـٰنَ وَإِنَّهُۥ **بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ**

This shows that this statement existed way before the revelation of the Quran. For reference, Solomon's reign is estimated to be from 970–931 BCE, while the Quran was first revealed in 610 CE.

Additionally, we see that Hebrew, Aramaic, and Arabic are all Semitic languages. If we translate Bismillah to any of the Semitic languages, it will be pronounced roughly the same in each of these languages.

	Bismillah	**Transliteration**
Arabic	بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ	bismi-llahi ar-Rahmani ar-Raheem
Hebrew	בְּשֵׁם אֱלֹהִים הָרַחֲמָן הָרַחִים	b'shem Elohim ha-Rachman ha-Raheem
Aramaic	ܒܫܡ ܐܠܗ ܪܚܡܢ ܪܚܝܡ	b-shem 'Elaha 'Rahmana 'Rahimin

If we look at the use of the four words of Bismillah in the Quran, we see that these terms were all used by the messengers in the past, well before the revelation of the Quran.

BISM

Noah is one of the oldest messengers to have lived. In the following verse, we see him make his statement using the term "bismallah."

*[11:41] He [Noah] said, "Come on board. **In the name of GOD** shall be its sailing, and its mooring. My Lord is Forgiver, Most Merciful."*

وَقَالَ ٱرْكَبُوا۟ فِيهَا **بِسْمِ ٱللَّهِ** مَجْرٖىٰهَا وَمُرْسَىٰهَآ إِنَّ رَبِّى لَغَفُورٌ رَّحِيمٌ

ALLAH

Allah, God, is used 2699 times in the Quran and by every prophet and messenger mentioned in the Quran.

RAHMAN

The Qur'an also describes God as "ar-Rahman" fifty-seven times in addition to the Bismillahs, and we see it used once by Abraham and Aaron and twice by Mary.

[19:44] [Abraham said] "O my father, do not worship the devil. The devil has rebelled against ***the Most Gracious.***
[19:45] "O my father, I fear lest you incur retribution from ***the Most Gracious****, then become an ally of the devil."*

يَـٰٓأَبَتِ لَا تَعۡبُدِ ٱلشَّيۡطَـٰنَۖ إِنَّ ٱلشَّيۡطَـٰنَ كَانَ **لِلرَّحۡمَـٰنِ** عَصِيًّا

يَـٰٓأَبَتِ إِنِّيٓ أَخَافُ أَن يَمَسَّكَ عَذَابٞ مِّنَ **ٱلرَّحۡمَـٰنِ** فَتَكُونَ لِلشَّيۡطَـٰنِ وَلِيًّا

[20:90] And Aaron had told them, "O my people, this is a test for you. Your only Lord is ***the Most Gracious,*** *so follow me, and obey my commands."*

وَلَقَدۡ قَالَ لَهُمۡ هَـٰرُونُ مِن قَبۡلُ يَـٰقَوۡمِ إِنَّمَا فُتِنتُم بِهِۦۖ وَإِنَّ رَبَّكُمُ ٱلرَّحۡمَـٰنُ فَٱتَّبِعُونِي وَأَطِيعُوٓاْ أَمۡرِي

[19:18] (Mary) said, "I seek refuge ***in the Most Gracious****, that you may be righteous."*

قَالَتۡ إِنِّيٓ أَعُوذُ **بِٱلرَّحۡمَـٰنِ** مِنكَ إِن كُنتَ تَقِيًّا

[19:26] "Eat and drink, and be happy. When you see anyone, say, 'I (Mary) have made a vow of silence ***to the Most Gracious****; I am not talking today to anyone.' "*

فَكُلِي وَٱشۡرَبِي وَقَرِّي عَيۡنٗاۖ فَإِمَّا تَرَيِنَّ مِنَ ٱلۡبَشَرِ أَحَدٗا فَقُولِيٓ إِنِّي نَذَرۡتُ **لِلرَّحۡمَـٰنِ** صَوۡمٗا فَلَنۡ أُكَلِّمَ ٱلۡيَوۡمَ إِنسِيّٗا

RAHEEM

In the Quran, the expression Raheem is used by the four biblical prophets, Moses, Jacob, Joesph, and Job, who each address God as "the most Merciful of the merciful ones."

[7:151] (Moses) said, "My Lord, forgive me and my brother, and admit us into Your mercy. ***Of all the merciful ones, You are the Most Merciful."***

قَالَ رَبِّ ٱغۡفِرۡ لِي وَلِأَخِي وَأَدۡخِلۡنَا فِي رَحۡمَتِكَۖ **وَأَنتَ أَرۡحَمُ ٱلرَّٰحِمِينَ**

[12:64] (Jacob) said, "Shall I trust you with him, as I trusted you with his brother before that? GOD is the best Protector, ***and, of all the merciful ones, He is the Most Merciful."***

قَالَ هَلۡ ءَامَنُكُمۡ عَلَيۡهِ إِلَّا كَمَآ أَمِنتُكُمۡ عَلَىٰٓ أَخِيهِ مِن قَبۡلُ فَٱللَّهُ خَيۡرٌ حَٰفِظٗا **وَهُوَ أَرۡحَمُ ٱلرَّٰحِمِينَ**

[12:92] (Joseph) said, "There is no blame upon you today. May GOD forgive you. ***Of all the merciful ones, He is the Most Merciful.***

قَالَ لَا تَثۡرِيبَ عَلَيۡكُمُ ٱلۡيَوۡمَۖ يَغۡفِرُ ٱللَّهُ لَكُمۡ **وَهُوَ أَرۡحَمُ ٱلرَّٰحِمِينَ**

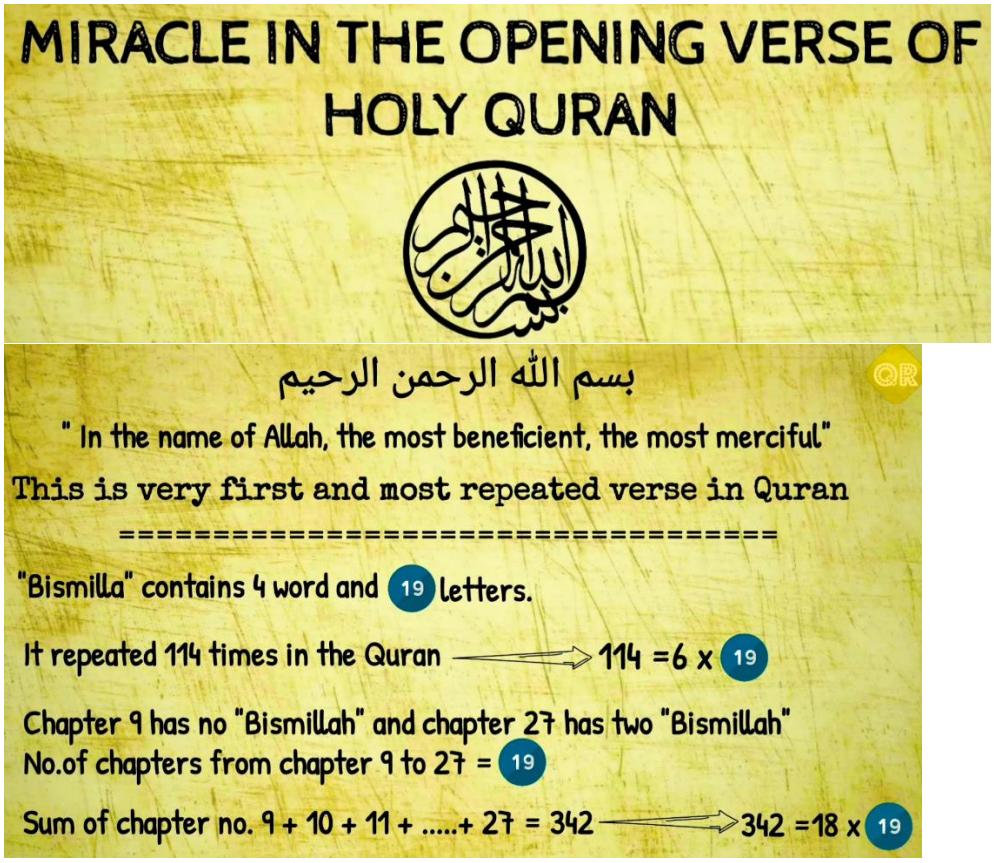
[21:83] And Job implored his Lord: "Adversity has befallen me, and, ***of all the merciful ones, You are the Most Merciful."***

وَأَيُّوبَ إِذۡ نَادَىٰ رَبَّهُۥٓ أَنِّي مَسَّنِيَ ٱلضُّرُّ **وَأَنتَ أَرۡحَمُ ٱلرَّٰحِمِينَ**

Also, we see Abraham use the name ar-Raheem (ٱلرَّحِيم) in his prayer to God after building the Kaaba.

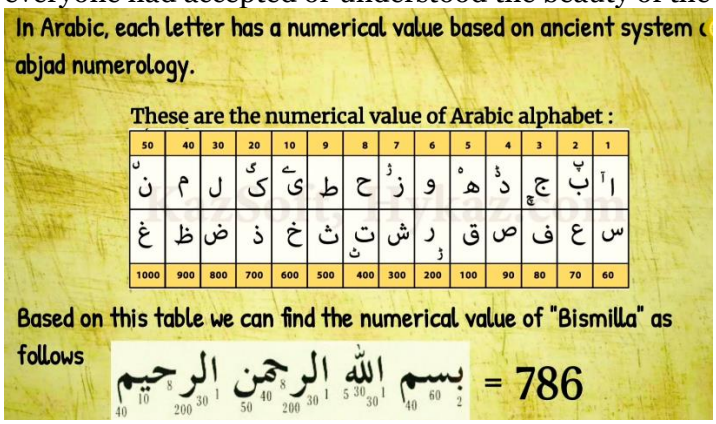
[2:128] [Abraham said] "Our Lord, make us submitters to You, and from our descendants let there be a community of submitters to You. Teach us the rites of our religion, and redeem us. You are the Redeemer, ***Most Merciful.***

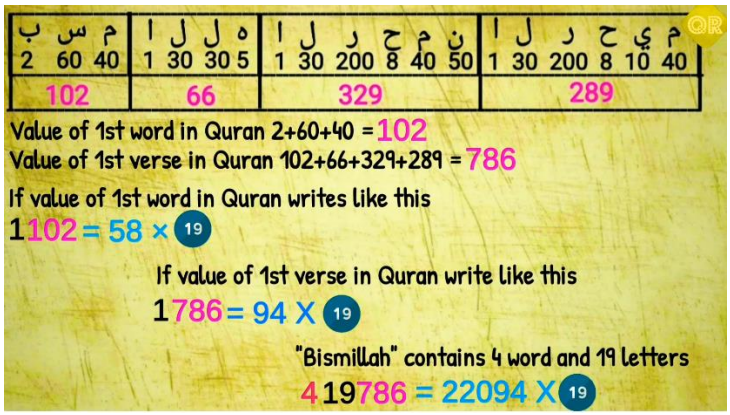
رَبَّنَا وَٱجۡعَلۡنَا مُسۡلِمَيۡنِ لَكَ وَمِن ذُرِّيَّتِنَآ أُمَّةٗ مُّسۡلِمَةٗ لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبۡ عَلَيۡنَآۖ إِنَّكَ أَنتَ ٱلتَّوَّابُ **ٱلرَّحِيمُ**


MIRACLE IN THE OPENING VERSE OF HOLY QURAN
بسم الله الرحمن الرحيم
" In the name of Allah, the most beneficient, the most merciful"
This is very first and most repeated verse in Quran
==========
"Bismilla" contains 4 word and 19 letters.
It repeated 114 times in the Quran
114 =6 x 19
Chapter 9 has no "Bismillah" and chapter 27 has two "Bismillah"
No.of chapters from chapter 9 to 27 = 19
Sum of chapter no. 9 + 10 + 11 + ...+ 27 = 342
342 =18 x 19

Can you see the mathematical miracle?

Some might think God is a mathematician. But we are not looking for Revelation in arithmetic. It is a philosopher's true dream— to find mathematical evidence for God's existence, a divine message written according to a mathematical formula seems no longer a fantasy. The message was not hidden in π (pi), but in a prime number. And not everyone had accepted or understood the beauty of the number 19.

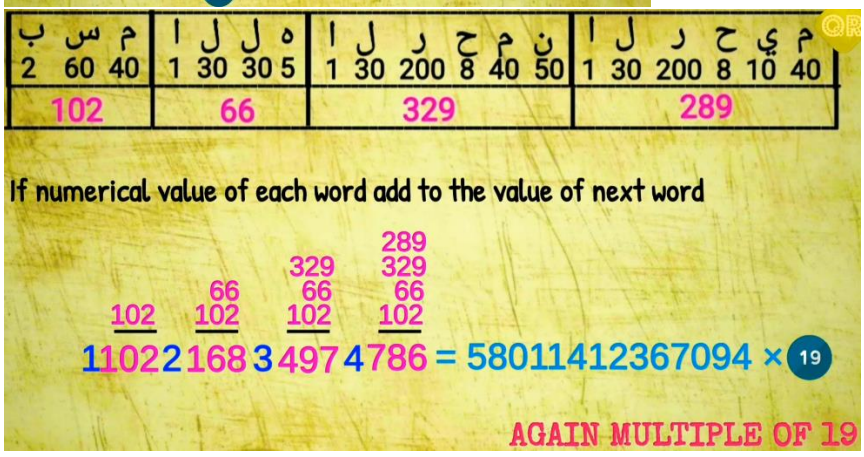

In Arabic, each letter has a numerical value based on ancient system c
abjad numerology.
These are the numerical value of Arabic alphabet :
50 40 30 20 10 9 8 7 6 5 4 3 2 1
ن م ل ک ی ط ح ز و ه د ج ب ا
غ ظ ض ذ خ ث ت ش ر ق ص ف ع س
1000 900 800 700 600 500 400 300 200 100 90 80 70 60
Based on this table we can find the numerical value of "Bismilla" as follows
بسم الله الرحمن الرحيم
= 786


ب س م
2 60 40
ا ل ل ه
1 30 30 5
ا ل ر ح م ن
1 30 200 8 40 50
ا ل ر ح ي م
1 30 200 8 10 40
102
66
329
289
Value of 1st word in Quran 2+60+40 = 102
Value of 1st verse in Quran 102+66+329+289 = 786
If value of 1st word in Quran writes like this
1102 = 58 × 19
If value of 1st verse in Quran write like this
1786 = 94 X 19
"Bismillah" contains 4 word and 19 letters
419786 = 22094 X 19

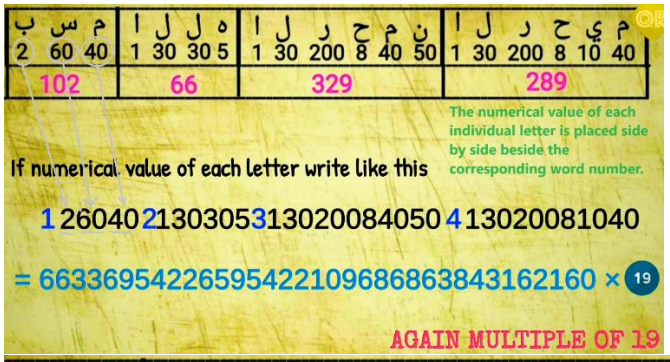
The numbers in black are the numerical value of the individual Arabic letter.

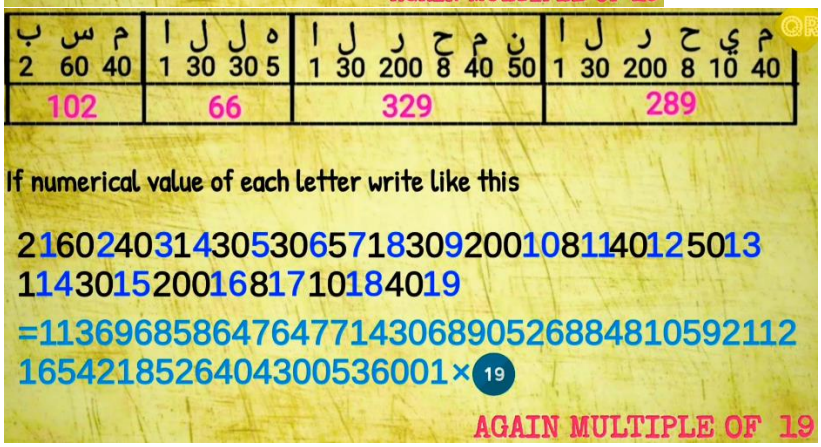
The pink numbers are the sum of the numerical value of each word. For example, the value of the letter 'ba' is 2. The numerical value of the letter 'seen' is 60. The numerical value of the letter 'meem' is 40. The sum of the word would then be 2+60+40=102. So, the number 102 is printed in pink here.

102
66
329
289
If value of complete Bismillah "بسم الله الرحمن الرحيم" write like this
1102266329289 = 5801401752331 × 19
If value of short Bismillah "بسم الله" write like this
1102266 = 58014 × 19
If value of Allah "الله" write like this
266 = 14 × 19
AGAIN MULTIPLE OF 19

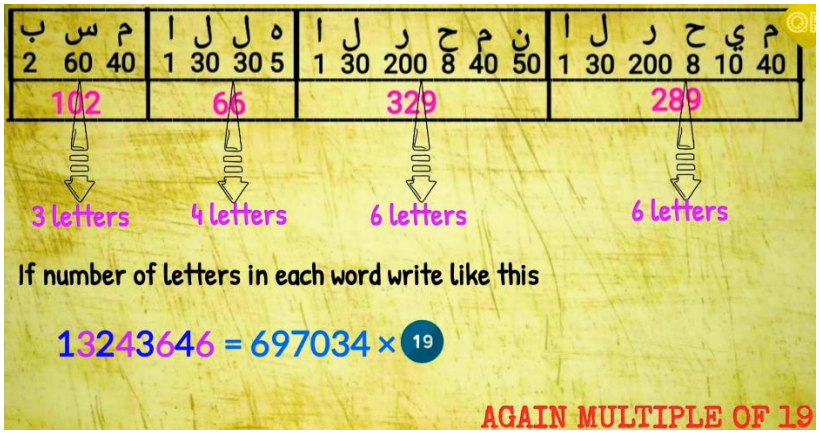


The numerical value of each individual letter is placed side by side beside the corresponding word number.


ب س م | ا ل ل ه | ا ل ر ح م ن | ا ل ر ح ي م
2 60 40 | 1 30 30 5 | 1 30 200 8 40 50 | 1 30 200 8 10 40
102 | 66 | 329 | 289
The numerical value of each individual letter is placed side by side beside the corresponding word number.
If numerical value of each letter write like this
1260402130305313020084050413020081040
= 663369542265954221096868638431621 60 × 19
AGAIN MULTIPLE OF 19



The numbers written in purple print are merely emphasizing the number of letters in each word. So, the term, 'bism' has 3 letters, and the term 'Allah' has 4 letters, and the term 'arrahman' has 6 letters, and the term 'arraheem' also has 6 letters. Therefore, when we write these numbers in order, and place the corresponding number of letters in each word side by side, then we come up with a large digit, 13243646, which as we see in the image here, is a multiple of 19.


ب س م | ا ل ل ه | ا ل ر ح م ن | ا ل ر ح ي م
2 60 40 | 1 30 30 5 | 1 30 200 8 40 50 | 1 30 200 8 10 40
102 | 66 | 329 | 289
3 letters
4 letters
6 letters
6 letters
If number of letters in each word write like this
13243646 = 697034 × 19
AGAIN MULTIPLE OF 19

A Miracle:

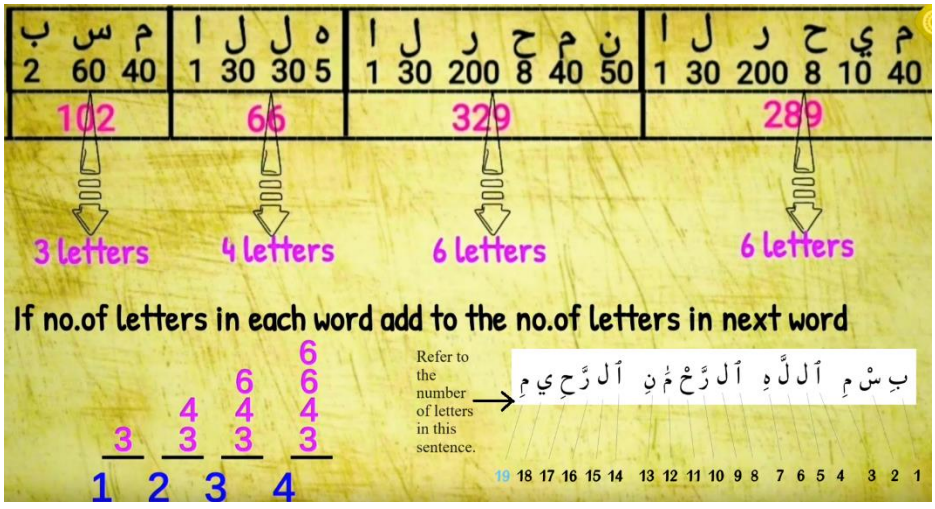
The writings some believe to be revelations of God contain narratives of miracles. For the objective researcher, those "miracles" as reported may be no more than dubious and suspicious tales. Those who hear the story of countless "holy" miracles being attributed to saints are place in the category as folk

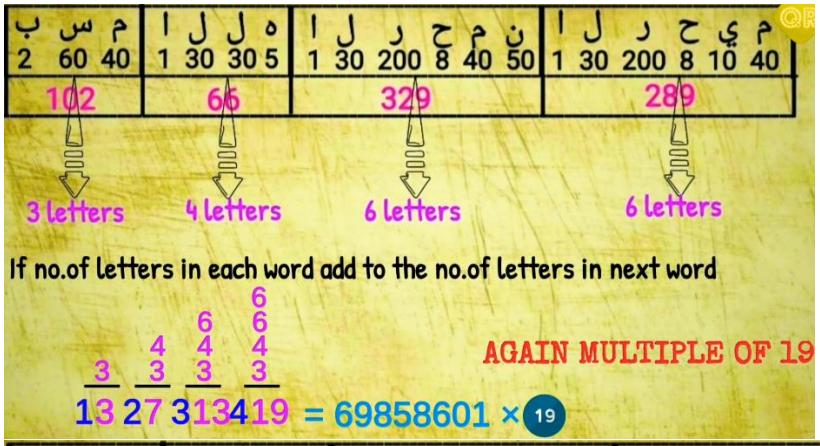
mythologies. "Moses parted the Red Sea with his staff" or "Jesus cured the blind men by his prayer" is not a miracle, but merely a claim -- a hearsay that would or could be rejected in our judicial system if submitted as a proof of fact. If, indeed, such an extraordinary event occurred thousands of years ago, it was at best a miracle only for those who witnessed it. For us, however, it is only a narration....

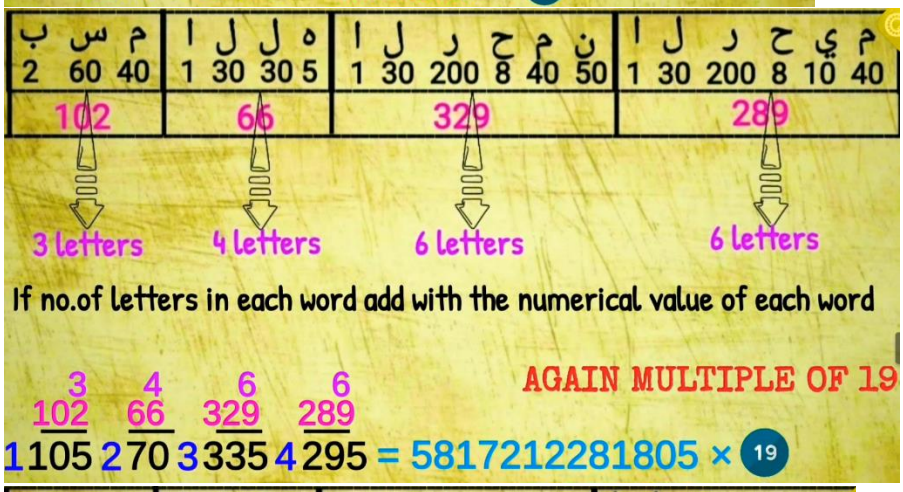
Why should we believe in such a narration? Simply because others believe it? We know that countless of millions, throughout human history, believed fervently in many superstitions and mythologies. Many of them did not hesitate to sacrifice their lives and others for their belief in them. When Galileo claimed the earth was round and in motion, almost everyone, including the "infallible" Pope, believed him wrong. Yet, the world did not chill flatly on top of a cow's horn, nor danced on the back of a tortoise's shell, just because the multitude believed so. Today, there are hundreds of religions, sects, orders and denominations globally. Almost all of them introduce and promote their idiosyncratic mythologies, paranormal claims and holy hoaxes as "miracles." Millions of Catholics rejuvenate their faith in their church by the "miracle of crying Mary icons", or by that of "bleeding communion beads," while millions of Muslims witness miracles of healing powers and prophecies of the leaders of mystic orders. Religious populations are filled with narration of miracles and claims, which do not provide empirical data for their scientific verification or falsification.

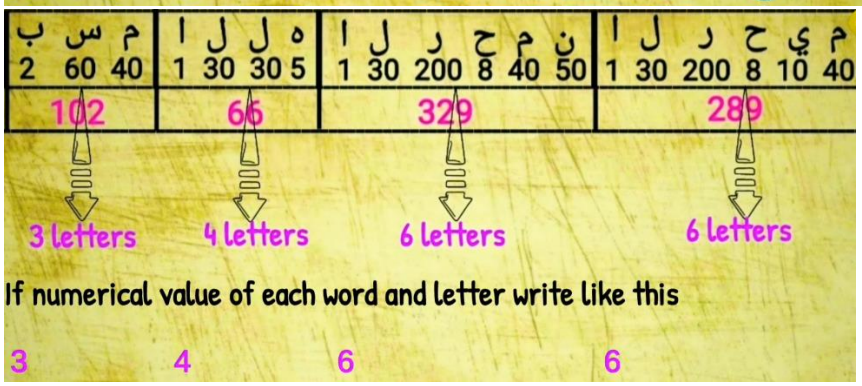
Forget about satisfying the reasonable standard that requires extraordinary evidence for extraordinary claims; most of the myriad claims of miracles do not have even ordinary pieces of supporting evidence.

However, the following miracles of the harmonious numerical values of the word bismillah is phenomenal in the sense that it does not miss a beat.


ب س م ا ل ل ه ا ل ر ح م ن ا ل ر ح ي م
2 60 40 1 30 30 5 1 30 200 8 40 50 1 30 200 8 10 40
102
66
329
289
3 letters
4 letters
6 letters
6 letters
If no.of letters in each word add to the no.of letters in next word
Refer to the number of letters in this sentence.
بِ سْ مِ ٱ لل لَّـٰ هِ ٱ لر رَّ حْ مَـٰ نِ ٱ لر رَّ حِ ي مِ
19 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1



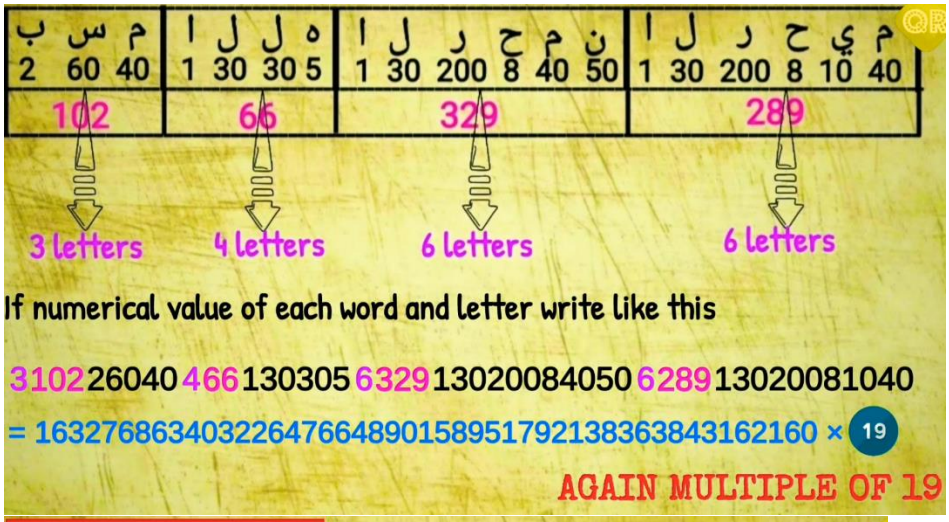

ب س م
2 60 40
102
ا ل ل ه
1 30 30 5
66
ا ل ر ح م ن
1 30 200 8 40 50
329
ا ل ر ح ي م
1 30 200 8 10 40
289
3 letters
4 letters
6 letters
6 letters
If no.of letters in each word add with the numerical value of each word
3 4 6 6
102 66 329 289
AGAIN MULTIPLE OF 19
1105 270 3335 4295 = 5817212281805 × 19

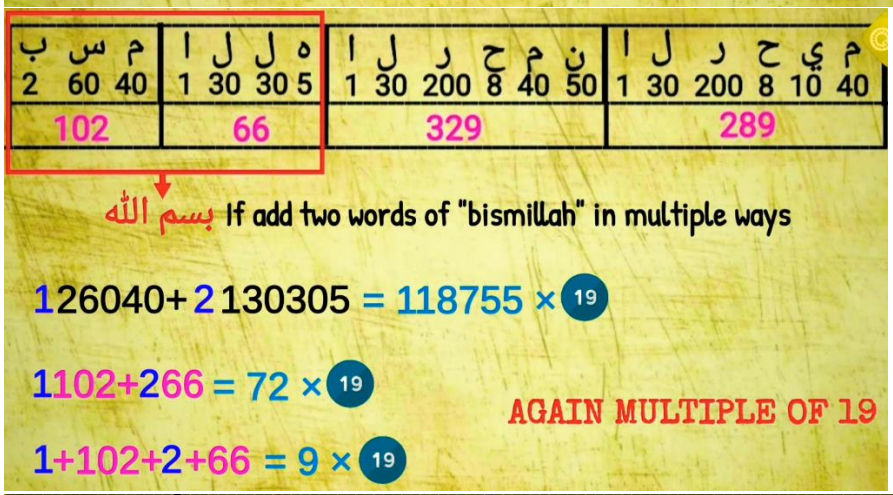


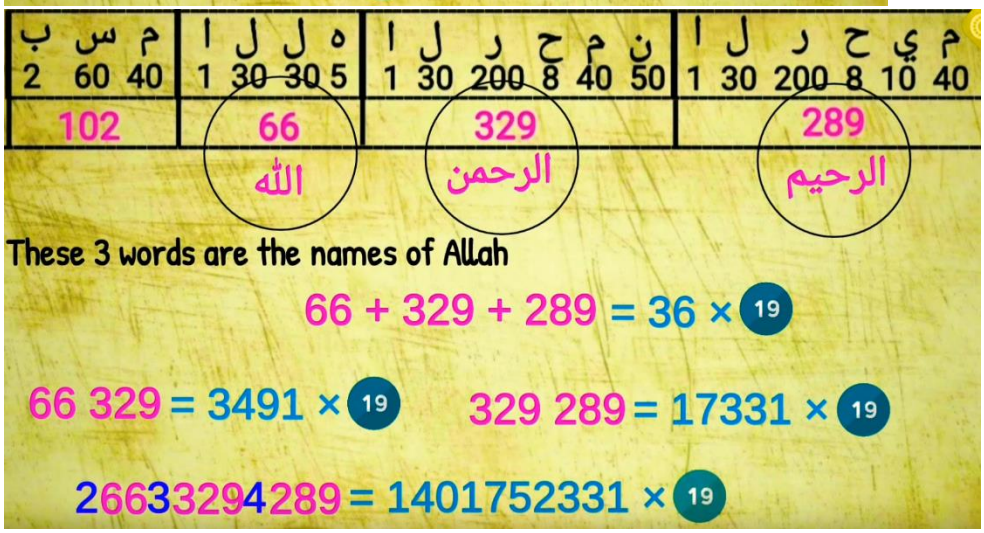
This message of 19 was written in mathematics from the Creator of the Universe with the earthlings.

NINETEEN: God's Signature in Nature and Scripture: I often used code 19 as a philosophical argument for the existence of God. Some agnostic astronomers expressed doubts about such an inference, but after studying the Miraculous Code 19 of the Quran, as it is every philosopher's prime dream to find mathematical evidence for God's existence.

Mathematics is considered a priori, knowledge gained independently of experience. Most of the philosophers highly relied on mathematics. Descartes who employed extreme doubt as a method to reach the knowledge (certainty) could not doubt from mathematics. The language of mathematics is universal.







Simple to Understand, Impossible to Imitate

The mathematical structure of the Quran, or The Final Testament, is simple to understand, yet impossible to imitate. You do not need to know Arabic, the original language of the Quran to

examine it for yourself. Basically, what you need is to be able to count until 19. It is a challenge for atheists, an invitation for agnostics and guidance for believers. It is a perpetual miracle for the computer generation. The Quran is characterized by a unique phenomenon never found in any human authored book. Every element of the Quran is mathematically composed-the chapters, the verses, the words, the number of certain letters, the number of words from the same root, the number and variety of divine names, the unique spelling of certain words, and many other elements of the Quran besides its content. There are two major facets of the Quran's mathematical system: (1) The mathematical literary composition, and (2) The mathematical structure involving the numbers of chapters and verses. Because of this comprehensive mathematical coding, the slightest distortion of the Quran's text or physical arrangement is immediately exposed".

Physical, Verifiable and Falsifiable Evidence

Here are some examples of this historical message:

· The first verse, i.e., the opening statement "*BiSM ALLaH AL-RaĤMaN AL-RaĤYM*", shortly "Bismillah," consists of 19 Arabic letters.

· The first word of Bismillah, Ism (name), without contraction, occurs in the Quran 19 times.

· The second word of Bismillah, Allah (God) occurs 2698 times, or 19x142.

· The third word of Bismillah, RaĤMaN (Gracious) occurs 57 times, or 19x3.

· The fourth word of Bismillah, RaĤYM (Compassionate) occurs 114 times, or 19x6.

· The multiplication factors of the words of the Bismillah (1+142+3+6) add up to 152 or 19x8.

· The Quran consists of 114 chapters, which is 19x6.

· The total number of verses in the Quran including all unnumbered Bismillahs is 6346, or 19x334. If you add the digits of that number, 6+3+4+6 equals 19.

· The Bismillah occurs 114 times, (despite its conspicuous absence from chapter 9, it occurs twice in chapter 27) and 114 is 19x6.

· From the missing Bismillah of chapter 9 to the extra Bismillah of chapter 27, there are precisely 19 chapters.

· The occurrence of the extra Bismillah is in 27:30. The number of the chapter and the verse add up to 57, or 19x3.

· Each letter of the Arabic alphabet corresponds to a number according to their original sequence in the alphabet. The Arabs were using this system for calculations. When the Quran was revealed 14 centuries ago, the numbers known today did not exist. A universal system was used where the letters of the Arabic, Hebrew, Aramaic, and Greek alphabets were used as numerals. The number assigned to each letter is its "Gematrical Value." The numerical values of the Arabic alphabet are shown below: [the table is omitted]

· There are exactly 114 (19x6) verses containing all these 14 letters.

· A study on the gematrical values of about 120 attributes of God which are mentioned in the Quran, shows that only four attributes have gematrical values which are multiples of 19. These are "Wahid" (One), "Zul Fadl al Azim" (Possessor of Infinite Grace), "Majid" (Glorous), "Jaami" (Summoner). Their gematrical value are 19 , 2698, 57, and 114 respectively, which are all divisible by 19 and correspond exactly to the frequencies of occurrence of the Bismillah's four words.

· The total numbers of verses where the word "Allah" (God) occurs, add up to 118123, and is 19x6217.

· The total occurrences of the word Allah (God) in all the verses whose numbers are multiples of 19 is 133, or 19x7.

· The key commandment: "You shall devote your worship to God alone" (in Arabic "Wahdahu") occurs in 7:70; 39:45; 40:12,84; and 60:4. The total of these numbers adds up to 361, or 19x19.

· The Quran is characterized by a unique phenomenon that is not found in any other book: 29 chapters are prefixed with "Quranic Initials" which remained mysterious for 1406 lunar years. With the discovery of the code 19, we realized their major role in the Quran's mathematical structure. The initials occur in their respective chapters in multiples of 19. For example, Chapter 19 has five letters/numbers in its beginning, K20H8Y10A'70Ŝ90, and the total occurrence of these letters in this chapter is 798, or 19x42.

· For instance, seven chapters of the Quran starts with two letter/number combinations, Ĥ8M40, and the total occurrence of these letters in those chapters is 2347 (19x113). The details of the numerical patterns among the frequency of these two letters in the seven chapters they initialize follows a precise mathematical formula.

· To witness the details of the miracle of these initials, a short chapter which begins with one initial letter/number, Q100, will be a good example. The frequency of "Q" in chapter 50 is 57, or 19x3. The letter "Q" occurs in the other Q-initialed chapter, i.e., chapter 42, exactly the same number of times, 57. The total occurrence of the letter "Q" in the two Q-initialed chapters is 114, which equals the number of chapters in the Quran. The description of the Quran as "Majid" (Glorious) is correlated with the frequency of occurrence of the letter "Q" in each of the Q-initialed chapters. The word "Majid" has a gematrical value of 57. Chapter 42 consists of 53 verses, and 42+53 is 95, or 19x5. Chapter 50 consists of 45 verses, and 50+45 is 95, or 19x5.

· The Quran mentions 30 different cardinal numbers: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 19, 20, 30, 40, 50, 60, 70, 80, 99, 100, 200, 300, 1000, 2000, 3000, 5000, 50000, & 100000. The sum of these numbers is 162146, which equals 19x8534. Interestingly, nineteen is mentioned the 30th verse of chapter 74 and the number 30 is 19th composite number.

· In addition to 30 cardinal numbers, the Quran contains 8 fractions: 1/10, 1/8, 1/6, 1/5, 1/4, 1/3, 1/2, 2/3. Thus, the Quran contains 38 (19x2) different numbers. The total of fractions is approximately 2.

· If we write down the number of each verse in the Quran, one next to the other, preceded by the number of verses in each chapter, the resulting long number consists of 12692 digits (19x668). Additionally, the huge number itself is also a multiple of 19.

REFUTING THE CHRISTIAN LIE ABOUT THE TERM 'ALLAH' MEANING 'CURSE' IN HEBREW LANGUAGE:

Critics of Islam are inclined to lie, especially when it comes to Islam, and sometimes they never leave any stone unturned and just lie unhesitatingly and present statements without any intellect nor any proof, and surprisingly, in this world of sound men of intelligence, they think that they may escape with their lie and fool the unwary masses, so whenever we hear anything against Islam from a biased critic, it is recommended to please verify from the correct Islamic source and seek judgement from your heart on which is the truth. Here, I will try my best to differentiate between the lies of some ex-Moslems, Christians or agnostics and their false allegations on Allah, Islam, the Koran and the Prophet Mahomet. My aim is to diffuse the lying propaganda and hope the readers will help to fulfil the aim for the sake of truth.

What does the Word "Allah" mean?

DOES 'ALLAH' MEAN 'CURSE' IN HEBREW??

A strange claim about "Allah" put forward by Islam-bashers states that "Allah" is the Hebrew word for "curse," but this is a complete fabrication. Their entire reason for this misinterpretation is that the word for "curse" and the word for "Allah" use the same letters; but ignore the fact that "Allah" has an extra "L", which means the word for "curse" is actually "Alah", not "Allah." Even if the two words are similar, it is important to remember that "Allah" is the Arabic word for God, not Hebrew; let alone the fact that many Middle Eastern Arab-Christians and Jews refer to God ad "Allah" themselves.

Some Christians unthinkingly say 'Allah is not God.' This is the ultimate blasphemy to Moslems, and furthermore, it is difficult to understand. Allah is the primary Arabic word for God. It means 'The God.'

There are some minor exceptions. For example, the Bible in some Moslem lands uses a word for God other than Allah (Farsi and Urdu translations use the term 'Khuda' is an example). But for more than five hundred years before Prophet Muhammad, the vast majority of Jews and Christians in Arabia called God by the name Allah. How, then, can we say that Allah is an invalid name for God? If it is, then to whom have these Jews and Arab Christians been praying?

There are four letters when it's represented in Hebrew – the Arabic name Allah in Hebrew letters:

(Allah) alef lamed lamed heh.

The Hebrew word for curse is only three letters:

(uh-luh) alef lamed heh.

Clearly, they don't look the same. Although the Arabic name Allah could be written in three letters in Hebrew by inserting a dot, a "dagesh," inside the "lamed" – middle letter, the "l"

…and that is not how it's written; …but even if it were, it still wouldn't mean anything. It wouldn't mean that Allah means curse any more than the Hebrew name for God "Eloah" means curse.

Furthermore, the Koran itself attests that "Allah" is the same deity of the Jews and Christians: "We believe in what has been sent down to us and what was sent down to you. Our God and your God are one and we submit to Him." (Koran, 29:46)

"Say, "We believe in Allah and what has been sent down to us and what was sent down to Abraham, Ishmael and Isaac and Jacob and the tribes, and what Moses and Jesus and all the Prophets were given by their Lord. We do not differentiate between any of them. We are Moslems submitted to Him." (Koran, 3:84)

Finally, no amount of facts or deeper discussion about where "Allah" comes from, linguistically and historically, or how Moslems and Arabic speakers have understood the word over millennia is bound to affect haters intent on demonizing Islam and Moslems. The simple reason for this is that Islamophobes are grappling with their own historical inheritance; the idea and concept that Moslems and Islam are the complete epitome of the "other"; a people so different than us that their God could "never be the same as our God."

The claim that Allah is the pagan God because Pagans of Pre-Islamic era used this word for the Supreme Deity of their pantheon is a typical case of Non Sequitur, not just this it's a hilarious one.

• the concept of 'Allah'

Allah literally translates as "The God" or "The Deity" "The one worthy of worship" it's a concept and every theistic worldview will by definition have this concept due to the fact it's a theistic worldview otherwise why would you call it a theistic worldview if it doesn't have the concept of God?

So if Pagans used this concept for their supreme deity doesn't mean the concept becomes pagan.

Different worldview uses same concepts for different things.

For example, the concept of God in Islam and Christianity is different but both of these are concepts of God.

They both use the word God even when they mean different things.

Testimony of Truth

Allah, Glorified and Sublime be He, asserts His oneness through universal portents that can be created by none but Him.
All that is in this universe represents substantial and decisive evidence of the Creator's oneness.
What testifies to his sole monotheistic power and supremacy over all creation is that all His slaves are in dire need of Him while He is SelfSufficient and in need of none.
It has been scientifically proven that the Creator of this universe is one and that He has no partner.
Thus, the creation of this single unified universe is a testimony and proof of His Oneness. Glorified and Sublime be He.
In the following verse, Allah certifies and asserts Himself as the one God. It is a scientific and rational testimony, rather than a linguistic one: شَهِدَ اللَّهُ أَنَّهُ لَ إِلَهَ إِلَّ هُوَ وَالْمَلَئِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَ إِلَهَ إِلَّ هُوَ الْعَزِيزُ الْحَكِيمُ
(81) آل عمران
"18. Allah (Himself) is witness that there is no God save Him. And the angels and the men of learning (too are witness). Maintaining His creation in justice, there is no God save Him, the Almighty, the Wise." (Chapter Al 'Imran)
As for the testimony of angels, scholars and scientists, it is a linguistic testimony.
This verse includes the greatest of all testimonies in the whole Koran!
Now, reflect on what numbers say about the Testimony of Truth.
The first thing that attracts attention in this verse is that amazing consistency.
The verse is number **18** and it also has **18** words!
It has 72 letters. This number equals **18** x **4**.
How amazing this Koranic logic is!
Examine the Testimony of Truth: (لَ إِلَهَ إِلَّ هُوَ), [there is no God save Him].
It is repeated twice in the verse.
Between the first and the second mentioning of (لَ إِلَهَ إِلَّ هُوَ), [there is no God save Him] there are 30 letters!
The interesting thing is that the Testimony of Truth (لَ إِلَهَ إِلَّ هُوَ), [there is no God save Him] is repeated in the Koran 30 times!
This is the only verse (in the Koran) where the Testimony of Truth
(لَ إِلَهَ إِلَّ هُوَ), [there is no God save Him] is repeated!
Reflect once again..
Examine this amazing balance: شَهِدَ اللَّهُ أَنَّهُ لَ إِلَهَ إِلَّ هُوَ وَالْمَلَئِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَ إِلَهَ إِلَّ هُوَ الْعَزِيزُ الْحَكِيمُ
(81) آل عمران
"18. Allah (Himself) is witness that there is no God save Him. And the angels and the men of learning (too are witness). Maintaining His creation in justice, there is no God save Him, the Almighty, the Wise." (Chapter Al 'Imran)
The verse is number **18** and it also has **18** words..
It has 72 letters. This number equals **18** x 4.

Now, reflect on where the Testimony of Truth (لَ إِلَهَ إِلاَّ هُوَ), [there is no God save Him] is mentioned for the last time in the Koran: (المزمّل[9]رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَ إِلَهَ إِلاَّ هُوَ فَاتَّخِذْهُ وَكِيلاً)

"9. Lord of the East and the West; there is no God save Him; so choose you Him alone for your defender." (Chapter Al-Muzzammil)

The verse is number **9** and it also has **9** words..

It has 36 letters. This number equals **9** x 4 Now, compare the two balances:

The first verse is number **18** and it also has **18** words..

It has 72 letters. This number equals **18** x 4.

The second verse is number 9 and it also has 9 words..

It has 36 letters. This number equals **9** x 4.

Pay attention to the fact that 18 equals **9** x 2.

Notice also that the Testimony of Truth (لَ إِلَهَ إِلاَّ هُوَ), [there is no God save Him] is repeated in the first verse twice!

Reflect on these amazing consistencies..

The second verse is number **9** and the first is number **18**. This equals **9** + **9**.

The second verse has **9** words and the first has **18**. This equals **9** + **9**.

The second verse has 36 letters and the first 72. This equals **36** + **36**.

In the second verse the Testimony of Truth (لَ إِلَهَ إِلاَّ هُوَ), [there is no God save Him] is mentioned once, and in the first verse it is mentioned twice.

Glory be to Allah! In spite of all that, there are still those who stubbornly argue and claim that this could accidentally happen!

More wondrous reflections..

Chapter Al 'Imran is number 3 in the Koran.

The Testimony of Truth (لَ إِلَهَ إِلاَّ هُو), [there is no God save Him] is mentioned in Chapter Al 'Imran in 3 verses: اللَّهُ لَ إِلَهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ[2] آل عمران)

"2. Allah! There is no God save Him, the Alive, the Eternal."

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَ إِلَهَ إِلاَّ هُوَ الْعَزِيزُ الْحَكِيمُ (6) آل عمران *(Chapter Al 'Imran)*

"6. He it is who fashions you in the wombs as pleases Him. There is no God save Him, the Almighty, the Wise." (Chapter Al 'Imran)

شَهِدَ اللَّهُ أَنَّهُ لَ إِلَهَ إِلاَّ هُوَ وَالْمَلَئِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَ إِلَهَ إِلاَّ هُوَ الْعَزِيزُ الْحَكِيمُ

(81) آل عمران

"18. Allah (Himself) is witness that there is no God save Him. And the angels and the men of learning (too are witness). Maintaining His creation in justice, there is no God save Him, the Almighty, the Wise." (Chapter Al 'Imran)

The sum of the words of these 3 verses is **38**! Why?!

Reflect on where the Testimony of Truth (لَ إِلَهَ إِلاَّ هُو), [there is no God save Him] is mentioned for the first time in the Koran. (البقرة[361]وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لَ إِلَهَ إِلاَّ هُوَ الرَّحْمَنُ الرَّحِيمُ)

"163. Your God is One God; there is no God save Him, the All-Beneficent, the All-Merciful." (Chapter Al-Baqarah)

The verse is number 163 and this is a prime number whose order on the list of prime numbers is **38**.

Examine the third verse which begins with the letter (ش).

Here is the last verse in the Koran beginning with the letter (ش):

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَ تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ (31) الشورى

"13. He has ordained for you that religion which He commended unto Noah, and that which We inspire in you (Mohamed), and that which We commended unto Abraham and Moses and Jesus, saying: Establish the religion, and be not divided therein. Dreadful for the idolaters is that unto which you callest them. Allah chooses for Himself whom He will, and guides unto Himself him who turns (toward Him)." (Chapter Ash-Shura) (Counsel)

This verse has 38 words and 152 letters. This number equals **114** + **38**.

Reflect on this astonishing intricate Koranic pattern!

Indeed, if it were from anyone but Allah, they would have found much incongruity!

More amazing reflections..

The first verse mentioned in this episode is from Chapter Al 'Imran.

الم (1) اللَّهُ لَ إِلَهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ (2) آل عمران Examine how Chapter Al 'Imran opens:

"1. Alif. Lam. Mim.

2. Allah! There is no God save Him, the Alive, the Eternal." (Chapter Al 'Imran)

See how the second verse opened:

(اللَّهُ لَ إِلَهَ إِلاَّ هُوَ.)

"Allah! There is no God save Him".

The Testimony of Truth is mentioned here in full.

In the Holy Koran, there are 6 verses beginning with the Testimony of Truth:

(اللَّهُ لَ إِلَهَ إِلاَّ هُوَ.)

"Allah! There is no God save Him."

اللَّهُ لَ إِلَهَ إِلَّ هُوَ الْحَيُّ الْقَيُّومُ لَ تَأْخُذُهُ سِنَةٌ وَلَ نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّ بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَ يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّ بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَ يَؤُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ (552) البقرة

"255. Allah! There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtakes Him. Unto Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedes with Him save by His leave? He knows that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includes the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous." (Chapter Al-Baqarah) (2 اللَّهُ لَ إِلَهَ إِلَّ هُوَ الْحَيُّ الْقَيُّومُ آل عمران

"2. Allah! There is no God save Him, the Alive, the Eternal."

اللَّهُ لَ إِلَهَ إِلَّ هُوَ لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَ رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا (78) النساء *(Chapter Al 'Imran)*

"87. Allah! There is no God save Him. Surely, He will gather you all on the Day of Resurrection whereof there is no doubt. Who is more true in statement than Allah?" (Chapter Al-Nisa)

اللَّهُ لَ إِلَهَ إِلَّ هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى (8) طه

"8. Allah! There is no God save Him. His are the most beautiful names." (Chapter Ta-Ha)

اللَّهُ لَ إِلَهَ إِلَّ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ (62) النمل

"26. Allah; there is no God save Him, the Lord of the tremendous Throne." (Chapter An-Naml)

اللَّهُ لَ إِلَهَ إِلَّ هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ (31) التغابن

"13. Allah! There is no God save Him. In Allah, therefore, let believers put their trust." (Chapter At-Taghabun)

What do you expect the total number of the words of these verses to be?

The total number of the words of these verses is **99**; the same number of the Beautiful Names and Attributes of Allah!

What do you expect the total number of the letters of these verses to be?

The total number of their letters is 367. This is a prime number whose order on the list of prime numbers is **73**. 73 is the sum of the alphabetical orders of the letters of the Name of Allah (الله):

> The letter (ا) is number 1 in the Arabic alphabet.
> The letter (ل) is number 23. The letter (ل) is number 23. The letter (ه) is number 26.
> These are the 4 letters of the Name of Allah (الله). The sum of their alphabetical orders = **73**.
> The interesting thing is that the Testimony of Truth: (لَ إِلَهَ إِلَّ هُوَ), [there is no God save Him] is mentioned for the last time in the Koran in surah number **73**.
> Surah number **73**, which is Chapter Al-Muzzammil, was concluded with the verse that has the highest frequency of the Name of Allah (الله).

Pay close attention..

There are 6 verses in the Koran beginning with the Testimony of Truth: (لَ إِلَهَ إِلَّ هُوَ), [there is no God save Him].

But, the Testimony of Truth phrased as: (لَ إِلَهَ إِلَّ هُوَ), [Allah! There is no God save Him] is mentioned in the Koran 7 times.

وَهُوَ اللَّهُ This means that this phrasing is mentioned in the middle of the verse only once, in the following verse:

لَ إِلَهَ إِلَّ هُوَ لَهُ الْحَمْدُ فِي الْأُولَى وَالْخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ (07) القصص

"70. And He is Allah; there is no God save Him. His is all praise in the former and the latter (state), and His is the command, and unto Him you will be brought back." (Chapter Al-Qasas)

As you can see, this verse does not open with the Testimony of Truth: (لَ إِلَهَ إِلَّ هُوَ), [Allah! There is no God save Him].

How about adding this verse to the previous 6 verses?!

The Testimony of Truth: (لَ إِلَهَ إِلَّ هُوَ), [Allah! There is no God save Him] is mentioned in the Koran 7 times in the following verses:

اللَّهُ لَ إِلَهَ إِلَّ هُوَ الْحَيُّ الْقَيُّومُ لَ تَأْخُذُهُ سِنَةٌ وَلَ نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّ بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَ يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّ بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَ يَؤُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ (552) البقرة

"255. Allah! There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtakes Him. Unto Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedes with Him save by His leave? He knows that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includes the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous." (Chapter Al-Baqarah)

اللَّهُ لَ إِلَهَ إِلَّ هُوَ الْحَيُّ الْقَيُّومُ (2) آل عمران

"2. Allah! There is no God save Him, the Alive, the Eternal."

اللَّهُ لَ إِلَهَ إِلَّ هُوَ لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَ رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا (78) النساء *(Chapter Al 'Imran)*

"87. Allah! There is no God save Him. Surely, He will gather you all on the Day of Resurrection whereof there is no doubt. Who is more true in statement than Allah?" (Chapter Al-Nisa)

(طه8 اللَّهُ لَ إِلَهَ إِلَّ هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى

"8. Allah! There is no God save Him. His are the most beautiful names." (Chapter Ta-Ha)

اللَّهُ لَ إِلَهَ إِلَّ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ 62(النمل)

"26. Allah; there is no God save Him, the Lord of the tremendous Throne."

وَهُوَ اللَّهُ لَ إِلَهَ إِلَّ هُوَ لَهُ الْحَمْدُ فِي الْأُولَى وَالْخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ (07) القصص *(Chapter An-Naml)*

"70. And He is Allah; there is no God save Him. His is all praise in the former and the latter (state), and His is the command, and unto Him you will be brought back." (Chapter Al-Qasas)

اللَّهُ لَ إِلَهَ إِلَّ هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ 31 (التغابن

"13. Allah! There is no God save Him. In Allah, therefore, let believers put their trust." (Chapter At-Taghabun)

What do you expect the total number of the words of these 7 verses to be?

The total number of their words is **114**; this is the same number of the surahs of the Koran!

The letters of the Name of Allah (الله) are repeated in these 7 verses 297 times. This equals **99** x 3.

The 6 verses beginning with the Testimony of Truth: (لَ إِلَهَ إِلَّ هُوَ), [Allah! There is no God save Him] have **99** words in total.

This is the same number of the Beautiful Names and Attributes of Allah {Asmaa Allah Al-Husna}!

What do you think of these astonishing numerical facts?!

Reflections..

There are 6 verses in the Koran beginning with the Testimony of

Truth: (لَ إِلَهَ إِلَّ هُوَ), [Allah! There is no God save Him].

The total number of the words of these verses is **99**, which is the same number of the Beautiful Names and Attributes of Allah {Asmaa Allah Al-Husna}.

The Testimony of Truth: (لَ إِلَهَ إِلَّ هُوَ), [Allah! There is no God save Him] is mentioned in the Koran 7 times in 7 verses.

The total number of the words of these 7 verses = **114**, which is the same number of the surahs of the Koran.

The letters of the Name of Allah (الله) are repeated in these 7 verses 297 times; that is, **99** x 3.

For those who still doubt the source of the Koran:

What do they think of these obvious, valid numerical facts!

Won't they ponder with us on these amazing facts!

Do they still claim that Mohamed (God's glory and peace be upon him) is the one who phrased and patterned the Koran!

That he is the one who patterned its letters, words and verses in this amazingly accurate way!

Is that attainable by a human being, even in our age, the age of science and knowledge?!

Definitely no. The Holy Koran is the Word of God.

Infallible Book

Many fair, unprejudiced Christians admit that their Holy Book is not holy, and not the words of God!

On September 8, 1957, the front cover of the Christian missionary magazine AWAKE, published by the Christian Jehovah's Witnesses, was topped by a startling headline that caused panic in the circles of Christian churches and institutions in the world. The headline read, "50,000 Errors in the Bible"!

Yes, 50,000 errors all at once! Under this headline, the Magazine discussed the credibility of the Bible and indicated the existence of many grave errors and contradictions in the Bible!

Many enlightened and educated people wonder:

What can we do while we know that our Holy Bible is not holy, and not revealed by God?

What will our destiny be after death if we continued to comply with this distorted book?

People of sound reason who face themselves with such questions are eventually guided by Allah to the way of the Holy Koran, the way of truth.

The holy Koran is the true image of the words of Allah which is preserved today in the hands of people in the same language in which it was revealed.

The Koran is the only book whose texts are not in conflict with reality and history!

The Koran is the only book at whose beginning Allah says: ..ذَلِكَ الْكِتَابُ لَ رَيْبَ فِيهِ

"This is the Scripture whereof there is no doubt".

The statement (لَ رَيْبَ فِيهِ), meaning (whereof there is no doubt) refers to the Glorious Koran; it occurs in three verses of the Koran:

ذَلِكَ الْكِتَابُ لَ رَيْبَ فِيهِ هُدًى لِلْمُتَّقِينَ 2 البقرة (وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ وَلَكِنْ

"2. This is the Scripture whereof there is no doubt". (Chapter Al-Baqarah)

تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَ رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ (73) يونس

"37. And this Quran is not such as could ever be invented in despite of Allah; but it is a confirmation of that which was before it and an exposition of the Scripture (which is decreed for mankind). Therein is no doubt from the Lord of the Worlds." (Chapter Yunus)

تَنْزِيلُ الْكِتَابِ لَ رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ (2) السجدة

"2. The revelation of the Scripture whereof there is no doubt is from the Lord of the Worlds." (Chapter As-Sajdah)

The first verse says (ذَلِكَ الْكِتَابُ لَ رَيْبَ فِيهِ)..

i.e. (This is the Scripture whereof there is no doubt).

The second verse says (وَتَفْصِيلَ الْكِتَابِ لَ رَيْبَ فِيهِ)..

i.e. (and an exposition of the Scripture; therein is no doubt).

The third verse says (تَنْزِيلُ الْكِتَابِ لَ رَيْبَ فِيهِ)..

i.e. (The revelation of the Scripture whereof there is no doubt).

The order number of the middle verse is **37**.

The total number of the words of the three verses is **37** words!

The last word of the first verse (للمتّقين) is the word No. **37** counting from the beginning of the Koran!

At all events, **37** is the number of the surahs that contain the word (قرآن), i.e. (Koran), in the Glorious Koran!

In the three places here, the word (الكتاب); i.e. (the Scripture), means the Koran..

Now contemplate how the first verse begins: (ذَٰلِكَ الْكِتَابُ); i.e. (This is the Scripture):

> The letter (ذ) is repeated in the three verses 3 times.
> The letter (ل) is repeated 20 times.
> The letter (ك) is repeated 6 times.
> The letter (ا) is repeated 21 times.
> The letter (ل) is repeated 20 times.
> The letter (ك) is repeated 6 times. The letter (ت) is repeated
> 8 times.
> The letter (ا) is repeated 21 times. The letter (ب) is repeated
> 9 times.
> These are the letters of (ذَٰلِكَ الْكِتَابُ); they are repeated in the three verses **114** times!
> **114** is actually the number of the surahs of the Glorious QKoran, which is meant by (ذَٰلِكَ الْكِتَابُ); i.e. (This is the Scripture).
> An irrefutable Koranic truth!
> **The Scripture is the Koran..**
> Here is the verse that contains the biggest repetition of times of the word (كتاب) in the Koran..
> وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُونَ أَلْسِنَتَهُمْ بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ (87) آل عمران

"78. And Lo! there is a party of them who distort the Scripture with their tongues, that you may think that what they say is from the Scripture, when it is not from the Scripture. And they say: It is from Allah, when it is not from Allah; and they speak a lie concerning Allah knowingly." (Chapter Al 'Imran)

The following is the verse that contains the biggest repetition of the name of the Koran (القرآن) in the Glorious Koran..

أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا
(**78**) السراء

"78. Establish worship at the going down of the sun until the dark of night, and (the recital of) the Quran at dawn. Lo! (the recital of) the Quran at dawn is ever witnessed." (Chapter Al-Israa)

What do you notice?!

The order number of the first verse is **78**.

The order number of the second verse is **78**, as well.

The first portion that was revealed from the Koran comprised
78 letters..

The segregated letters at the beginning of certain surahs are **78** letters in total..

Anyhow, this is another manifold subject, so we are not going to address it in this episode..

Now consider how the letters of the name of the Koran (القرآن) are repeated in the two verses:

> The letter (ا) is repeated in the two verses 28 times.
> The letter (ل) is repeated 29 times.
> The letter (ق) is repeated 7 times.
> The letter (ر) is repeated 5 times.
> The letter (ا) is repeated 28 times.
> The letter (ن) is repeated 17 times.
> These are the letters of the name of the Koran (القرآن); they are repeated in the two verses **114** times!
> 114 is the number of the surahs of the Koran!
> Reflect on the language of numbers in the Koran!
> Despite this, some people may obstinately argue and deny..
> One may say that the name of the Koran has occurred in the verse without a definite article, i.e. (قرآن)..
> If so, consider how the letters of the word (قرآن) are repeated in both verses:

Letters	ق	ر	ا	ن	**Total**
Repetition times in the two verses	7	5	28	17	**57**
Their alphabetical order	21	10	1	25	**57** **114**
Total	28	15	29	42	

Look out well..The letters of the word (قرآن) are repeated in the two verse **57** times!

The sum of the alphabetical orders of the letters of the word

(قرآن) = **57**.

The sum of the two numbers = **114**.
The same result and the same numerical significance!
Reflect on this amazing Koranic numerical logic!
Who, then, has initiated this logic and made it so accurate?!
Allah alone, exalted and glorious be He, is the One Who said these words..
It is the Glorious Koran..
The Words of Allah, without a shadow of a doubt..

Road of Hell (1)

This is the most dangerous path that you may hear of all your life!
It is the road that leads its traveler to horrible kinds of eternal torment!
A torment that is unimaginable to humankind, and an unbearable ignominy!
The wonder is that this road, despite all its gravity, is mentioned only once in the Glorious Koran!
However, it is mentioned in a well-calculated, accurately placed context!
This road is mentioned at the beginning of the following holy verse from Chapter An-Nisa: إِلَّ طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا (النساء**169**)
"169. Except the road of Hell, wherein they will abide for ever. And that is ever easy for Allah." (Chapter An-Nisa)
This verse is No. **662** counting from the beginning of the Koran!
But why is the verse begun with the word (إل)?!
That is because this word (إل) occurs **662** times throughout the Koran!
A definitive numerical fact that no one can deny or pretend to ignore its significance!
This verse (in Arabic) consists of **11** words!
A question may recur: Why does this verse exactly comprise this number of words?
Because the word (جهنّم), which means "Hell" in this verse, marks repetition No. **11** of the word as calculated from the beginning of the Koran!
And also because **11** is the number of the times of repetition of the name of the Devil (إبليس) in the Koran!
This cursed Satan, which stands by this road calling people to it!
This very verse comprises **44** letters!
The question reiterates:
Why did this verse occur with this particular number of letters?!
Because **44** is the order number of the verse that mentions the number of the gates of Hell: لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ (الحجر**44**)
"44. It has seven gates, and each gate has an appointed portion." (Chapter Al-Hijr)
It is the verse that mentions the number of Hell's gates:

(لَهَا سَبْعَةُ أَبْوَابٍ)

"It has seven gates"!
Have you ever seen something equal to this concise, perfect composition?!
Does anyone have the ability to produce something equal to it?
Can even all human beings produce such perfection?
Ponder on something more wondrous..
The first occurrence of the word (following verse:إل) in the Koran is in the يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّ أَنْفُسَهُمْ وَمَا يَشْعُرُونَ (9) البقرة
"9. They think to beguile Allah and those who believe, and they beguile none save themselves; but they perceive not." (Chapter Al-Baqarah)
The word (إل) is word No. **7** as calculated from the beginning of the holy verse!
The word (إل) is word No. **77** as calculated from the beginning of the surah (Chapter Al-Baqarah)!
The last letter in the word (إل), i.e. (ا), is letter No. 343 if we count from the beginning of the surah. This number = **7** x **7** x **7**.
The verse itself comprises 49 letters. This number = **7** x **7**.
7 is the number of the gates of Hell!
77 is the number of repetition times of the word (جهنّم), which means "Hell", in the Koran!
Wondrous and astonishing Koranic numerical facts!
Now, back to Chapter An-Nisa..
surah No. 4 in the Glorious Koran..
In this surah, there are precisely 4 verses that begin with the word (إل):
إِلَّ الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاؤُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ فَإِنِ ~~اعْ~~تَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ السَّلَمَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلً (09) النساء
"90. Except those who seek refuge with a people between whom and you there is a covenant, or (those who) come unto you because their hearts forbid them to make war on you or make war on their own folk. Had Allah willed He could have given them power over you so that assuredly they would have fought you. So, if they hold aloof from you and wage not war against you and offer you peace, Allah allows you no way against them." (Chapter An-Nisa)

إِ لَّ الْمسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَ يَسْتَطِيعُونَ حِيلَةً وَلَ يَهْتَدُونَ سَبِيلً
(89)النساء

"98. Except the feeble among men, and the women, and the children, who are unable to devise a plan and are not shown a way." (Chapter An-Nisa)

إِلَّ الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِ اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا (641) النساء

"146. Save those who repent and amend and hold fast to Allah and make their religion pure for Allah (only). Those are with the believers. And Allah will bestow on the believers an immense reward."
(Chapter An-Nisa)

إِلَّ طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا (961) النساء

"169. Except the road of Hell, wherein they will abide for ever. And that is ever easy for Allah." (Chapter An-Nisa)

The wonder is that the total number of the words of these four verses = **77** words!
Note the word (إِلَّ)..
It starts with a letter that always has kasra diacritic (إِ), isn't it?
The letters that have kasra diacritic in these four verses are totally 49 letters. This number = **7** x **7**.
Pay attention to the opening words of the fourth verse:

(إِلَّ طَرِيقَ جَهَنَّمَ..

"Except the road of Hell"..
7 is the number of the gates of Hell, and **77** is the number of repetition times of the word (جهنّم) in the Glorious Koran!
As a matter of fact, the phrase (إِلَّ طَرِيقَ جَهَنَّمَ); i.e. the road of Hell, occurs only once throughout the Koran!

More surprising..
The word (verse from Chapter Al-Baqarah:جهنّم) occurs for the first time in the Koran in the following وَإِذَا قِيلَ لَهُ
اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالِ ثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَبِئْسَ الْمِهَادُ (602) البقرة

"206. And when it is said unto him: Be careful of your duty to Allah, pride takes him to sin. So Hell will be enough for him (as punishment), an evil resting-place." (Chapter Al-Baqarah)

Reflect well on the verse number, for it is the number of verses in Chapter Al-A'raf, surah No. **7** in the Glorious Koran!

Now let's move to Chapter Al-A'raf. Note where the word (for the first time in this surah:جهنّم) occurs قَالَ اخْرُجْ مِنْهَا
مَذْؤُومًا مَدْحُورًا لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَ نَّ جَهَنَّمُ مِنْكُمْ أَجْمَعِينَ (81) الأعراف

"18. He said: Go forth from hence, degraded, banished. As for such of them as follow you, surely I will fill Hell with all of you." (Chapter Al-A'raf)

The verse comprises 12 words. In this verse, we find repetition No. 12 of the word (جهنّم), counting from the beginning of the Koran!

It is surprising that the last word in this verse is word No. **777** counting from the beginning of Chapter Al-A'raf!
Verse bears number 18, and its order from the beginning of the Koran is No. 972. This latter number = **18** x **18** x 3.
18 is the number of the verse, which consists of 54 letters. This latter number = **18** x 3.
Reflect on this wonderful numerical system!
Rather, reflect on an even more astonishing fact than all this..
Look at the word just preceding the word (جهنّم) in the verse.. The word (لَأَملنَّ), [I will fill], is word No. 774 counting from the beginning of Chapter Al-A'raf..
This number 774 = **18** x **43**.
Look! Number 18 emerges once more multiplied by number **43**.
What does this number suggest?

> Here is the following surprising answer:
> The letter (ل) recurs 4 times in the verse.
> The letter (أ) recurs 8 times.
> The letter (م) recurs 12 times.
> The letter (ل) recurs 4 times.
> The letter (أ) recurs 8 times.
> The letter (ن) recurs 7 times.
> These are the letters comprising the word (لَأَملنَّ); they recur **43** times in the verse!
> The word (لَأَملنَّ) is word No. 774 counting from the beginning of the surah. It equals **43** x **18**.
> The verse is No. **18**, and its order from the beginning of the Koran is number 972. This latter number = **18** x **18** x 3.
> The verse is No. **18**, and it consists of 54 letters. This latter number = **18** x 3.
> Meditate on this impressive Koranic numerical structure!

But what's the link between Hell and number **43**?!
Here is the striking conclusion..
Note where the word (جهنّم) makes its last appearance in the Koran: لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ
حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ (1) رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً (2) فِيهَا كُتُبٌ قَيِّمَةٌ (3) وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَةُ (4) وَمَا
أُمِرُوا إِلَّ لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ (5) إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ

جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ (6) إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ (7) جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّ هُ
(8) البيّنة

"1. Those who disbelieve among the People of the Scripture and the idolaters could not have left off (erring) till the clear proof came unto them.

2. A messenger from Allah, reciting purified pages.

3. Containing correct scriptures.

4. Nor were the People of the Scripture divided until after the clear proof came unto them.

5. And they are ordered nothing else than to serve Allah, keeping religion pure for Him, as men by nature upright, and to establish worship and to pay the poor due. That is true religion.

6. Lo! those who disbelieve, among the People of the Scripture and the idolaters, will abide in fire of hell. They are the worst of created beings.

7. (And) lo! those who believe and do good works are the best of created beings.

8. Their reward is with their Lord: Gardens of Eden underneath which rivers flow, wherein they dwell for ever. Allah has pleasure in them and they have pleasure in Him. This is (in store) for him who fears his Lord." (Chapter Al-Bayyinah)

The word (جهنّم) occurs for the last time in the Koran in Chapter Al-Bayyinah..
The order of Chapter Al-Bayyinah in the Koran is No. 98. This latter number = **7** x **7** x 2.
Counting from the end of the Koran, the order of the last verse of Chapter Al-Bayyinah in the Koran is No. 98. Tis latter number = **7** x **7** x 2.

Now let's reflect on (طريق جهنّم), which means (The road of Hell):
The letter (ط) occurs once in Chapter Al-Bayyinah.
The letter (ر) recurs 19 times.
The letter (ي) recurs 33 times.
The letter (ق) recurs 4 times.
The letter (ج) recurs 5 times.
The letter (ه) recurs 22 times.
The letter (ن) recurs 34 ti mes.
The letter (م) recurs 29 times.
The letters of (طريق جهنّم), recur in Chapter Al-Bayyinah 147 times..
This latter number = **7** x **7** x 3.
Note how number **7** reasserts itself, because it is simply the number of the gates of Hell!
Wait, do not leave Chapter Al-Bayyinah..
Note how the word (جهنّم), i.e. (Hell), occurs in Chapter Al-Bayyinah as (نار جهنّم), i.e. (the fire of Hell)..
Now ponder on the repetition of the letters of (نار جهنّم) in Chapter AlBayyinah itself:
The letter (ن) recurs 34 times in Chapter Al-Bayyinah.
The letter (ا) recurs 72 times.
The letter (ر) recurs 19 times.
The letter (ج) recurs 5 times.
The letter (ه) recurs 22 times.
The letter (ن) recurs 34 times.
The letter (م) recurs 29 times. These are the letters of (نار جهنّم)..
They recur in Chapter Al-Bayyinah **215** times!
The impressive fact is that the number of diacritical dots on the letters of Chapter Al-Bayyinah = **215** dots!
At all events, the number 215 = **43** x **5**.
Notice how we are back to number **43** itself via another path!
Look at this perfect wording that characterizes the verses, words and letters of Chapter Al-Bayyinah!
Is this not an evident proof that this Koran comprises the words of Allah, glory be to Him?!
The question that is still in need of an answer, however, is:
What is the relationship between (جهنّم), i.e. (Hell), and number **43**?!

To know the answer, read with us the next episode..
It is undoubtedly the words of Allah, glory be to Him.

• Etymology of the word Allah:

It's the consensus of scholars that word Allah is the contraction of the definite particle "Al" and "Ilah" which becomes Al-Ilah.

It literally means – The God, even though this English translation can't do justice with its deeper meanings in a fair manner but we get an approximate idea of what does it mean.

It means "The God" not "a god", the deity, not a deity.

Cognates of the name "Allāh" exist in other Semitic languages, including Hebrew and Aramaic. The corresponding Aramaic form is Elah (אלה), but its emphatic state is Elaha (אלהא). It is written as ܐܠܗܐ ('Ĕlāhā) in Biblical Aramaic and ܐܲܠܳܗܳܐ ('Alâhâ) in Syriac as used by the Assyrian Church, both meaning simply "God". Biblical Hebrew mostly uses the plural (but functional singular) form Elohim (אלהים) , tub erom ylerar ti osla sesu eht ralugnis mrof haolE (אלוה).

How can Allah be a Pagan God when this word has cognates in different languages and has been used by Monotheists even before Islam?

· Christians of Pre- Islamic Era

Some archaeological excavation quests have led to the discovery of ancient pre-Islamic inscriptions and tombs made by Arab Christians in the ruins of a church at Umm el-Jimal in Northern Jordan, which contained references to Allah as the proper name of God, and some of the graves contained names such as "Abd Allah" which means "the servant/slave of Allah".

The name Allah can be found countless times in the reports and the lists of names of Christian martyrs in South Arabia, as reported by antique Syriac documents of the names of those martyrs from the era of the Himyarite and Aksumite kingdoms.

A Christian leader named Abd Allah ibn Abu Bakr ibn Muhammad was martyred in Najran in 523, as he had worn a ring that said "Allah is my lord".

In an inscription of Christian martyrion dated back to 512, references to Allah can be found in both Arabic and Aramaic, which called him "Allah" and "Alaha", and the inscription starts with the statement "By the Help of Allah".

In pre-Islamic Gospels, the name used for God was "Allah", as evidenced by some discovered Arabic versions of the New Testament written by Arab Christians during the pre-Islamic era in Northern and Southern Arabia.

Pre-Islamic Arab Christians have been reported to have raised the battle cry "Ya La Ibad Allah" (O slaves of Allah) to invoke each other into battle.

"Allah" was also mentioned in pre-Islamic Christian poems by some Ghassanid and Tanukhid poets in Syria and Northern Arabia.

So if Allah was a pagan God, Christians would have never used it but they did therefore one more point against this so called Pagan God claim.

· English word God

Even the English word God is said to have been originated in ancient Pagan Tribes way before this word was ever used by Monotheists.

"A significant number of scholars have connected this root with the names of three related Germanic tribes: the Geats, the Goths and the Gutar. These names may be derived from an eponymous chieftain Gaut, who was subsequently deified"

But nobody says "God is Pagan God" because it's a Circular sentence, if God is Pagan God then who is God? You can replace the word God with "Pagan God" and it'll become "Pagan God is Pagan God" and it's obvious, but who's God? you can now insert pagan God inside this sentence and it'll lead to an Ad Infinitum of Pagan Pagan Pagan Pagan God is Pagan Pagan ……. But it'll still not answer who is God because the sentence is meaningless.

· What about Zeus?

The word Zeus does not denote the concept of God/Deity, Zeus is a deity, Zeus doesn't mean a deity.

Zeus could be or could not be a deity.

It's possible that Zeus is not God, but God is God is a tautological truth, the negation of which is contradiction.

The difference between Zeus and Allah is that Zeus is a god of Greeks, Allah means The God.

Zeus is a particular identity of a god, Allah is a concept, which means The Deity.

To understand who is Zeus you have to know what is the concept of God itself, because Zeus is a particular identity to the concept of God.

For example, BMW is a particular Car, but Car means Car, every particular car is built upon the concept of Car.

Zeus is a particular, Allah is Universal.

· How Islam defines this concept?

How Islam defines this concept is diametrically opposite to how pagans defined this concept of Supreme Deity.

The fundamental doctrine of Islam is Tawheed and it is stated in the Shahada

"There is no god but The God"

Islam denies all particulars that are associated with the concept of God, it says Only The God is God, a tautological truth, not X, Y, Z.

Islam says there's nothing like unto Him, He's Unique, Transcendental, Absolute, He doesn't beget nor is He begotten, everything which exists or you can imagine is contingent except Him.

After all this, it is unimaginable to me how can someone have the audacity to say Allah is a pagan God? It's like saying "The God is a Pagan God" which is meaningless.

Aramaic form is Elah (אלה), but its emphatic state is Elaha (אלהא). It is written as ܐܠܳܗ (ʾĔlāhā) in Biblical Aramaic and ܐܰܠܳܗܳܐ (ʾAlâhâ) in Syriac as used by the Assyrian Church, both meaning simply "God". Biblical Hebrew mostly uses the plural (but functional singular) form Elohim (אלהים) , tub erom ylerar ti osla sesu eht ralugnis mrof haolE (אלוה).

How can Allah be a Pagan God when this word has cognates in different languages and has been used by Monotheists even before Islam?

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REFUTING THE BASELESS CLAIM THAT ALLAH IS A 'MOON-GOD':

WHAT TO MAKE OF THE CLAIM THAT JEWS AND THE CHRISTIANS REJECTED ALLAH AS A FALSE DIETY:

The argument that lays the floor work for the people that argue that Allah is a pre-Islamic pagan deity known and worshipped as the moon-god is their claim that Allah was alien to the Jews and the Christians and they rejected Him as a false deity. We find in Robert Morey's The Moon-god In the Archaeology of The Middle East, p. 1: "The religion of Islam has as its focus of worship a deity by the name of "Allah." The Moslems claim that Allah in pre-Islamic times was the biblical God of the Patriarchs, prophets, and apostles. The issue is thus one of continuity. Was "Allah" the biblical God or a pagan god in 'Arabia during pre-Islamic times? The Moslem's claim of continuity is essential to their attempt to convert Jews and Christians for if "Allah" is part of the flow of divine revelation in Scripture, then it is the next step in biblical religion. Thus, we should all become Moslems. But, on the other hand, if Allah was a pre-Islamic pagan deity, then its core claim is refuted."

The first problem is that the above statement implies that Prophet Mahomet (God's Glory and Peace be on him), and in continuation, the Moslems are trying to sell the Jews and the Christians a lie by saying that Allah is the God mentioned within their scriptures. This opinion is demonstrated further in his next statement: "Muhammad attempted to have it both ways. To the pagans, he said that he still believed in the Moon-god Allah. To the Jews and the Christians, he said that Allah was their God too. But both the Jews and the Christians knew better and that is why they rejected his god Allah as a false god."

The above sentence is combined with two blatant lies. The first being that Prophet Mahomet (God's Glory and Peace be on him) was trying to convince the pagans he worshipped what they worshipped. We know this claim to be false for many reasons as we will refute shortly. The second false claim is that the Jews and the Christians rejected Allah as a false god. Our main focus will be on refuting this false premise.

DID MAHOMET (GOD'S GLORY AND PEACE BE ON HIM) TRY TO PLEASE THE PAGANS??

It is very easy to prove that Prophet Mahomet (God's Glory and Peace be on him) rejected the idolatrous worship in Arabia and that the Meccan pagans actually rejected Allah. This can be witnessed by any sensible mind who reads the Koran, the Prophetic traditions, or the Biography of Prophet Mahomet (God's Glory and Peace be on him), even at a basic level. Prophet Mahomet (God's Glory and Peace be on him) made no efforts at all to try and convince the pagans of Mecca that he worshipped what they worshipped, and just to prove this I will quote a few passages from the Koran.

The following passages can be found in Chapter al-Kaaf run: "Say [to them] O disbelievers: I worship not what you worship, nor do you worship what I worship, and I will never worship what you worship, so to you your religion, and to me my religion" (The Chapter of the Disbelievers)

It is reported in the Seerah compiled by Ibn Hisham, p. 285 , also in what is said to be Ibn Isaac's Sirat Rasul Allah, p. 165 that the Prophet was doing the circumvallation of the Ka'bah when al-Aswaad b. Muttalib b. Asad and Umayyah b. Khalaf approached him and said "O Muhammad, worship our Lord for some time and we will worship your Lord for some time; if yours is better, then we will benefit from that and if ours is better you will benefit from that. It was at this moment that Chapter Kaaf run was revealed to the Prophet Muhammad. It is clear from this account alone that Prophet Mahomet (God's Glory and Peace be on him) was not trying to please the pagans by saying we worship the same god. In fact, he made it a common practice to differ with them at nearly every turn! [Footnote, this also refutes Robert Morey's claim in which he uses the ayah "Tales of the ancients dictated to him day and night, for this is an example of how the revelation would come down in spontaneous circumstances].

DID THE JEWS AND THE CHRISTIANS REJECT ALLAH AS A FALSE DEITY??

Robert Morey also claimed in the above statement that the Jews and the Christians rejected Allah as a false god. So what name did the Arabic Bible use if it did not use Yahweh?

What did the Jews and Christians of Arabia call their deity before Islam and after Islam?? The oldest Syriac New Testament dating back to 465 AD [after departure], the Peshitta which is written in the native tongue of Jesus Christ, Aramaic, uses the name Alaha for God. Furthermore, the oldest Arabic Bible, the Mt Sinai Arabic Codex 151, which dates back to 867 AD also uses the name Allah for God. Just this simple fact alone is enough to destroy Robert Morey's argument. However, let us look further into this baseless claim.

The fact of the matter is, the Jews, Christians and Moslems all believe that Allah is the true universal God. Had Allah been a pagan deity that the Jews and Christians rejected as a false deity, then surely there would have been record of this in early Jewish, Christian-Moslem debates. It would have been recorded in the primary and secondary sources, which include the Koran and the Prophetic traditions, yet we find no such objections. Not from the Jews, not from the Christians, not even the pagans!

The Koran clearly responds to the Jewish claim regarding parts of their Torah in which they substituted:

"Woe to those who write the book with their own hands and then say 'This is from Allah'…" Al-Koran Surah al-Baqarah, ayah 2:79

We can deduce from this evidence that the Jews used to forge scripture and then claim that it was directly from Allah. Firstly, you need to ask why would the Jews attribute their Torah to a pre-Islamic pagan deity if they (according to Robert Morey) believed Allah to be such?

Secondly, why do we not see any recorded argument from the Jews saying "We did not say this book is from Allah" in response to this ayah?

In the following ayah from the Koran the Jews claimed that they had made a promise to Allah not to believe in a messenger unless he showed them a sacrifice consumed by fire, they said:

"Allah took our promise not to believe in a Messenger unless he showed us a sacrifice consumed by fire." Al-Koran, Chapter Family of Imraan .3:183

We can see further from the Koran that the Jews and the Christians claimed to be the children of Allah:

"And both the Jews and the Christians say 'we are the children of Allah and His loved ones…" Al-Koran Chapter ul Maa'idah, ayah 5:18

It does not stop here as we can see the Jews using the name Allāh for their deity can be seen further in Surah 2, verse 89, where it is noted that the Jews of Madinah used to pray to Allah for victory over the pagan tribes in that residence. Concerning this verse Suyuti said:

"Ibn Abi Hatim narrated through Said or Ikrima from Ibn Abbas: the Jews used to pray for the Prophet Muhammad to come so they could be victorious against the Aws and the Khajaz , before he was sent. Then, Allāh sent him from amongst the 'Arabs, but they disbelieved in him. They denied and rejected what they used to say about him. At this Muaadh Ibn Jabaal, Bishr ibn al-Bara, and Dawud ibn Salama said: "O Jews! Fear Allaah and submit! For you used to pray for victory with the coming of Muhammad when we were disbelievers, and you used to tell us that he is a Messenger soon to be sent, and you would describe him for us." Whereupon Salaam ibn Mashkam, one from amongst the Jewish tribe of Banu Naadir, said, "He did not come to us with something we recognize, and he is not the one we used to describe and speak about before" _Imaam Suyuti's Asbaab al-Nuzuwl. from al-Itqaan fi Ulum ul-Koran

Imaam Suyuti also records the exact supplication the Jews used: "Allahumma unsurna alayhim bin-nabi i.e. "O Allah please help us (be victorious) over them with the (promised) Messenger." Suyuti's Tafseer Jalalayn, ayah 2:89

On another occasion, the Jews were asked by Prophet Mahomet (God's Glory and Peace be on him) what would they think if their main priest converted to Islam and upon hearing that they replied: "May Allah protect him from that." Bukhari, Volume 5, Book 58, No. 275

This Hadeeth is known to Robert Morey as he quoted from it on p. 61 of his book, however he has chosen to ignore this evidence along with many others, as it would destroy the credibility of his thesis that Allah was alien to the Jews. Morey does not want us to know that the Jews used the name Allah for their deity! He knows fully well that their argument was not concerning the name of God, but, the prophet hood of Mahomet (God's Glory and Peace be on him), as the Jews only objection was with the Prophet-hood of Mahomet (God's Glory and Peace be on him).

The Direction of Prayer:

Another example is the changing of the direction of the Qiblah. For many years, the Moslems faced towards Jerusalem for their daily prayers until Allah sent down a revelation commanding the Moslems to face the direction of the Kabah in Mecca. Ibn Isaac reports that the change of direction happened one year and six months after the Holy Prophet Muhammad and the Moslems had emigrated to Madinah.

This demonstrates for us that, for so many years the Moslems prayed towards Jerusalem whilst they were in Makkah! Facing the direction of Jerusalem pleased The Jews and gave them hope that they could convert Prophet Mahomet (God's Glory and Peace be on him) to Judaism. However, they had lost all hope when Mahomet (God's Glory and Peace be on him) told them: "All nations are equal before Allah, and Allah chooses whom He wishes for Prophet-hood and the distinction is not for Jews alone"

This belief would have destroyed everything the Jews stood for concerning their beliefs that only they were to be the trustees and owners of Allah's religion, thus making them thee chosen ones. Allah shattered their delusions by revealing the command for the Moslems to change their direction to Makkah. The Jews objected to this strongly and Allah revealed the verse: "The fools among the people say 'What has made them turn away from the direction they used to face'"

It is strange that we do not find the Jews arguing anywhere about the name Allah, but, something a lot less serious, being the direction of prayer.

The Encyclopaedia Judaica also gives us strong irrefutable evidence that the Jews in Arabia did in fact use the proper name Allah for their deity. If we look up the name Abdullah Yusuf, we find the following submission: "Last of the false Messiahs to appear among the Jews of Yemen …His opponents (the Jews) mockingly named him "'Adu Allah" ("enemy of God"), a play on his name 'Abdallah ("servant of God"). _Encyclopaedia Judiaca, Vol. 2, pp. 51-53.

These evidences demonstrate that the Jews used the name Allah before and after the advent of Prophet Muhammad's declaration to his prophetic office. If there had been a problem with the usage of the name Allah, the Jews would have argued this point and such an argument would have been recorded either in the texts of prophetic narrations or historical documentation. However, we find none. Had it been that the name Allah was pagan in origin, then the Jews would have strongly objected based on the ruling in the "Torah" which states that one should not utter any name of any false god. (see: Bible, Exodus 23:13).

The Christian Deity:

We clearly see from the evidences that Allah was indeed the Jewish Deity, however, what about the Christians??

The Christians also raised many objections against Islam but we find it was never once about the name Allah. It is reported that the Christians of Najran listened attentively to Mughirah Ibn Shubah reciting the verses of the Koran that relate to Maryam (Biblical Mary) and the birth of Prophet Jesus. After hearing the recitation of the Koran, they objected to Mary being

referred to as "O sister of Aaron" accusing Prophet Mahomet (God's Glory and Peace be on him) of Anachronism.

They never objected to the passages which quote Jesus as saying: "Indeed I am a servant of Allah ('Abdullah)."

The Christian king Negus had these very same verses recited to him and he made no objections in regards to the name Allah either.

Let us also recall the sixty Christian riders from Najran who came to hold a face to face dialogue with Prophet Mahomet (God's Glory and Peace be on him) . They had many disagreements with the Prophet Mahomet (God's Glory and Peace be on him) but Allah being the true name for God was never one of them. They were refuted for their notion of Trinity in a very clear cut manner, the very verse that says "wa la taquwlu thalatha" i.e. "do not say three" – "innama al maseehu 'isaabn maryam rasoolullahi" i.e. "Jesus the Messiah, son of Mary is only a Messenger of Allah" (S.4:171).

Note here that we fail to find one Christian in any historical account who says "Wait a minute, hold it right there! You said 'Rasoolullah'! Allah is not God's name! You must have it confused, why are you saying Jesus is the Messenger of the moon-god?" In fact, we find in the Koran and other historical documents the Christians argued that Jesus was Allah, and they still use this very argument to this day. Furthermore, one of the Christians had the name 'Abdullah i.e. servant of Allah, and he may have been born well before Muhammad's declaration to Prophet-hood. Ibn Isaac's translation by Alfred Guillaume, Oxford University Press, pgs. 270-277

Likewise, we find no objections from the pagans!

Had Allah been a pre-Islamic pagan deity housed inside of the Kabah, then the pagans of Mecca would have been the first to object to the idea that Allah was the same God that the Jews and the Christians worshipped. They would have been the first to argue that Prophet Mahomet (God's Glory and Peace be on him) was trying to pull the wool over the eyes of the Jews and the Christians. They would have jumped to this chance to call Prophet Mahomet (God's Glory and Peace be on him) an imposter, a liar. This would have been the perfect opportunity for the pagans to disprove Prophet Muhammad's ﷺ beliefs, especially in the court of Negus, as mentioned before. However, these arguments are conspicuously absent from the texts of the Koran and the Prophetic traditions, or any historical documentation.

Overall, these few examples demonstrate that even though the Jews, Christians and the pagans made objections, they shared a common belief in Allah as being the true universal God, the Creator of the heavens and the earth. Robert Morey confirms that the only challenge to the Koran that the infidels put forth was the claim that the Koran is just a handful of tales from the ancients: "But the unbelievers say, "This is nothing but a lie which he has forged, and other have helped him do it …Tales of the ancients, which he has caused to be written; and they are dictated before him morning and evening" Koran S.25:4-5

However, look more closely at this claim for Morey says: "The authors of the Koran assumed that everyone already knew of these things and thus no explanation was needed." p. 5

Morey further documents on pages 7-8 of this said work, that the Koran is composed of Jewish and Christian myths. Notice very closely that there was no objection was from the infidels claiming that Prophet Mahomet (God's Glory and Peace be on him) had transformed their pagan deity to the God of the Jews and the Christians. Reason being is that the pagans already believe that Allah, the supreme God of the universe was the same God that the Jews and the Christians worshipped.

This is clearly seen from the following ayah from the Koran: "Say: 'Who provides you from the sky and the earth? Or who owns his hearing and sight? And who brings out the dead from the living? And who disposes the affairs?' They [the pagans] will say 'Allah.' Say: 'Will you not then be afraid of Allah's punishment [for setting up partners with Allah]." Chapter 10:31

This understanding is also seen in Muwaafaq ud-Deen's lum'at ul-I'tiqaad:

The Holy Prophet said to Hussain: "How many deities do you worship?" He replied: "Seven! Six in the earth and one in the heavens" The Messenger of Allah then asked him another question: "Which one do you turn to when you feel frightened or terrified or have a need to be fulfilled?" The man said: "He who is in the heavens" So the Messenger of Allah said: "Abandon the six and worship He who is in the heavens and I will teach you two supplications" Upon hearing this from the Messenger of Allah the man then embraced Islam and learnt from the Holy Prophet the following supplication: "O Allah inspire me and guide me and protect me from the evilness of my soul" Sunan at-Tirmidhi, Kitaab ud-Da'awaah, hadeeth no. 3483. The whole quotation of this paragraph is found in the classical text Lum'at ul-I'tiqaad p. 45, translated by Andrew Sanders, Saladin Publishing 2009

Therefore, it is clearly seen that the pagan Arabs did believe Allah to be the true universal deity "The one in the heavens" and none of them ever understood Allah to be a stone pagan deity housed in the Ka'bah. Although, they "believed" in Allah, their disbelief was due to associating partners to Him. Robert Morey wants to lead readers to believe that Allah was once a stone deity. However, it is clear from the evidence I have presented that Allah is the God of the Jews Christians and they had no objections to that.

THE EARLY CHRISTIAN-MOSLEM DEBATES:

Critics of Islam falsely claim that in the early debates between Christians and Moslems, the name "Allah" was rejected as pagan."

The book that Robert Morey refers to is an edited version of 'The early Christian-Moslem dialogue' by al-Masih ibn Isaac. This is best known as "The Apology of al-Kindi" and it documents an early Moslem-Christian debate in which letters were exchanged between a Moslem theologian and Kindi. This text has been translated from the 'Arabic manuscript Risaalah 'Abdullah Bin Isma'el al-Hashimy ilaa 'Abdul-Maseeh Bin Ihsaaq al-Kindi by Sir William Muir in 1880 and N. A. Newman later edited the English of this text adding a few comments of his own. Robert Morey has referred to this book in his bok about the moon-god.

So, what do we learn from this book?

Firstly, al-Kindi uses the Arabic basmalah which Arabic speaking Jews, Christians and Moslems commonly did. This is to begin the book in Allah's name by saying "Bismillahi" i.e. In the name of Allah.

"The reply of al-Kindi is introduced thus… The Christian [al-Kindi] answered him [the Moslem scholar he was debating], In the name of God the Merciful" which in the original Arabic manuscript of this apology is "Bismillah ar-Rahmaan arRaheem" [See the apology of al-Kindi translated by Sir William Muir, p. 16 and the Arabic text Risaalah 'Abdullah Bin Isma'el al-Hashimy ilaa 'Abdul-Maseeh Bin Ihsaaq al-Kindi. The Arabic can be clearly seen on p. 41]

Not only this, but we find the Christian scholar al-Kindi prefixing the name Allah with the 'Arabic word "ta'alaa" which translates into English as "The Almighty" so along with accepting Allah, al-Kindi is saying Allah the Almighty. Even the Biblical quotes that al-Kindi utilises contain the name Allah as the name for his supreme deity. This factor destroys Robert Morey's claim that Allah was rejected as a pagan deity. This really does tear apart his claim in the moon-god book that: "The Jews and Christians··· rejected… Allah as a false god."

Especially given the fact Morey then goes on to quote from al-Kindi directly after this statement. This only demonstrates that Robert Morey has not carefully read the text in English, let alone Arabic. Let us look at how he quotes al-Kindi to his own agenda:

"Al-Kindi, one of the early Christian apologists against Islam, pointed out that Islam and its god Allah did not come from the Bible but from the paganism of the Sabeans." The moon-god by Robert A. Morey, p. 13

Morey wants readers to believe that al-Kindi is suggesting that Allah is a pagan deity who is unknown to the Bible, however we have successfully demolished this claim with overwhelming factual evidence.

However, let us see what Sir William Muir understands from al-Kindi's statement:

"His friend [Al-Hishamy] had invited him to embrace the Hanyfite, faith of Abraham, their common father. Our Apologist answers that the Hanyfite faith was in reality the idolatrous religion of the Sabeans, which the patriarch professed before his conversion to the worship of the one true God." The Apology of Al-Kindy, 2nd Edition, page 41

We see from Sir William Muir's commentary that Al-Kindy alleges that the Hanifite faith of Islam, i.e. the Abrahamic faith, stems from the paganism of the Sabeans, then, he further alleges that Abraham was of this idolatrous religion until he turned in his worship to the one true God. He is not saying Allah is a pagan deity, he is saying that Abraham used to worship pagan deities before his "conversion".

In Islam we know this to be untrue as the Koran clearly states that Abraham was never one of the idolaters in many places, as the Koran says "Wa maa kaana minal mushrikeen – He [Abraham was not one of the pagans"

I would like the readers to take note what Sir William Muir writes in the footnote to this point: "But the only argument in this passage as to the propriety of circulating or translating which I have doubts is that in which he asserts the Hanyfite religion of Abraham to have been, not the Catholic faith of the Unity (as is clearly intended in the Coran), but Sabean idolatry. To support this view, our Author twists texts of the Coran…Mahometan readers will with reason object to such misrepresentation of their Scripture." Ibid page 43.

Please take special care in noticing how Sir William Muir freely admits that he, himself, doubts what al-Kindi has asserted regarding the alleged paganism of Abraham, due to Al-Kindi's deliberate twisting and misrepresentation and cherry-picking of the Koran to deceive the readers into arriving at his own concocted conclusion that Abraham was formerly a pagan. [He uses the verses from the Koran 6:74-82, however it must be understood clearly that Abraham was making an example to his people in order to lead them to the One true God and he was never one of the polytheists as proven in Chapter el-Baqarah (2), ayah 135]

Therefore, the integrity of Al-Kindi is questioned, not by the Moslem but by a Christian Missionary. Al-Kindi only alleged that Abraham [Koranic Ibraheem] was formerly a pagan and attempted to cherry pick verses from the Koran to prove his case. How then has Morey managed to derive without any hard solid evidence to back up his theory that somehow al-Kindi has implied that Allah was the Sabean Moon-god? Robert Morey's referral to the early Christian and Moslem debates has failed dismally, and the evidence is against his thesis, not with his thesis.

Morey's deceptive style of quotation does not stop here as he then tries to conclude from the evidence, we just refuted that Newman concludes his study of the early Christian-Moslem debates by stating: "Islam proved itself to be…a separate and antagonistic religion which had sprung up from idolatry."

However, Dr Newman actually wrote: "The first three centuries of the Christian-Moslem dialogue to a great degree moulded the form of the relationship which was to prevail between the two faiths afterward. During this period, Islam proved itself to be less a wayward sect of the "Hagarenes," from a Christian perspective, and more a separate and antagonistic religion which had sprung up from idolatry." N. A. Newman (Ed.), The Early Christian-Moslem Dialogue: A Collection of Documents from The First Three Islamic Centuries (632 – 900 A.D.) Translations With Commentary, 1993, Interdisciplinary Biblical Research Institute: Hatfield (PA), p. 719.

Morey conveniently left out that the idea that Islam originating from paganism is from a Christian perspective i.e. this is a point of view, and does not serve as evidence, nor does it have any citations to even strengthen this bias Christian perspective. Unfortunately, critics of Islam like Robert Morey has misunderstood and misused the evidences al-Kindi to form

baseless assumptions and misinterpretation of what the text actually says. Once again, we are to find this unscrupulousness all too common when it comes to their highly suspicious "truthful" integrity and "careful" scholarship.

May Allah protect our youths from becoming slaves of our desires. May Allah protect the youths from using Religion to justify their carnal desires. May Allah protect us from worshiping and loving humans more than Him. Allah gave Moslems a particular duty in life, and that is to worship Allah alone, and this means not to indulge excessively in worldly pleasures, including spending useless hours in the company of members of the opposite gender, even if it is the lawfully wedded wife. Marriage and sex had been the objective of life for believers and it is for loving and obeying Allah that we have been created.
O Youngsters! Loving humanity is what matters in life, and while marriage is necessary, it should not become your only objective. Love only your Creator because Allah is your everlasting friend. Even if someone finds marriage to be necessary, he or she should not convince everyone to marry or indulge in sexual acts just because they think it is right. Indeed, Allah glorified Mariam the daughter of Imran as she was pure and single. Asiya, who was the wife of Pharaoh, had the worst husband in the world which was close to not having a husband. Yet Allah loved them the most. Youths should remember that indulgence in any sort of excessive pleasures is counterproductive for human beings. According to several scholars of Islam who teach at Saharanpur and Deobandi Islamic universities, believers were not sent to this world for enjoying luxuries. We were created to worship and obey Allah and His Messenger. Our Prophet Muhammad (Peace be upon him) lived by this principle, and even though he could have become very wealthy by doing a lot of business, he chose to remain in poverty until his death.

For those who claim the merit of piety and wisdom must try to understand that the human body was not created to be objectified, used or humiliated, and we have been sent to earth to worship and adore God alone.
Some may think that civilisation and philanthropy alone will ensure success, but the true success lies in freedom, and one can only be free if they do not worship another man or woman, and do not idolise the body parts of another person or constantly think about filthy parts of fellow humans, because uncivil and vulgar thoughts blacken the hearts to a point that the mercy and love of Allah will cease to enter it, and when someone will try to advise you on the truth, the heart will be too dead to receive the message. Due to our own indulgence, and following the practice of the non-Muslims and getting obsessed with sexual activities, there are thousands of Saudi Arabian youths, Kuwait youngsters, Qatari men and women, elderly entrepreneurs from Oman and Bahrain, and even scientists from Indonesia and Malaysia, Africa and India, are now being most severely tortured in illegal interrogation programs, that are until today, operating in secrecy in many countries. Who do you think Allah will allow into paradise? Muslims are being warned by Allah to be sensible. In addition to the Guantanamo Naval Base in Cuba, there are black sites located in Afghanistan, Lithuania, Romania, Poland, Thailand, Bulgaria, Norway and even in Canada, where hundreds of innocent men, women and Moslem children are taken and electrocuted and sexually assaulted by American, British and European guards. This is happening because too many Moslems are now obsessed with intercourse and carnal enjoyment, and some youths are constantly online searching for ways to enjoy conjugal life. We must be focused on Islam, and following the real path of Sunnah. The obsession with love for humans is sometimes the reason many women and men become completely broken both emotionally and physically. We came to this world to love our Creator and serve those people who are helpless and in far more worse situations than us. We came to this world to help every orphan, heal the sick and ease the pain of refugees and poor people and to serve humanity. Our purpose of life shouldn't be marriage, love, money, degrees, fame etc. so let

preach the real purpose of this life to everyone instead of deluding ourselves with hopes of love and happiness, because it is rather selfish to focus so much on oneself and one's own happiness especially when that happiness is a mirage and is truly not real happiness.

Some researchers concluded that men who have sex more often may be more likely to acquire a weakened immune system which causes their blood cells to catch inflammation — increasing their risk of breast, prostate and ovarian cancer. Others scientists have discovered that men and women who have who have sex even once a year have a higher level of male hormones and progesterone in their blood streams causing their body to become prone to auto-immune diseases, which may increase the risk of cancer. (https://vonofenheimhans.wixsite.com/health)
Let us not encourage others to become obsessed with the idea of love and relationships when the world is suffering and those helpless people need every bit of help, we can give with our body heart and soul. Having carnal pleasures nonstop is not part of Deen, because in those black sites, Moslems who were tortured and released are in terrible state. May Allah save Muslims from such terrible indulgence. May Allah keep us pure with Iman and Piety. Allama Ismail of Saharanpur once said that any obsession with physical and sexual relationships destroys the human soul. Even if it is legal inside marriage, this is a luxury and any luxury people indulge in too much they suffer severely for it. Even if someone eats too much sugar, they get diabetes. If someone eats too much fat, they get heart disease. If someone had too much physical relationships, even if it is legal and allowed in Religion and is considered to be an act of worship but still it takes people's heart away from Allah. If someone is like the Companions of the prophet, and has Faith as strong as the prophets who spent their days fighting in Allah's path shedding blood and dying and spent their nights in long prayers crying uncontrollably for the ummah, only then the physical relationship with their spouse will not bring them any harm because their heart wouldn't be distracted from Allah. However in my personal experience, I have seen dozens of youths who were too indulgent with their spouses sexually within limits that are completely allowed in Islam, but I had seen them go through the bitterest pain and suffering. Maulana Ahmad Ibrahim once said the Muslims getting insulted and suffering around the world because of this sexual disease. Youths should really stop using religion as an excuse to constantly talk and act upon their desires even it is inside the hudud of religion. They should spend their time crying to Allah for their brothers and sisters who are getting tortured in many places as we speak while the fate of Muslims are hanging by a thin thread. When Muslims become too indulgent in desires (which is allowed technically) in order for them to become deserving of paradise Allah puts them through severe tests. A sheik had seen many youths amongst his relatives and friends suffering horribly. And a lot of them (not all but most of them) were very sexually active with their spouses and took lots of pleasure in it thinking they are doing a huge act of worship but truth is it is better to cry at night for Muslim who are getting assaulted and their children being burnt alive in front of them. I interviewed more than 170 ex-Muslim from India and Pakistan and some other nations, and asked them what act or action they remember doing before they felt hatred towards Islam in their hearts. All 200 of them said that they were sexually active. And they all were removed from Islam by Allah Himself.
What makes sexual activities so dangerous? It makes the heart and mind dead. Modern researchers have discovered that all convicted criminals in prison were asked about their previous sexual experience and they all reported to be very promiscuous and experts believe that sex makes people insecure, unsure of themselves and cause a lingering feeling of shame and regret to fester int eh heart. Objectifying one's own body or others makes people too humble and becoming repeatedly humbled and disgraced to a sexual partner causes the brain to become lethargic and this insecurity makes criminals carry out violent crimes, and even engage in self-harm.
Sexual acts which demean a youth eventually makes him jealous or passionate about ideas or actions, and this often leads to criminal behaviour, but youngsters who are obsessed with the bodies of other humans find it difficult to give up these lustful actions became it becomes like a drug that makes people addicted to it, although it causes severe aftereffects.
As an middle-aged old man nearing fifty years, I find it necessary on my conscience to inform the youngsters about the dangers of indulging in excessive sexual acts. When a person is forced to be humbles repeatedly to a partner, like drugs, he feels good only to feel terrible afterwards, and this grief causes them to become angry and lash out at spouses and children, and the inferiority complex increases in the heart until people who are promiscuous often become criminals. If youngsters could read about the researches and studies which found that people who are obsessed with sexual acts tend to carry more crimes and are always repeat offenders, then they will understand why I am counselling in this manner.
Becoming obsessed with sexual activities should not become our life's objective, rather we should focus or retaining our dignity and self-respect. Youngsters, even if we leave aside all religion and god, be pure and proud enough and honour yourself to save your body from humiliation.

After speaking to hundreds of ex-Moslems who violently debated with others and cursed Islam, I discovered that they were very sexually active prior to leaving Islam. Some said they watched vulgar films with their spouses and some were watchers of pornography and some were indulging in daily filth. Indeed, it was their sexual deviation and their worshipping of people which made Allah dislike them so much that Allah closed their hearts and turned them against Islam. Allah does not need someone who worships another person and constantly dreams of pleasure with them to follow the religion of Abraham. O youngsters! Allah is honourable and respectable and people who are sexual addicts are slaves of humans and slaves of lust. If those people thought others to be a disgusting creature, then they would never feel like indulging in sexual acts with them. It is worshipping humans that makes people sexual slaves. And whosoever worships human physically or sexually Allah removes them from Islam. But if they are lucky, then to turn them back to Allah , Allah puts them through unimaginable suffering and tests until their heart becomes purified and until they are disgusted of human's sexual slavery and turn towards Allah with a heart purified from every act of disgrace. Anyone who is too deeply involved in sexual pleasures will after several years suddenly will find themselves in prison and abused if they are lucky, if they are not lucky and their hearts become cruel and hateful and enslaved then Allah simply makes their heart turn away from Islam and those are the people who hate Islam most violently and become ex-Moslem. In all my interviews, I did not find one person who left Islam who weren't extremely sexually active. I also did not find one ex-prison inmate who was not involved in sexual acts excessively.

We must teach youths that true Faith is not discussing how to have sex the Islamic way and constantly talk about lust but true Faith is to cry your heart out for the ummah before Allah starts testing us and our family and our children. We would not want the enemies of Islam to frame Muslims for crimes and attack us in our own homes while all the Muslims around the world would be discussing how to have sexual relations in the Islamic way. When will youths wake up?! Don't they understand that too much indulgence even if inside the boundaries of Islam can make oneself absent minded about Allah? And this kind of indulgence will get us tortured in this world most severely so we can deserve Jannat in return. Do Muslim youths really think paradise is free? One sheikh told me every time a person indulges in sexual pleasures, they should think they will get punished severely for it unless he or she is already shedding sweat and tears in the path of Allah like the Companions of the Prophet. Oh, Allah! Please remove the obsession from the hearts of Muslims to use the excuse of Religion and Islam to constantly talk about lust. Allah, let those youths who are obsessed about halal pleasures instead feel for the ummah. Oh, Allah, let the indulgent youth Muslims feel for the honor of other women who are being assaulted in various parts of the world. May Allah protect our women from getting assaulted or tortured! May Allah remove obsession from their hearts to please others! Oh, Allah! Don't let them go through any act of pleasure that will make then get pained later on. Oh, Allah! do not let Muslim youths delude themselves into thinking that sexual pleasures are ibadah! Oh, Allah! remove the obsession of sexual pleasures from the hearts of the youths of this ummah and fill it with feelings for the women who are getting assaulted around the world every day.

When I visit some professional venue, as a professor, most people respect me and when I speak in a professional capacity, they listen to my words, but nearly fifteen hundred years ago, when Prophet Muhammad spoke to others, they hated him for telling the truth but he still preached to them to save them from harm, and hence, as an older man, who is nearing seventy, I feel that I had enough knowledge and experience to tell the youth about it.
I feel old at the age of seventy, but I now some youths who are forty still consider themselves to be young and vibrant, and I shall therefore address them frankly and counsel them the best I can.
O the youngsters of our generation! Do not become obsessed with using Islam to justify your sexual desires! Indeed, sexual acts only harm the human body, as scientist have discovered recently that increased sexual activities causes people to have cancer. May Allah teach Moslem youths to respect themselves and not be obsessed with sexual pleasures! (Check https://vonofenheimhans.wixsite.com/health)

I have seen many talented and learned young men who were educated at prestigious universities but after becoming involved in lustful encounters, they were suddenly disinclined to learn about religion and refused to undergo instruction in the monotheistic faith, and all the heavenly rulings and advice which had previously seemed becoming to him was now taken with a hostile attitude.

After conducting the most careful inquiry and mature deliberation, I have decided to share my thoughts about this delicate but difficult topic, because the future of our youth depends on their ability to be merciful, brave and spirited. However, engaging in sexual relations, and becoming obsessed with the same or opposite genders and worshiping another human rather than worshiping the Creator, is unfortunate, because this causes the soul to lose its lustre.

Those who do close examination into this monotheistic faith and try to increase his knowledge of the Islamic tenets will inevitably discern the mercy of God in every aspect of this faith, but with a mind which is embroiled only in thoughts of vulgarities and sexual relations, the concept of a Beneficent Living God cannot penetrate the mind.

I had the pleasure to be acquainted with several medical experts and some of those gentlemen who held responsible positions in the scientific world took great pains to conduct research about the inherent harm of indulging in sexual acts. One of the scientists whose name I have not authority to give, told me he discovered that there was a correlation between excessive sexual activities and cognitive impairment.
Upon expressing surprise at his studies, I proceeded to question him further on the topic and was gravely assured by him, that he really did find out conclusive evidence that pointed out to a trend where anyone who had multiple sexual partners or was constantly engaged in lustful encounters, suffered from memory loss, brain disorders, heart failure among many other medical disorders.
In another medical journal, a veteran doctor gave an account of his research into the correlation between repeat criminal offenders and charted the data to record their sexual habits, and he noted that those criminals who were prone to repeat old offense or carry out a different crime, were generally far more promiscuous than men who avoided sexual acts. In his research paper, the doctor carefully avoided saying anything specific about the harms of sexual activities, because he probably knew that if the truth about this research came out, the sale of his book would be ruined by the calumnies of the sexual libertarian activists.

Scientists have found a direct correlation between sexual activities and an increase in anger. They also found that those who maintain an active sex life have strong passion and increased aggressive traits in their daily lives. Repeat offenders of men who were guilty of carrying out violent crimes were all fund to be very active sexually. Statisticians discovered that men or women who admitted to having lots of sexual encounters were often guilty of deadly crimes, and were generally ultra-aggressive in their interaction with others. This was due to the mild but gradual degeneration of cells which resulted from excess sexual acts. We can see that not only is sexual activity harmful for the heart of our youths, but it is directly related to increased number of crimes and other harmful behaviours.

Many youths have the habit of enjoying life and take all the bounties which Allah gives us but when the smallest trial comes up and the tiniest difficulty falls in our path, we become enraged and blame Allah. While, we remain engrossed in fulfilling our carnal desires with sexual partners, we forget all about Allah and do not seek to guide others, or save the children of other Muslims from the deception of the devil, and the semblance of sin, but when Allah takes away a child from us, then we fall into a frenzy of cursing and shouting about the injustice of what happened. But did not the Koran say whatever harm that comes to you is because of your own doing. Youths of today who are busy in lust did not save other people's children and when calamity comes to them, they should never blame Allah. Because in these situations, when we blame Allah for doing injustice upon us, it becomes a folly and the youths will end up losing both the worlds.
This life is very short, and we will leave the world soon!
Breast cancer accounts for one of every three cancer diagnosis in women throughout the world. Sexual relations only harm the human body, both physically and mentally. In the United States, most women who suffered from cancer reported to having frequent sex with their spouse or partners. Experts' advice men and women to avoid exposure to any sort of sexual intimacy, especially if they are over the age of forty. Sexual activity greatly increases the risk or cervical and breast cancer for women, while increasing the chance of prostate, thyroid and blood cancer for men. Others scientists have discovered that men and women who have who have sex even once a year have a higher level of male hormones and progesterone in their blood streams causing their body to become prone to auto-immune diseases, which may increase the risk of cancer. (https://vonofenheimhans.wixsite.com/health)

I am 70, and I receive phone call everyday with news about my peers, and half of my classmates are dead. When I go to my village, I find very few people left there, and everyone who were around my age have taken leave from this world.
Every day, my blood pressure increases, and my heart rate spikes and I certainly do not know how long I shall survive. Although I am 70, it is true that there may be someone who is thirty, but whose last day on earth has been decreed today, as death can be written for anyone anytime, so as youths, you must not think that because you are young, you will live forever.
In Australia, I recently visited some Moslem communities where the local Imam said that 75 percent of the dead are under 35, and none of them died of old age as they had expected, but suffered brain aneurysms, car accidents, heart clot etc, and they have to see young people with hopeful futures dying away. Some of these youths were body builders and went to gym regularly, but now death had called and they are gone. Some of them had beautiful girlfriends who they tried to sexually please but none of those girlfriends remember their names, and most never even showed up at the funerals. When these youths were alive, they thought they were young and strong, and would live forever with happy spouses, but they did not remember Allah, Who they will have to live with forever in the Hereafter.
O youngsters! Indeed, the earth is deceptive, and your heart will become addicted to relationships! Your heart will become addicted to humans made of dirt! Your heart will become addicted to other humans, and while you are busy having all forms of pleasure, you might think I will become good after I am older, but that day may never come. If you are pious in youthhood, you cannot become pious after you are older. It is a fact! According to several research scientists, the people who are sexually active are prone to having cancer and other immune system disorders.
Thinking constantly of sexual acts or obsessing over carnal lust can impair cognitive functions in men and women. Not only is thinking about anyone other than Allah, our Creator, is a folly in itself, there has been numerous researchers who discovered that anyone who has multiple sexual partners or has intimate relations more than three to four times each year, is susceptible to contracting terminal illnesses such as cancer or heart disease due to the body's inability to remain robust.

PRAYER FOR RPARENTS:
Our parents have sacrificed so much to raise us. We can never repay them for their kindness. However, we can do our best to honour them and treat them well.
Allah says in the Quran: Your Lord has decreed that you worship none but Him and that you be kind to parents. Whether one or both of them attain old age in your life, say not to them a word of contempt, nor repel them, but address them in terms of honour. (Surah Al-Isra, 17:23)
One of the best things that you can do is to constantly make sincere dua for them, even if they are no longer with us. The Prophet encouraged us to keep praying for our parents. Indeed, prayers will continue to benefit them.
When a person dies, his deeds come to an end, except for three: A continuous charity, knowledge that others benefited from, and a pious son who (continues to) pray for him. (Sahih Muslim)
There are so many kinds of Dua that we can pray for our parents. It can even be any prayer that is voiced deep from the heart. Truly, Allah will hear even our slightest cry. Here are some prayers from the Quran to be made for our parents: for forgiveness for parents رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ
Rabbana-ghfirli wa liwālidayya wa lilmu'minina yauma yaqūmul-hisab
Our Lord! Forgive me, my parents, and the believers on the Day when the judgment will come to pass.
ربنا اغفر لي ولوالدي وللمؤمنين يوم يقوم الحساب
Dua for forgiveness for parents in English
Dua for mercy for parents رب ارحمهما كما ربياني صغيرًا
Rabbi irhamhuma kama rabbayanee sagheera
"My Lord! Be merciful to them as they raised me when I was young," (Surah Al-Isra' 17:24)
Dua for forgiveness for parents and guests:
رب اغفر لي ولوالدي ولمن دخل بيتي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
Rabbana-ghfirli wa liwālidayya wa liman dakhola bayti mu'minan wa-lilmu'minina wal-mu'mināt
My Lord! Forgive me, my parents, and whoever enters my house in faith, and all believing men and women. (Surah Nuh, 71:28) [...]
Dua to increase blessings for parents and instil gratefulness:

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وأن أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِين
Rabbi awzi'nī an asykura ni'matikal-latī an'amta 'alayya wa 'ala wälidayya wa an a'mala salihan tardhāhu wa adkhilnī birahmatika fi 'ibädikas-soliheen
My Lord, inspire me to (always) be thankful for the blessings You have granted me and my parents, and to do good deeds that please You; admit me by Your grace into the ranks of Your righteous servants (Surah An-Naml, 27:19)
"And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small." - [Surah Al-Isra | Ayah 24]
Istighfar (Astaghfirullah) is the repentance of asking for forgiveness from God. It is the gateway of relief and happiness. Whenever you are in distress start reciting it and In Shaa Allah it will take you out of your anxiety and will put you in a peaceful situation and will give you happiness.
Istighfar removes anxiety and duas are answered.
Istighfar opens the door of sustenance.
Istighfar opens the door of mercy.
Istighfar opens the door of knowledge. Istighfar is also gateway of productivity.
Istighfar relieves you. When you feel that sadness within you, when you are disturbed and frustrated, when anxiety surrounds you, say "Astaghfirullah" "Astaghfirullah"
Ibn Abbas (May Allah be pleased with them) said: The Messenger of Allah (peace be upon him) said, "If anyone constantly seeks pardon (from Allah), Allah will appoint for him a way out of every distress and a relief from every anxiety, and will provide sustenance for him from where he expects not." [Abu Dawud].
Abdullah bin Abbas (radhiallahu anho) narrates that Rasulullah (Sallallahu Alayhi Wasallam) said: "The one who (regularly) says Istighfaar, that is, frequently repent to Allah Ta'aala for sins Allah Azza Wa-Jal will open a path from poverty and difficulties. All sorrow and hardship will be removed, and in its place prosperity and contentment granted. One will receive sustenance from unimagined and unexpected sources."
Muhammad Rasulullah (Sallallahu Alayhi Wasallam) has said in another Hadith: "The one who seeks forgiveness for Muslim males and females from Allah Ta'aala twenty-six or twenty five times every day, Allah Ta'ala will count that person among those whose Du'a is accepted, and through the barakah of whom those on earth gain Rizq (sustenance).

Gratefulness and Forgiveness:
What must we be grateful for?
You have a job, but you feel it's not good enough.
You live in a house but it's not big enough.
You have clean skin but you're not fair enough.
You have education but you're not qualified enough.
You have siblings but you don't get along with them enough.
You feel you are pretty but you're not fashionable enough.
You have friends but they're not exciting enough.
You have a good health but you're not thin enough.
You have parents but they're not understanding enough.
You have a cell phone but it's not latest enough.
You have skills, still you're not qualified enough.
You eat well yet you don't dine out enough.
You have clothes but they're not stylish enough.
You have a means of transport but it's not fancy enough.
The world and its standards will always make you feel that you lack something, that something is missing. But like every other person around you, you too have a blessing which is unique in its own war. A treasure box of customized blessings. If you set out to compare yourself with others, you'll never feel enough or have enough. What you have and who you are is enough. Strive to be better but not for materialistic goals. Strive for Akhirah, strive for Jannah, be a better human being, a better slave of Allah and be grateful to Allah.
There is so much contentment when you are grateful for the things ALLAH has given you. The more you are thankful for your blessings, the more ALLAH will increase you as He promised. This is why the Prophet said, "... the best Dua is 'Alhamdulillah'(all praise belongs to God)
A day's prayer: O Allah take our hearts away from all this rejection, hurt and pains. Grant us a conscience to feel, recognize and change the wrongs we see, say or do unto others and vice versa. Let it start with the change in ourselves to become better believers first as that will change all other wrongs within us to right. O my most Merciful Allah O my most Forgiving Allah help can only come from you so please help us. O The Creator of the Entire Universe turner our heart back to you and save us from destruction.

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ
Allaahumma 'innee 'as'alukal-'afwa wal'aafiyata fid-dunyaa wal'aakhira: O Allah, don't occupy my mind with things that worry it, and don't occupy my heart with people who have no mercy on it, and don't occupy my time doing something that makes You Angry and is not beneficial.
Dua for Forgiveness for the Morning: Anas narrated that the Messenger of Allah said: "Whoever says in the morning:
Allahumma Asbahna Nush-Hiduka Wa Nush-Hidu Hamalata Arshika Wa Mala'ikataka Wa Jami`A Khalqika Bi-Annaka Allah, La llāha illa Anta, Wahdaka La Sharika Laka, Wa Anna Muhammadan Abduka Wa Rasuluk'

اللَّهُمَّ أَصْبَحْنَا نُشْهِدُكَ وَنُشْهِدُ حَمَلَةَ عَرْشِكَ وَمَلائِكَتَكَ وَجَمِيعَ خَلْقِكَ بِأَنَّكَ الله لا إله إلا أنتَ وَحْدَكَ لا شريك لك وأنْ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ

"O Allah, we have entered a new morning and call upon You and upon the bearers of Your Throne, upon Your angels and all creation to bear witness that surely You are Allah, there is none worthy of worship but You alone, You have no partners, and that Muhammad is Your slave and Your Messenger."
Allah will forgive him for whatever he does that day, and if he says it in the evening, Allah will forgive him for whatever (minor) sin he commits that night." Jami` at-Tirmidhi 3501
Stranger is the matter of the believer, anything that happens to him is good. When something good hapens to them they thank Allah, when something bad happens to them they are patient." Prophet Muhammad [Sahih Muslim 2999]
May Allah raise our ranks through our tests in this world and Akhirah and grant us the blessing of seeing His Face in Jannah! Amen!

Allah asks: Were you created for vain? Were you created for vain games? For chasing after sand? For chasing after something that is temporary.
To those who are struggling to gain money and degrees, if you ask, why are you working so hard?
He will say, to get a good education.
If you ask, why are you getting a good education?
He will reply, to get a good degree.
Why do you need to get a good degree?
He will say, to get a good job.
Why do you need a good job?
To get a good salary.
Why do you need a good salary?
So that I can give my children a good education, so they can get a good degree, and they can get a good job, and they can get a good salary, and they can give their children a good education.
Ponder over this! A meaningless cycle.
Is this what the existence of mankind in for? To work, eat, live and die?
Is this why Allah created the seven heavens and the seven earths?
Is this why Allah is causing the sun to rise and set, so that this mankind can hanker after sand and chase after something that is temporary?
Allah says: "Do you think that you are not going back to Allah?"
These questions were asked by Allah in the Koran for a reason. So that you can ponder over it and reflect over the true purpose of your life.
The Koran is not a meaningless book; Koran is not something you take out in Ramadan only and put in the shelf and forget about it for the rest of the year, and Koran is not something you read during the night prayers and make sure you go to that masjid whose Imam finishes the quickest.
Koran is the message from Allah to His creation.
Koran is a living entity!
He who will live with the Koran, Allah says it will take him into Paradise.
And if he puts it behind his back, it will take him into the pit of purgatory.

What is the meaning of this question which Allah is asking? If all this came into existence on its own, then you are free. Then you do not have to differentiate between milk and wine. Then you will not have to differentiate between halal and haram, or between fornicating and chastity, and between interest, usury and halal earnings, and then you are free.

But if there is a purpose behind the creation of all this, if Allah created all this for us, to test us, then we cannot think this life is in vain!
Do not think that a moment that has passed is lost forever! No, everything is being recorded!
The Koran asks: “Do you think you are going to die and it is going to end there?” NO! Everything is being recorded!
“Every word you utter is being written down!”
“Each time your eyes strays, it is written down!”
Each time your heart plans a disobedience of Allah, it is written down! Those angels of Allah are recording everything. And a day is going to come when we have to stand before the court of our Allah!

From water, Allah brought this human into existence, and then after living, suddenly death comes upon him.
What is death? Science tries to answer this question. They have come up with more than two hundred different theories as to what is death. And all two hundred are wrong.
What the Koran has said is the reality: “When Allah takes the soul of this person away, that is the time his death occurs.”
Ali bin Abu Talib said : “Death is such that you cannot escape it! If you oppose it, will overpower you. And if you run away from it, it will find you.”
The Koran says: “Run, run wherever you want, but on its appointed time, death will find you, even if you were inside a fortified fortress!”
If this world were to allow anyone to love forever, then Prophet Muhammad would not have drunk from the cup of death.
“Every soul will taste death!”
The Koran is living miracle which invites us to ponder over the true purpose of our lives. Koran assures us of eternal salvation and joy in the afterlife, and it is therefore imperative that we persevere in our goodness and charitable deeds. As believing men and women, we must never give up, nor lose hope in the mercy of Allah!
In the end, it won't be how you walked in the sun--but how you handled the storm-that will define you. It will be how you managed the darkness inside and outside yourself.
It won't be about how you ran; it'll be about how you fell, and then got back up.
It won't be about your wins. It will be about how you took defeat.
It will not about how you performed when strong, but how you did while bound and broken.
It won't be about your ability to walk. It will be about your willingness to crawl-even when you're hopeless and not about what you did when you won. But who you were after you lost.
Because, character is not made on the shore. It is born in the waves. And that too, on the crushing kind. The kind that tells you to give up because what is the point of trying and failing again. The kind that tells you the ocean is too mighty for you, and you do not stand a chance.
We must keep in mind that heroes aren't known by their trophies. They are known by their scars. Not all scars show and not all wounds heal. Sometimes you cannot see the pain someone else is feeling. But we must try to live our lives in the manner in which the Koran prescribed and always place out trusts in Allah.
Tawakkul means relying upon Allah in all matters with utmost faith and certainty.
The Prophet and the Companions were the ones who had complete reliance upon Allah and when it came to war, they waged battles despite the greatest of odds and won!
They entered battles with complete reliance upon Allah, that victory can only be given to them by the help and mercy of Allah, such that even Angels descended with His will and fought alongside with them!
BUT never did the Prophet or the Companions sit around hoping that the Angels of Allah would come down and win their battles for them while they didn’t do their due struggle.
Because this is where we often lack today. To rely upon Allah means that after entrusting our affairs to Allah, we also take every permissible measure from ourselves to make things happen!
Making Dua in the depth of the Night and not doing anything progressive during the Day regarding our matter is NOT the way a believer relies upon Allah!
A true believer prays for it in the Night and then struggles for it in the Day.
How should we lead our lives? Sitting in the Masjid all day, complaining to others of how we are still stuck despite our countless prayers is not Tawakkul, it is in fact being scared of actually putting in the hard work and facing failure after it.
If we truly relied upon Allah as we should, nothing would scare us, not even failure, because when we entrust things in the Hands of Allah and do everything, we can with our own two Hands, Allah PROMISES us: “And whosoever puts his trust in Allah than He will be sufficient.”

When Allan does not give you something you prayed for, consider it a protection and blessing. He knows everything, the unseen, the future.
Always trust Allah: “Perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not!” Qur'an, 2:216

The reality of this life:

If you want to know the reality of life, then go visit the cemeteries, and look at those desolate graves, and see who is buried there. The same politicians, the same governors, the same ministers, and the same king or ruler who, when he used to walk, people would say move out of his way, somebody great has come, and when he moved, he would move in a motorcade of limousines, but what has his situation become today? His body has become the food of insects. And those insects have been eaten by other insects!
Try to understand the realities of this life. That death is coming, there is no doubt.
Every day, the grave calls out: “I am the home of insects! I am the home of loneliness! I am the home of worms! I am the home of darkness! Prepare yourself before you come to me.”
Every one of us will have to give account in the court of Allah! How much longer are we going to revel in this worldly life?
“Does mankind think that it is just this life, and it ends here?” No!
Koran announces: “O people! The promise of Allah is real!” What promise? “From dust you were created, to dust you will be returned, and once again, We will resurrect you!”
Oath upon oath, the Koran takes to remind us. “You will be raised up, and you will give account in the court of Allah! How much more mischiefs are you going to make on this earth?”
How much more are you going to continue to defy the command of your Allah? How many more Azan (call to prayer) are going to fall on deaf ears? How many more Ramadhan do you have guarantee that you are going to live for? How many more laylatul-Qadr are you going to be able to search for, so that once the crescent of Eid is sighted, you will return to where you were before? That when that blessed month of Ramadhan comes, you will cover up the television and computer, and you will put them away, and when the Eid moon is sighted, once again, it is back to the same cycle of debauchery?
Where are you going to find peace? Where are you going to find solace? This humanity, dear readers, is in a loss, and people are looking for peace, and the heart is restless, and that heart which has not recognised Allah, and that heart which is not breathing with the love of Allah, and that heart which is not beating with the love of Allah, that heart which does not know the connection with Allah, that heart is a restless heart. The whole humanity is lost, they are searching for peace, they are searching for peace in fornication, they are searching for peace in the scenery of this world, in the gold, and in music!
How many youths are addicted to listening to music, calling it food for the soul, but the Prophet said music causes hypocrisy to breed in the heart, the way water causes a plant to grow, so that when the time of your death comes, you will not be able to recite the testimony of faith and declare the shahada. That haram, not only are you doing, you enable others to listen to it as well.
If you stay away from it, what will Allah give you? The Prophet Muhammad said, “That follower of mine, when music is blared, covers up his ears, and does not listen to the haram sound in this world, in paradise, Allah will command two singers to sit at his head and feet, and the leaves of the paradise will be commanded: now, play music! These singers will have such a voice that if dead man heard it, he would come to life. If a living person were to hear them, his liver would split as a result of joy. And if the singer spat on the oceans, the water would become sweet, and these singers will begin to sing, and the trees will start singing and the birds will start singing. Such a beautiful and melodious orchestra will occur in paradise for the person that no man or spirit has heard the life of it!”
Allah calls upon us to come unto the obedience of Allah!
How long are you going to continue running away from Allah?
How long are you going to continue to make war with your Allah?
They are searching for inner peace, searching in music, searching in haram, searching in usury, searching in the scenery and attractions of this world, searching in wine, searching in the dens of vice, searching in gambling, but they will never find true happiness there.
Bring one person who is in sin, who in the dead of the night, breaks the commands of Allah, and find out if his heart is in peace. Bring one person who is revelling in haram and sin and can claim that he has peace of the heart.
By God, you will not find one person on this earth, be they wealthy billionaire and see if their heart is at ease.

You will not find a single person, because if you find a single person who in sinful life, has peace of heart and peace of mind, then the Book of my Allah will be wrong, and by Allah, my Allah's Revelatory book is not wrong!

"O Allah, I seek Your forgiveness and Your protection in this life and the next. Pride only belongs to our Great Allah who is absolutely worthy of being proud. O Allah! Please protect us from this severe internal illness of Pride. O Allah! Please guide us on the path of humility. O Allah! Purify my intentions for your sake alone and let me not show off or take false pride. Save me from arrogance, pride, showing off and reminding of favours. O Allah! Please forgive us as an atom weight of Pride is detrimental to our attainment of Paradise. O Allah! Please protect us from following devils who was the rejected for his Pride. O Allah! Please let us follow the blessed and noble way of our beloved Prophet Muhammad! O Allah! Please protect us the fire of hell and grant us the highest stage in paradise!" Amen.

A True Believer will never see a calamity as suffering or any heartbreak as the end. Rather he sees it as a Test from Allah and that there is Goodness from, he understands that. If Allah wants to do good to somebody, He afflicts him with trials. Indeed, Allah tests those whom He loves, and know that after every hardship comes ease. When Allah wills good on a person He afflicts him with hardship, and Allah loves those who are patient!

Allah does not place a burden on a soul more than it can bear, and hardships wipe away sins. Allah's timing is perfect in every matter. We don't always understand the wisdom behind it. But we must learn to trust it.

Life can offer great trials. You stand teetering at the edge of the cliff, just wishing for the sorrow to end. Your heart is hollow and your body remains alone, but you feel the merciful breeze protecting you from falling. You remain powerless, unable to proceed. His Mercy envelopes you, whilst streams of tears manifest from your eyes, a reminder that you were never really in solitary. The clouds wane from the darkness, revealing a bright lamp in the twilight, ushering you back down the mountain you spent years ascending with difficulties upon difficulties. Isn't that the help you seek? How many times have you felt the end of your life was near, yet you endured and became stronger than before. How many times have you faced a difficulty only to be welcomed by the sweetness of ease and solace. How many times have you felt like you've reached a halt and all the doors behind you close, you feel helpless, with nobody to rescue you. But you forget, you are reading this because Allah saves you each time you fall, time and time again. If you pause and reflect, you will realise Allah controls everything. Your difficulties exist because of Allah, but so does the exit. When you are sick, Allah cures you, for nobody can remove harm from you once it reaches you. So, fear Allah, and not the situation. Allah deprives to give you something superior, exceeding your understanding. Isn't that the kind of friend you seek?

When you face what seems to be a never-ending difficulty and complication, when it feels inescapable, when it becomes overpowering, then remember Allah is always near, and only Allah can provide relief and save you. After deprivation comes wealth in abundance, in this life or the next, and after misery comes contentment in this life or the next. You will see that Allah causes a hardship to be followed by an ease and the strength to cope with it. Isn't that what we seek?

Allah calls us in the Koran: Listen! O people who are arrogant over their wealth! O people who are hankering after the wealth of this world! O people who are destroying the hereafter of their children by making them like the disbelievers! O the people who are following the fashion of the ignorant! Listen! Hearken! Put out your ears. Only in the remembrance on my Allah, only in the obedience of my Allah, only in falling down before Allah, only in running back to Allah will you find peace of heart.

Allah calls out: Run back to Allah! In that link, you will only find peace there.

You will never find it anywhere else.

Koran describes the night of the lovers of Allah: Who are the worshippers of Rahman, the Merciful Lord? Who are the lovers of Rahman? Verse upon verse of the Koran, Allah describes those who are really searching for the Merciful Lord. You can never be the true worshipper of Rahman if your nights are spent sleeping peacefully. Wake up to the reality of what your purpose is on this earth! Allah says, the one who says that he loves Me, the one who says he is Mine, the one who says he is searching for Me, and when the nightfall descends, he falls asleep and he forgets about Me, he is a liar. He cannot be my true lover.

Does not every lover want to be in solitude with his beloved? Does he not aspire to talk to his beloved? Allah says, when the nightfall descends, and the stars become hidden, and the darkness becomes intense, Allah says, I put their eyes into their hearts, those who have left the bed and are standing with the love of Allah, whose hearts are beating with the love of Allah, and who are searching for Allah, Allah says, I put their eyes into their hearts, and then Allah says, they talk to me as if they are in front of me. They are being transported into my court.

Abu Raihana once returned from the path of Allah, and his wife, who was awaiting him, welcomed him home. Abu Raihana said, let me pray two prayers to my Lord, and when he said Allahu Akbar, he became so mesmerised in worshiping Allah, that the next thing he heard was the call of prayer for the morning fair salah. He said, “When I said Allahu Akbar, Allah took my heart into Paradise, and then I saw the streams of paradise and the rivers of paradise, and the birds of paradise, and the countless bounties and mercies of my Allah in paradise, and the next thing was the call of fajr prayer.”
These were the lovers of Allah, and these are the nights which Allah wants.
Allah says, tomorrow, in my paradise, I will cool their eyes. Those who used to stand up in the dead of the night and search for Allah.
Allah says: If the seven heavens and the seven earths had to be put on the scale of good deeds, I will regard it as too little for them.
Allah tells us: Come back to your Allah! Earn the love of your Allah! Earn the mercy of your Allah! These nights were given to us to search for the mercy of Allah, to make a connection with Allah, to come back to our Allah!
How long, how much longer are we going to continue to make this earth cry out?
How much longer are we going to continue to break the orders of Allah on the earth of our Allah?
From how long already, has this earth been calling out to Allah! The Prophet Muhammad said, “Not a single day passes, except that the sea seeks permission to Allah saying: O Allah! Let us drown this mankind!
And not a day passes without the earth seeking permission from Allah: O Allah! Let us swallow up this mankind! Let us suck us this community and let earthquakes occur!
And not a single day passes that the oceans say: O Allah, let us rise up in tsunamis, and let us overflow the lands and let us wipe out this mankind. How much loner are you going to tolerate their oppression? How much longer are you going to tolerate his defiance of Your commands?
The angels of Allah cannot bear it. They also say: O Allah! Give us permission! Let us destroy this mankind!”
Yet, our merciful Allah, our Compassionate Allah, calls out to them, “If it is your slaves, then do whatever you want to do. But if it is my slaves, then it is between me and them, if they will come back to me in the daytime, I will accept them, and if they will come back to me at night, I will accept them. Who is more generous, who is more kind, who is more merciful than Me?”
Allah says, “You will find peace only in the remembrance of Allah, only in coming back to Allah! And if you will continue to defy this, then we will make your life in this world a tight life, and your chest will be constricted and you will search for peace, but the inner fire of sin and disobedience will be burning within, and the fire of looking at the haram, planning haram, listening to haram, and in every direction we turn today, haram upon haram can be seen and command upon command of Allah is being broken.
Instead of churning for water, and instead of trying to extinguish the fire, we are still looking for peace and satisfaction in disobedience of our Allah!
Allah says: “We will tighten your chest.” It is like a person who takes an imitation flower and breathes in it all day, but will he ever get fragrance? He will never find fragrance. Search for peace, search for success, search for honour, search for dignity in the disobedience of Allah, and by Allah, you will never find it!
Allah says: “On the day of judgement, we will raise them up blind.”
The sinner will say, “O my Allah! Why did you raise me up blind when I could see in the world?”
Allah will say: “Our signs came to you, our prophets came to you, our messenger came to you, Ramadhan upon Ramadhan came to you, holy nights came to you, opportunity upon opportunity came to you, but you forgot about Us, and today, We forgot about you!”
So Merciful is Allah, that he gave us opportunity upon opportunity.

Koran: Math of Water, Science, Stars and the Oceans

Many have heard about the scientific miracle regarding oceans in the Koran, but few are aware of the mathematical miracle surrounding the same topic.

First of all, the scientific miracle involves an observation with respect to the Koran stating that the oceans meet but do not mix at certain points.

Allah says in the Koran: "He has made the two seas to flow freely (so that) they meet together; yet there is a barrier between them they do not cross (transgress /encroach upon each other). Then which of your Lord's favors will you both deny?" (Koran 55:19-21)

This book does not focus on the scientific, and therefore we will not get into the details of how it was only recently discovered that when different oceans meet, their different compositions act like a barrier and prevent the two bodies of water from mixing. What we are interested in here are any numerically related issues.

The Arabic word for "ocean" in its singular form is mentioned 33 times[48] throughout the Koran, while the word "land" (Al-Bar) appears 12 times.[4950] In addition, a different word for "ground" (Yabisa), which more literally means "that which is hard underfoot," appears one time as "Yabisan."[51] These repetitions equal an "ocean" percentage of 71.7% in the Koran as compared to mentions of land. Miraculously, this corresponds to scientific estimates stating that the world's oceans cover approximately 71% of the earth's surface![5253]

Of course, real life is more dynamic than this scientific estimate, because we must not forget the various rivers, smaller lakes, seasonal variations based on rainfall, and that which turns to ice in winter. This means that the given figure may fluctuate a couple of percentage points over 71%. To that end, we incredibly find that if we do not include the word "Yabisan," which also means land, but more specifically refers to "that which is hard underfoot," we get 73%.

It is as if the Koran is telling us that the water-to-land ratio fluctuates, with the percentage of water normally ranging between 71 and 73%.

As for the Arabic word for "water" (referring to the noun in all of its forms), it is mentioned 63 times in the Koran, while the word for "human" (again referring to the noun in all of its forms) is mentioned 90 times.[54] The surprise here is that 63 is 70% of 90, resulting in a "water" ratio of 70%. As you may already know, approximately 70% of the human body is made up of water! Citing this fact, the website of the National Aeronautics and Space Administration (NASA) states, "About 70 percent of the human body is made up of water and, coincidentally, more than 70 percent of Earth is covered in water."

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[48] Refer to Appendix A.

[49] "Land" in the Quran (Chapter : Verse): 5:96, 6:59, 6:63, 6:97, 10:22,

[50] :67, 17:68, 17:70, 27:63, 29:65, 30:41, and 31:32. Total = 12 mentions.

[51] Used for when Allah parted the sea for Moses and the Children of Israel and made firm or hard underfoot the temporary path that was formerly water (see Quran 20:77).

[52] For one reference, refer to this list of "Aqua Facts" from Hawai'i Pacific University, Oceanic Institute: www.oceanicinstitute.org/aboutoceans/aquafacts.html (retrieved May 7,

[53])

[54] Refer to Appendix A.

The Importance of Praying and Supplicating:

Prayers are truly a gift and should form an inseparable part of our daily lives. I do not worry about my prayers being answered.

Rather, I worry about making dua (prayer) because I know that if I am inspired by Allah to make supplications, the answer will follow.

Allah has given His servants the gift of Dua, to ask Him for whatever we want. If it is something that will bring peace, Allah makes it happen at the right time. But if it's something that's not good for us, Allah grants us Better. There's peace in surrendering that Allah will grant you what's best for you.

If you die today what would be your greatest regret when you are alone in your grave? Would you be worrying about the things you are worrying about right now in this moment?

In Islam, remembering death can be a daily humbling experience and an agent that helps us understand the real value of everything in life. It reminds us of our temporary abode in this fleeting world. It reminds us what truly matters and what we need to let go.

The love of this small and insignificant world has become so exponentially extreme in our souls and hearts that just the mention of death turns us off. We turn a blind to our greatest reality, when God in His might and majesty, have gifted us with life, and granted us the most beautiful scripture in the universe: Koran.

There are thousands of miracles in each page of the Koran, and one such example is below:

THE STAR SIRIUS

"Sirius", the brightest star in the night sky, appears as “Shi’ira,” meaning “star” in verse 49 of Chapter an-Najm:

That it is He Who is the Lord of Sirius [Shi’ira]. (Chapter an-Najm, 49)

The fact that the word “Sirius,” or “Shi’ra” in Arabic, appears only in the 49th verse is particularly noteworthy. Because, based on the irregularities in Sirius’ orbit, scientists discovered it is actually a binary star. Therefore, Sirius is actually two stars, known as Sirius A and Sirius B. One feature of Sirius B is that is cannot be seen by telescope.

The stars in Sirius system follow a course toward one another in the shape of a bow, and hang in the sky by approaching one another every 49.9 years. These scientific data have been unanimously confirmed by the astronomy departments at the universities of Harvard, Ottawa and Leicester.1 Yet this scientific fact that only emerged toward the end of the 20th century was miraculously referred to in the Koran 1400 years ago. This miracle appears when we read verses 9 and 49 of Surat al-Najm together.

That it is He Who is the Lord of Sirius. (Chapter an-Najm, 49)

He was two bow-lengths away or even closer. (Chapter an-Najm, 9)

The term "kane kabe kavseyni ev edna,” in verse 9 of Surat al-Najm, translated as “two bow-lengths away or even closer,” may be a reference to these two stars drawing closer to one another in their courses. This scientific fact, which could not possibly have been known at the time of the revelation of the Koran, proves once again that the Koran is the word of our Almighty Lord.

The star Sirius appears in the Chapter called an-Najm, meaning “Star.” The stars comprising Sirius approach one another in their courses once every 49.9 years. This astronomic phenomenon is indicated in verses 49 and 9 of Chapter an-Najm.

The Oft-Repeated Verses of Chapter One: It was truly difficult to choose which points should be highlighted for the topic of this chapter, but what follows is truly miraculous.
Chapter One of the Koran is Chapter Al-Fatihah, which is comprised of seven verses and 29 words. According to Approach A (the approach used in this chapter), the chapter has a total

letter-count of 143,[55] while the total number of letters appearing in the chapter are 21. By this, we mean that out of the 28 letters of the Hija'i Arabic alphabet, only 21 are used, but that these letters appear a total of 143 times.

Chapter Al-Fatihah is considered to be the greatest chapter of the Koran and is the chapter which every Muslim memorizes and recites at least 17 times every day during the five mandatory prayers (i.e., once in each unit of prayer, which works out to 2 units for the morning prayer, 4 units each for both the noon and afternoon prayers, 3 units for the sunset prayer, and 4 units for the evening prayer). First of all, 17 is the 7th prime number, so the number of times Muslims recite this chapter every day (17) correlates to the number of verses in the chapter (7).

About this chapter, Allah says in the Koran, "We have indeed bestowed on you the seven oft-repeated verses (i.e., Chapter AlFatihah) and the Great Koran." (Koran 15:87)

The first verse alone is comprised of 19 letters—and 19 is the Koran's greatest numerical key, but that is a very large topic that we will reserve for future volumes or editions of this book. For now, there are plenty of other surprising findings to discuss.

The shortest verse in Chapter Al-Fatihah (Verse 3) has only two words. The verse after that (Verse 4) is the chapter's middle verse and is comprised of three words. Three verses (Verses 1, 2, and 3) precede this "middle" verse, and three verses follow it as well (Verses 5, 6, and 7). This balance makes us examine each of the middle verse's three words on its own, analyzing each one in conjunction with its counterparts from the other verses. In this manner, we end up with three groups of verses.

When we take the first word from each of the chapter's seven verses, we end up with a total of 31 letters. This alone may not mean anything, but the surprise is that when we do the same with the second word of each of the chapter's verses, we again get a total of 31! Since the number three is so clearly highlighted, we check to see if the same pattern will apply to yet a third group of verses—and indeed, when we do this a third time with every third word in each of the chapter's verses, we again end up with 31 letters, even though the third verse of the chapter does not have a third word!

Previously, we talked about the Ring Composition of the Koran—and here, too, it is mathematically highlighted. The middle verse of Chapter Al-Fatihah is three words long, with three verses both preceding and following it. We have also seen how the three aforementioned groups of words— comprised of every first word, every second word, and every third word of each of the chapter's verses—each have exactly 31 letters! But their interconnectedness does not stop there.

When we take these three groups and count the letter dots, we shockingly get exactly 31 dots!

Since we already know that the number three has been clearly highlighted in this chapter, we naturally notice as well that this chapter mentions three different names of Allah. In total, these three names appear six times in three different verses:

Figure 15: Allah's Names in Chapter One of the Koran

Looking closer, it is shocking to discover that there are exactly 31 letters in the names of Allah appearing in this chapter! This perfect harmony is truly amazing.

[55] In Approach B, it has 139 letters.

All of this makes us look at the 31st verse from the start of the Koran, which is Verse 2:24. Amazingly, this 31st verse from the start of the Koran contains a total of 31 letter dots! If we stopped here, this would be more than enough, but there is much more.

Upon further analysis, researchers have also noticed that every single verse in this chapter ends with one of two letters—either an N (the letter "Noon" in Arabic), or an M (the letter "Meem" in Arabic). The letter M is the 24th letter of the Hija'i alphabet, while the letter N is the 25th. The total sum of these two numbers is 49, which equals 7 X 7. Remember that seven is the number of verses in this chapter! Seven is also one of the main keys in the mathematics of the Koran.

Looking a little closer, we find a total of 14 words in this chapter ending with either M or N, which is 7 + 7, or even 7 X 2 since we are looking at two letters.

Going even deeper, however, we notice something else—that the total number of words ending with the letter M is exactly seven! This obviously means that the number of words ending with the letter N is also exactly seven.

Keeping in mind that this chapter was referred to by Allah as "the seven oft-repeated verses" (Koran 15:87), we go to that verse—and shockingly, it contains seven words! The even more shocking thing is that the middle word in this verse of the Koran (which mentions Chapter Al-Fatihah and refers to it as the "seven oft-repeated verses") is comprised of only two letters, which turn out to be M and N! But even more stunning is that the letter M appears in this verse three times, while the verses of Chapter Al-Fatihah that end with the letter M are also three in number! This is already beyond human comprehension, but we move on and see that the letter N appears in this verse four times, while the verses of Chapter AlFatihah that end with the letter N are also four in number! This is mind-boggling, but to top it all off, you can obviously make out that the total number of repetitions for both letters (M and N) in this verse again yields the number seven!

We simply must step back, take a breath, and let this sink in. Prophet Muhammad (Allah's mercy, blessing and Glory be upon him) was illiterate and could neither read nor write—yet the mathematical connections between Chapter One of the Koran (Chapter Al-Fatihah) and the aforementioned verse that refers to Chapter One of the Koran (Verse 15:87) are shockingly harmonious. Chapter AlFatihah has seven verses, and Verse 15:87 has seven words.

Chapter Al-Fatihah has three verses ending with the letter M, and Verse 15:87 has three Ms! Chapter Al-Fatihah has four verses ending with the letter N, and Verse 15:87 has four Ns! The shortest verse in Chapter Al-Fatihah is two words long, and the shortest word in Verse 15:87 is two letters long. Furthermore, both this verse and Chapter Al-Fatihah revolve dramatically and concretely around the number seven. But there is more.

Verse 15:87 has a total of 21 letter dots, which is 7 X 3! We have already seen how the numbers three and seven are repeatedly highlighted in Chapter Al-Fatihah, which this verse is referring to! As stated above, 21 is also the total number of letters from the alphabet that make up Chapter One of the Koran!

The mathematical connection between Chapter Al-Fatihah and Verse 15:87 is so tightly-knit that words can hardly describe how amazing it is. But we are not yet done.

Brace yourself for yet another stunning discovery. As stated above, in Verse 15:87 of the Koran, Allah calls Chapter One of the Koran (Chapter Al-Fatihah) "the oft-repeated seven" (in Arabic: "Sabi'an min Al-Mathani"). The following chart shows how many times each letter that makes up this phrase in Arabic appears in Chapter Al-Fatihah:

Letter-repetitions from the phrase "The Oft-repeated Seven" in Chapter One of the Quran													
Letter	س	ب	ع	ا	م	ن	ا	ل	م	ث	ا	ن	ي
Repetitions	3	4	6	26	15	11	26	22	15	0	26	11	14

Figure 16 (Left-to-right): Letter-repetitions from the phrase

“The oft-repeated seven” (Koran 15:87) found in Chapter Al-Fatihah (the chapter of the Koran this phrase refers to)

As shown in the chart, the letter-repetitions that make up the
Arabic phrase “Sabi’an min Al-Mathani” appear in Chapter AlFatihah (the chapter this phrase is referring to) a total of 179 times. So, what is the significance of 179? The surprise is that 179 is the exact number you get when you add together the number of verses (7), the number of words (29), and the number of letters (143) in Chapter One of the Koran! This is truly and shockingly miraculous, but it simply just does not end.

If we look at the three words in Arabic that make up the phrase “the oft-repeated seven” (i.e., Sabi’an min AlMathani), the key word is “Al-Mathani” (i.e., the oftrepeated), and it is a seven-letter word—so does this mean that we should look even closer? We do, and when we make the same chart with just the word “Al-Mathani,” we get a total of 114 letter-repetitions, which is the number of chapters in the Koran and one of the Koran’s main mathematical keys.

Letter-repetitions from “the oft-repeated” in Chapter One of the Quran							
Letter	ا	ل	م	ث	ا	ن	ي
Repetitions	26	22	15	0	26	11	14

Figure 17 (Left-to-right): Letter-repetitions from the Arabic word for
“the oft-repeated” (Koran 15:87) found in Chapter Al-Fatihah

This further highlights that while Chapter One of the Koran is especially oft-repeated, the entire Koran is also oftrepeated. In fact, no book on Earth comes close to how often the Koran is repeatedly read.

Chapter Al-Fatihah is considered the “mother” of the Koran and the only chapter without which prayers are not correct. As mentioned earlier, it is recited in every unit of prayer. Furthermore, the entire Koran revolves around the linguistic meanings of the seven verses of Chapter Al-Fatihah, but a discussion of that extends beyond the purposes of this book. It is truly the greatest chapter of the Koran—and while it would be impossible to mention all of the amazing mathematics of this chapter, we can add a few more highlights that display its mathematical interconnectedness with the rest of the Koran.

The first verse of Chapter One of the Koran is also the first verse of the Koran itself and starts with the Arabic letter B. The total number of verses in the Koran which start with the letter B is 63, which was Prophet Muhammad’s (Allah’s mercy, blessing and Glory be upon him) final age. But let’s take a brief look now at some of the other connections between Chapter Al-Fatihah and the rest of the Koran. What follows are just a few examples of the remarkable mathematical discoveries that have been made.

What is a Prayer?

Something that is such a huge blessing for us. Something we can turn to in our times of need. I mean, without Allah, without having someone to turn to at all times, where would we be? We would wander the earth, miserable, trying to find happiness in things that will never be able to keep us happy for long. We would be depressed and confused. Life would be a mess.

It's such a blessing to be able to simply lift your hands and be able to pray. If Allah had wanted, He could have made it so hard to reach Him. Imagine if we had to travel around the world to a certain place before we made Dua? Or perhaps we had to give a large amount of money before praying in order for it to be accepted. My point is, Allah is so kind. He has made things so easy for us. All we have to do is ask. All we have to do is just stop for a few minutes, put your busy lives on pause, focus on Allah and speak from your heart. Just ask Allah to help. Allah says, when a person calls Him, he answers him immediately and if you call Allah once, He answers seventy times, with the words: I am here, O my servant. So, call to Allah! Tell Allah what you need. What is so hard about

it? Just give Allah some time. It's so incredibly easy. Why do we make it difficult for ourselves. The effect dua has on life is amazing. And it's not even that hard! Stop rushing around after your salah and give Allah those few minutes. You will feel instant peace Insha-Allah.. Give your prayers importance. Dua is vital for your life, it is the essence of Ibadah (worship).

"Ya Allah, accept our duas, make what is coming better then what has passed. Open doors of goodness and allow us opportunity for better things." Aameen Yaa Rabbul Alameen

Let us only strive to see the goodness in all those who around us, and to never be those who elevate ourselves by denigrating others. To see the benefit in any challenge that comes our way, and to not pass on a gift that can only be acquired through patient perseverance.

My Lord! Help us to silence fear and abolish anxiety. To overpower indifference and break away from greed. To eliminate arrogance and defeat racism. To be bold enough to ask of You to make us those who only do good.

Lord! Make us those who find real peace and real love, and not just the semblance of it. Those who give real peace and real love, and not just the facade of it. Make our motivation always selflessness not selfishness, sincerity and never self-centeredness.

Where there is distress and agony, make us the source of calm. Where there is hate and bigotry make us the source of love, compassion and wisdom. Where there is indifference and intolerance, make us the source of consciousness and understanding. Make us the answer to people's prayers and those who only do that which is good.

Make us those who benefit from the unique blessings of this day of Jummah and let it not end without each one of us doing something good for someone else and for ourselves.

Protect us always from hearts that are not humble, tongues that are not wise and eves that have forgotten to feel the pain of others! Amen!

Power of prayer: These prayers can heal the heart and are little signs of consideration and kindness for others impact the heart deeply. To know that those around us care for us, that makes the journey of life easier. Don't tire of showing that you care, you could just be the reason why someone else's pains are eased, even if it is just a little.

Male or Female?

You can deceive some people all the time..
You can deceive all people for some time..
But you cannot deceive all people all the time..
This applies to the only everlasting miracle in the history of humankind..
When a miracle stays and continues over all ages and in all places, this is the real miracle.
Humankind has never known a miracle that has all the above features other than that of the Glorious Koran..
Since the seventh Gregorian century, the Koran has described accurately many surprising scientific facts..
It was only centuries later that scientist discovered these facts following the development of research tools and techniques..
One of these facts is the sex of the human fetus..
Scientists used to think that a mother's cells – or at least the cells of both parents – determine the sex of the human fetus..
This belief continued to be common up till the invention of the microscope in the seventeenth century..
The sex of the human fetus, male or female, is determined by the type of the sperm that fertilizes a woman's egg..
This is indicated precisely in the Glorious Koran in the following three verses from Chapter Al-Qiyamah:

أَلَمْ يَكُ نُطْفَةً مِنْ مَنِيٍّ يُمْنَى (73) ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى (83) فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنْثَى (93) القيامة

"37. Was he not a drop of fluid which gushed forth?

38. Then he became a clot; then (Allah) shaped and fashioned

39. And made of him a pair, the male and female." (Chapter Al-Qiyamah)

The first thing that attracts your attention in these three verses is the fact that the sum of their order numbers = **114**.
This is the number of the surahs of the Glorious Koran!
See how the first of these three verses is concluded: (مَنِيٍّ يُمْنَى). i.e. (a drop of fluid which gushed forth):

> The letter (م) is repeated in these three verses 6 times.
> The letter (ن) is repeated 8 times.
> The letter (ي) is repeated 4 times. The letter (ي) is repeated
> 4 times. The letter (م) is repeated 6 times.
> The letter (ن) is repeated 8 times. The letter (ى) is repeated
> 3 times.
> The above letters are the letters of the phrase (مَنِيٍّ يُمْنَى)..
> They are repeated in these three verses totally **39** times!
> Amazing! Do you know what this number suggests?
> It points to the total number of dots on the letters of these three verses themselves!
> You can verify this fact now!
> There is even more amazing facts than all this..

Reflect on the following two verses from Chapter An-Najm: وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنْثَى (54) مِنْ نُطْفَةٍ إِذَا تُمْنَى (64) النجم

"45. And that He creates the two pairs, the male and the female,
46. From a drop (of seed) when it is poured forth." (Chapter A-Najm)
Notice how the second verse is concluded: (نُطْفَةٍ إِذَا تُمْنَى); which means (a drop [of seed] when it is poured forth).
The amazing surprise is that the total number of the letters of these two verses = **39** letters.
You can make sure about this fact now!
Now compare between (مَنِيٍّ يُمْنَى) above and (نُطْفَةٍ إِذَا تُمْنَى) here!
Considering that these two phrases (مَنِيٍّ يُمْنَى) and (نُطْفَةٍ إِذَا تُمْنَى) do not occur anywhere else in the Glorious Koran!
Ponder on the number of the second verse: (مِنْ نُطْفَةٍ إِذَا تُمْنَى64 النجم)
"46. From a drop (of seed) when it is poured forth." (Chapter An-Najm)
Note the order number of the verse; it is 46. This number = **23** + **23**.
Science has discovered that each human being is born with **23** pairs of chromosomes!
Here are more amazing facts..
Now look at the following three verses: فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ (95) البقرة

"59. But those who did wrong changed the word which had been told them for another saying, and We sent down upon the evildoers a plague from heaven (as a punishment) for their evil-doing." (Chapter Al-Baqarah)

وَإِذَا غَشِيَهُمْ مَوْجٌ كَالظُّلَلِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْتَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ (23) لقمان

"32. And if a wave enshrouds them like awnings, they cry unto Allah, making their faith pure for Him only. But when He brings them safe to land, some of them compromise. None denies Our signs save every traitor ingrate." (Chapter Luqman)

وَكَمْ مِنْ مَلَكٍ فِي السَّمَاوَاتِ لَ تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّ مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَ ى (62) النجم

"26. And how many angels are in the heavens whose intercession avails nothing save after Allah gives leave to whom He chooses and accepts!" (Chapter An-Najm)
The letters of (مَنِيٍّ يُمْنَى). i.e. (a drop of fluid which gushed forth), are repeated in the first verse **39** times..
The dots on the letters of the first verse are **39** in number!
The letters of (مَنِيٍّ يُمْنَى) are repeated in the second verse **39** times!
The dots on the letters of the second verse are **39** in number!
The letters of (مَنِيٍّ يُمْنَى) are repeated in the third verse **39** times!
The dots on the letters of the third verse are **39** in number!
Reflect on this stunning agreement between these three verses!
Reflect, too, on the glory of the One Who has spoken and revealed these verses!
It should be observed that these three verses are exclusive, which means that they are unique in this respect!
The total number of dots on the letters of these three verses is **117** dots!
The total number of the repetition times of the letters of the phrase
(مَنِيٍّ يُمْنَى) in these three verses = **117**.
The surprise is that the sum of the order numbers of these three verses = **117**.
More amazing is the fact that the total number of the letters of these three verses is 234, which equals **117** + **117**.
What do you think about this wondrous Koranic numerical architecture?
The question is: What does number **117** suggest, and what relation does it have with semen?
Semen is mentioned in word and meaning in the Koran 5 times specifically in these verses: ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِنْ مَاءٍ مَهِينٍ8 السجدة) (مِنْ نُطْفَةٍ إِذَا تُمْنَى64 النجم)

"8. Then He made his seed from a draught of despised fluid." (Chapter As-Sajdah)
"46. From a drop (of seed) when it is poured forth." (Chapter An-Najm)

أَلَمْ يَكُ نُطْفَةً مِنْ مَنِيٍّ يُمْنَى (73) القيامة

"37. Was he not a drop of fluid which gushed forth?" (Chapter Al-Qiyamah)

أَلَمْ نَخْلُقْكُمْ مِنْ مَاءٍ مَهِينٍ (02) المرسلت

"20. Did We not create you from a base fluid". Chapter Al-Mursalat)) الطارق6 خُلِقَ مِنْ مَاءٍ دَافِقٍ

"6. He is created from a gushing fluid". (Chapter At-Tariq)

You can easily notice that the sum of the order numbers of these five verses = **117**.

Meditate on this perfect numerical patterning!

It is a real fact that cannot be disputed!

How can someone come - after all this – to deny or disbelieve in the Koran, then claim to be reasonable?

It is the word of Allah, no doubt.

One Name and Two Attributes

People show respect to the virtuous, the learned and the well-mannered in society.

Out of respect, they use titles rather than first names when calling or addressing them.

Prophet Mohammed (God's glory and peace be upon him) Seal of the Prophets and Last of the Messengers, is the most worthy of such esteem, not just from us fellow humans, but from Allah, the Creator of all humanity.

Allah, Glorified and Exalted be He, addressed the stout of heart among the messengers with their names, with no titles:

O Adam, Noah, Jesus, Moses.

The only exception is Prophet Mohamed (God's glory and peace be upon him).

All throughout the Koran, Allah, Glorified and Sublime be He, never addressed Prophet Mohamed (God's glory and peace be upon him) with his name only, but saying:

O you Messenger, O you Prophet, O you wrapped up in your raiment, O you enveloped in your cloak.

"enveloped in your cloak" and "wrapped up in your raiment" are two magnificent attributes of Prophet Mohamed (God's glory and peace be upon him).

Mohamed, Al-Muzzammil (the Enshrouded One) and Al-Muddaththir (the Cloaked One) are the titles of 3 surahs in the Holy Koran that are amazingly related numerically.

Look at the total numbers of the verses of these 3 surahs:

The surah	Number of verses
Mohamed	38
Al-Muzzammil (the Enshrouded One)	20
Al-Muddaththir (the Cloaked One)	56
Total	**114**

The sum of the verses of these 3 surahs carrying the name of the Prophet (God's glory and peace be upon him) and his 2 attributes is **114**.

Glory be to Allah!

This is the number of the surahs of the Holy Koran!

More wondrous facts..

Examine the sum of the repetition times of the letters of the name of Mohamed in the same 3 surahs:

The surah	م	ح	د	Total
Mohamed	223	23	35	281
Al-Muzzammil (the Enshrouded One)	52	5	11	68
Al-Muddaththir (the Cloaked One)	71	10	26	107
Total	346	38	72	**456**

The letters of the name of Mohamed are repeated in the 3 surahs 456 times.

This number equals **4** x **114**.

4 is the number of times the name of Mohamed is repeated in the Koran!

114 is the number of the surahs of the Koran!

Glory be to Allah! The same meaning and the same numerical significance!

Where are those who disbelieve in the Koran? Let them show up and say what they think!

Did Prophet Mohamed (God's glory and peace be upon him) labor hard to arrange the letters of the verses of these 3 surahs in this astonishing way?!
Still, this is not all!!
Let's reflect on the 2 surahs with the 2 attributes of Prophet Mohamed (God's glory and peace be upon him): Al-Muzzammil (the Enshrouded One) and AlMuddaththir (the Cloaked One):

The surah	Number of Words
Al-Muzzammil	200
Al-Muddaththir	256
Total	**456**

The sum of the words of Chapter Al-Muzzammil and Al-Muddaththir = 456. This number equals **4** x **114**.
4 is the number of times the name of Mohamed is repeated in the Koran!
114 is the number of the surahs of the Koran.
Glory be to Allah! The same result in many different ways!

More wondrous still..
Let's move to the last verse of Chapter Mohamed:
هَاأَنْتُمْ هَؤُلَاءِ تُدْعَوْنَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخَلُ وَمَنْ يَبْخَلْ فَإِنَّمَا يَبْخَلُ عَنْ نَفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ (83) محمد
"38. Lo! you are those who are called to spend in the way of Allah, yet among you there are some who hoard. And as for him who hoards, he hoards only from his soul. And Allah is the Rich, and you are the poor. And if you turn away He will exchange you for some other folk, and they will not be the likes of you." (Chapter Mohamed)
The letters of the name of Mohamed (محمد) are repeated in this verse 14 times.
The letters of the word (المزمل), [Al-Muzzammil], are repeated in this verse 47 times.
The letters of the word (المدثر), [Al-Muddaththir], are repeated in this verse 53 times.
Sum total: 14 + 47 + 53 equals **114**.
This is the number of the surahs of the Holy Koran!
What do you think of this astonishing numerical fact!
If this were the only wondrous fact in the Koran, it would have been enough for those who have reason to think and minds to reason!
See how many times the letters of the word (المزمل), [Al-Muzzammil], are repeated in the last verse of Chapter Mohamed: 47 times!
47 is the order of Chapter Mohamed in the Koran!
It is really amazing to learn that the number of dots on the letters of this verse are 73, and this is the order number of Chapter Al-Muzzammil in the Koran!
What an accurate and precise numerical patterning even on the level of dots!
How about a further challenge!
Let's move from verse number 38 of Chapter Mohamed to the first verse in the Koran having 38 dots on its letters.
Don't be amazed. The Koran is more wondrous than what you can ever imagine!
Wasn't it described by Prophet Mohamed (God's glory and peace be upon him) as an infinite source of wonders?!
This verse from Chapter Al-Baqarah (the Cow) is the first verse in the Koran having 38 dots on its letters:
الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ (22) البقرة
"22. Who has appointed the earth a resting-place for you, and the sky a structure; and caused water to pour down from the sky, thereby producing fruits as food for you. Then do not set up rivals to Allah when you know (the truth)." (Chapter Al-Baqarah)
Look and reflect deeply..
The letters of the name of Mohamed (محمد) are repeated in this verse 12 times.
The letters of the word (المزمل), [Al-Muzzammil], are repeated in this verse 48 times.
The letters of the word (المدثر), [Al-Muddaththir], are repeated in this verse 54 times.
Sum total: 12 + 48 + 54 = **114**.
This is the number of the surahs of the Koran!
Glory be to You, Allah!
The same result and the same numerical significance!
Now, what if we put the 2 verses together!
Will we have something more wondrous?!
Let's see..

هَاأَنْتُمْ هَؤُلَاءِ تُدْعَوْنَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخَلُ وَمَنْ يَبْخَلْ فَإِنَّمَا يَبْخَلُ عَنْ نَفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ (83) محمد

"38. Lo! you are those who are called to spend in the way of Allah, yet among you there are some who hoard. And as for him who hoards, he hoards only from his soul. And Allah is the Rich, and you are the poor. And if you turn away He will exchange you for some other folk, and they will not be the likes of you." (Chapter Mohamed)

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ (22) البقرة

"22. Who has appointed the earth a resting-place for you, and the sky a structure; and caused water to pour down from the sky, thereby producing fruits as food for you. Then do not set up rivals to Allah when you know (the truth)." (Chapter Al-Baqarah)

The first verse is the concluding verse in Chapter Mohamed. It is number **38**.
The second is the first verse in the Koran having **38** dots on its letters.
The letters of the name of Mohamed (محمد) are repeated in the 2 verses 26 times.
The letters of the word (المزمل) are repeated in the 2 verses 95 times.
The letters of the word (المدثر) are repeated in the 2 verses 107 times.
Sum total: 26 + 95 + 107 = **228**.
What do you think now the sum of the letters of the 2 verses is?!
The amazing thing indeed is that the sum of the letters of the 2 verses equals **228** as well.
In all cases, 228 equals **114** + **114**.
Glory be to Allah! They say it was invented!
Won't they join in and meditate on this wondrous patterning?!
Have they lost their minds?!
How could Prophet Mohamed (God's glory and peace be upon him) have patterned and adjusted the Koran on the level of dots?!
Is it possible for any human being, whoever he may be, to come up with such a miraculous patterning on the levels of letters and digits, words and numbers?
Definitely no. It is beyond the power of both mankind and the jinn, separately and combined.
The Holy Koran is undoubtedly the Word of God.

Eloquence of Numbers

Let's stand in reverence for the Holy Koran in its wording, rhetoric and eloquence.
Listen to all that has been said by the masters of literature, rhetoric and language in poetry and prose, will you find anything comparable to the Koran's marvelous means of expression?!
The Koran, which took hold of our hearts, souls and minds, would have never been a miracle and an endless source of wonders if it were not the Word of Allah, Who revealed it onto the one He chose, honored and raised in status above the whole of mankind.
If the words of the Holy Koran are based on a miraculous linguistic and numerical system that bewilders our minds and engages our thoughts, how would it be then when the Koran speaks about itself; that is, when the name of Koran itself (قرآن) is mentioned?! This is an astonishing and majestic matter that fills us with awe and wonder!
In order to try to have a better understanding of this point, let's sail out into the depth of the following scene.
The word Koran (قرآن) is mentioned for the last time in the Holy Scripture in the following verse: بَلْ هُوَ قُرْآنٌ مَجِيدٌ (البروج12)

"21. Nay, but it is a glorious Quran." (Chapter Al-Buruj (the Mansions of the Stars)

The name of the Koran (قرآن) is mentioned for the last time in Chapter Al-Buruj, which is surah number 85 in the Koran.
This means that the last 29 surahs in the Scripture do not include the word (Koran)!
Remember with me..
The surahs having the Name of Allah (الله) mentioned are 85 surahs!
The surahs that do not have the Name of Allah (الله) mentioned are 29.
Reflect on this amazing harmony:
The first occurrence of the word (قرآن) was in verse number 192 from the beginning of the Koran.
The last occurrence of the word (Koran) was before 306 verses from the end of the Scripture.
The difference between the 2 numbers: 306 – 192 = **114**.
This is the number of the surahs of the Koran!
A wondrous verse..

بَلْ هُوَ قُرْآنٌ مَجِيدٌ (12) البروج

"21. Nay, but it is a glorious Quran." (Chapter Al-Buruj (the Mansions of the Stars))

This is the last verse in the Scripture having the word (قرآن).
This verse is amazing in its phrasing. Do you know why?!
Because none of its letters is repeated!
The verse has 12 letters, none of which is repeated!
Examine the repetition of the letters of this verse in the first surah of the Koran, Chapter Al-Fatihah (the Opening):

بِسْمِ اللَّهِ اَلرَّحْمَنِ الرَّحِيمِ (1) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينُ (2) الرَّحْمَنِ الرَّحِيمَ (3) مْ َالِكِ يَوْمِ الدِّيْنِ (4) إِيَّاكَ نعْبُدُ وَإِيَّاكَ نسْتَعِينُ (5) اِهْدِنَا الصِّرَاط المسْتَقِيمَ (6) صِرَاط الذِينَ أَنعَمْتَ عَليْهِمْ غيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَ الضَّالِّينَ (7)

"1. In the name of Allah, the All-Beneficent, the All-Merciful.

2. Praise be to Allah, Lord of the Worlds.

3. The All-Beneficent, the All-Merciful.

4. Owner of the Day of Judgment.

5. You (Alone) we worship; You (Alone) we ask for help.

6. Show us the straight path.

7. The path of those whom You have favored; Not (the path) of those who earn Your anger nor of those who go astray."

The letter (ب) is repeated in Chapter Al-Fatihah 4 times.
The letter (ل) is repeated 22 times.
The letter (ه) is repeated 5 times.
The letter (و) is repeated 4 times.
The letter (ق) is mentioned once.
The letter (ر) is repeated 8 times.
The letter (ا) is repeated 26 times.
The letter (ن) is repeated 11 times.
The letter (م) is repeated 15 times.
The letter (ج) did not appear in Chapter Al-Fatihah at all.
The letter (ي) is repeated 14 times.
The letter (د) is repeated 4 times.
These are the letters of : (بَلْ هُوَ قُرْآنٌ مَجِيدٌ)

(Nay, but it is a glorious Quran)
They are repeated in the opening surah of the Koran **114** times!
Wondrous reflections..
The last verse having the word (قرآن) is this verse:

(بَلْ هُوَ قُرْآنٌ مَجِيدٌ)

(Nay, but it is a glorious Quran)
None of the letters of this verse is repeated! Within the verse itself.
The letters of this verse are repeated in the first surah of the Koran, Chapter Al-Fatihah, **114** times!
This is the number of the surahs of the Koran!
More wondrous reflections..
The verse is from Chapter Al-Buruj:

Now, examine the repetition of the letters of the verse in Chapter AlBuruj itself:
The letter (ب) is repeated in Chapter Al-Buruj 14 times.
The letter (ل) is repeated 57 times.
The letter (ه) is repeated 24 times.
The letter (و) is repeated 49 times.
The letter (ق) is repeated 6 times.
The letter (ر) is repeated 15 times.
The letter (ا) is repeated 76 times.
The letter (ن) is repeated 28 times.
The letter (م) is repeated 38 times.
The letter (ج) is repeated 7 times.
The letter (ي) is repeated 31 times.
The letter (د) is repeated 22 times.
These are the letters of: (بَلْ هُوَ قُرْآنٌ مَجِيدٌ).

(Nay, but it is a glorious Quran)
They are repeated in Chapter Al-Buruj **367** times!
367 is a prime number whose order on the list of prime numbers is **73**.
73 is also a prime number whose order on the list of prime numbers is **21**.
21 is the number of the verse we are discussing here! (البروج[12] بَلْ هُوَ قُرْآنٌ مَجِيدٌ)

"21. Nay, but it is a glorious Quran." (Chapter Al-Buruj (the Mansions of the Stars)

How amazing!
Consider the number 367 once again; it equals **114** + **253**.
114 is the number of the surahs of the Koran, and 253 is the sum of the numbers of the verses of Chapter Al-Buruj!
Glory be to Allah!
Consider the last letter in the verse which is (د); it is repeated in Chapter Al-Buruj 22 times!

22 is the number of the verses of Chapter Al-Buruj itself.
What an amazing Koranic numerical patterning!
Reflect on this verse from Chapter Al-Nisa (Women):
يَاأَيُّهَا الَّذِينَ آمَنُوا لَ يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا وَلَ تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِل أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ وَعَاشِرُوهُنَّ بِالمعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا (91) النساء

"19. O you who believe! It is not lawful for you forcibly to inherit the women (of your deceased kinsmen), nor (that) you should put constraint upon them that you may take away a part of that which you have given them, unless they be guilty of flagrant lewdness. But consort with them in kindness, for if you hate them, it may happen that you hate a thing wherein Allah has placed much good." (Chapter Al-Nisa)

The letters of: (بَلْ هُوَ قُرْآنٌ مَجِيدٌ) [Nay, but it is a glorious Quran] are repeated in this verse **114** times!

Examine this verse from Chapter Al-Nisa as well:
يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَى أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ وَآتَيْنَا مُوسَى سُلْطَانًا مُبِينًا (351) النساء

"153. The People of the Scripture ask of you that you should cause an (actual) Book to descend upon them from heaven. They asked a greater thing of Moses aforetime, for they said: Show us Allah plainly. The storm of lightning seized them for their wickedness. Then (even after that) they chose the calf (for worship) after clear proofs (of Allah's Sovereignty) had come unto them. And We forgave them that! And We bestowed on Moses evident authority." (Chapter Al-Nisa)

The letters of: (بَلْ هُوَ قُرْآنٌ مَجِيدٌ) [Nay, but it is a glorious Quran] are also repeated in this verse **114** times!

It is interesting that the total of numbers of letters in the 2 verses = **319**.
319 is the difference between the sum of the order numbers of the surahs of the Koran (**6555**) and the total number of their verses (**6236**)!
What do you think of these evidently irrefutable numerical facts?!
If you start counting from the first verse, you will find that the second verse is number 135.
Think carefully of this number. It equals **114** + **21**.
114 is the number of the surahs of the Koran.
21 is the number of the last verse having the name of the
Koran (قرآن).
Reflect on these wonders..
The name of the Koran (قرآن) is mentioned for the first time in the Koran in verse No. 185 of surah number 2: (Al-Baqarah).
Now place the two numbers 185 and 2 next to one another so that they would appear as one number, like this: **2185**.
The name of the Koran (قرآن) is mentioned for the last time in the Koran in verse number 21 of surah 85: (Al-Buruj).
Now place the two numbers 85 and 21 next to one another so that they would appear as one number, like this: **2185**.
Yes, it is the same number!
In the first time, we placed the number of the surah followed by the number of the verse!
In the second time, we placed the number of the verse followed by the number of the surah!
Verse number **2185** from the beginning of the Koran is the following: وَاضْرِبْ لَهُم مَّثَلَ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَاحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا (54) الكهف

"45. And coin for them the similitude of the life of the world as water which We send down from the sky, and the vegetation of the earth mingles with it and then becomes dry twigs that the winds scatter. Allah is Able to do all things." (Chapter Al-Kahf)

The letters of: (بَلْ هُوَ قُرْآنٌ مَجِيدٌ) [Nay, but it is a glorious Quran] are repeated in this verse **73** times!

73 is a prime number whose order on the list of prime numbers is **21**. 21 is the number of the verse itself: (بَلْ هُوَ قُرْآنٌ مَجِيدٌ12) البروج

"21. Nay, but it is a glorious Quran." (Chapter Al-Buruj (the Mansions of the Stars)

How amazing!
Examine the last word in the verse: (مَجِيدٌ) , [glorious].
The word (Koran in this verse from Chapter Hud:مَجِيدٌ) , [glorious], is mentioned for the first time in the قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ (37) هود

"73. They said: Wonder you at the commandment of Allah? The mercy of Allah and His blessings be upon you, O people of the house! Lo! He is Owner of Praise, Owner of Glory!" (Chapter Hud)

Look at the number of the verse; isn't it **73**, the same number!
The sum of the 2 numbers: (2185 + 2185) equals **4370**.
Now, reflect on verse number 4370 from the beginning of the Koran:
وَاسْأَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ (54) الزخرف

"45. And ask those of Our messengers whom We sent before you: Did We ever appoint gods to be worshipped beside the All-Beneficent?" (Chapter Az-Zukhruf)

Notice the number of the verse: (**45**). It is the same as the number of the verse whose number is 2185 from the beginning of the Koran!
It is interesting that the letters of: (بَلْ هُوَ قُرْآنٌ مَجِيدٌ) [Nay, but it is a glorious Quran] are repeated in this verse **45** times!

More amazing reflections.. Examine the verse once again: (البروج[12] بَلْ هُوَ قُرْآنٌ مَجِيدٌ)
"21. Nay, but it is a glorious Quran." (Chapter Al-Buruj (the Mansions of the Stars)
Obviously, the verse is number 21.
Examine the first verse in the Koran where the letters of:
(البقرة (741) الْحَقُّ مِنْ رَبِّكَ فَلَ تَكُونَنَّ مِنَ الْمُمْتَرِينَ times.**21**(بَلْ هُوَ قُرْآنٌ مَجِيدٌ) [Nay, but it is a glorious Quran] are repeated in it
"147. It is the Truth from your Lord (O Mohamed), so be not you of those who doubt." (Chapter Al-Baqarah)
The letters of: (بَلْ هُوَ قُرْآنٌ مَجِيدٌ) [[Nay, but it is a glorious Quran] are repeated in this verse 21 times.
This is the first verse in the Koran in which the letters of:
(بَلْ هُوَ قُرْآنٌ مَجِيدٌ) [Nay, but it is a glorious Quran] are repeated **21** times.
Think of the number of the verse (147), which equals **21** x 7.
If 21 refers to the number of the verse:

(بَلْ هُوَ قُرْآنٌ مَجِيدٌ)

(Nay, but it is a glorious Quran) then, what does 7 refer to?!
To answer this question, let's move to the last verse in the Koran in which the letters of: (بَلْ هُوَ قُرْآنٌ مَجِيدٌ) *(Nay, but it is a glorious Quran)* are repeated 21 times.

It is this verse from Chapter Al-Buruj: وَهُمْ عَلَى مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ (7) البروج
"7. And were themselves the witnesses of what they did to the believers." (Chapter Al-Buruj)
Look at the number of the verse; isn't it the same, 7!

Now, add the 2 verses together: الْحَقُّ مِنْ رَبِّكَ فَلَ تَكُونَنَّ مِنَ الْمُمْتَرِينَ (741) البقرة
"147. It is the Truth from your Lord (O Mohamed), so be not you of those who doubt." (Chapter Al-Baqarah)

وَهُمْ عَلَى مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ (7) البروج
"7. And were themselves the witnesses of what they did to the believers." (Chapter Al-Buruj)
The first verse is from Chapter Al-Baqarah. The name of the Koran (قرآن) was first mentioned in this surah.
The second verse is from Chapter Al-Buruj. The name of the Koran (قرآن) was last mentioned in the Koran in this surah.
The first verse has **27** letters.
The second verse has **27** letters!
The interesting thing is that the number of the dots on the letters of the 2 verses = **27**.
The sum of the numbers of the 2 verses is 154; this number = **7** x **22**.
7 is the number of the verse from Chapter Al-Buruj!
22 is the number of the verses of Chapter Al-Buruj!
Contemplate these highly expressive numerical meanings!
It is the language of numbers asserting itself in the digital age to certify the greatness of the Koran, stressing the fact that:
It is undoubtedly the Word of God.

As we have seen, the number seven is dominantly highlighted in Chapter Al-Fatihah—and if we look at the name of Chapter Seven of the Koran, it is Chapter Al-A'raf. Surprisingly the letters that make up the Arabic word "Al-A'raf" appear in Chapter Al-Fatihah 114 times, which is again the total number of chapters in the Koran and one of the Koran's main mathematical keys.

Letter-repetitions from the Title of Chapter Seven (Al-A'raf) in Chapter One							
Letter	ا	ل	ا	ع	ر	ا	ف
Repetitions	**26**	**22**	**26**	**6**	**8**	**26**	**0**

Figure 18 (Left-to-right): Letter-repetitions from the title of Chapter Seven (Al-A'raf) found in Chapter Al-Fatihah

Furthermore, the titles of both Chapter One (Al-Fatihah) and Chapter Seven (Al-A'raf) are seven-letter words (in Arabic, of course).

Next, we look at the Chapter of Ibrahim and its connection to Chapter Al-Fatihah. The name of the chapter is "Ibrahim," which is also a seven-letter word. So, does this mean that we should follow this thread as well? We do and find that the number of this chapter is 14, which is 7 + 7 or 7 X 2! This is remarkable, but does the connection go even deeper? We look at the number of letter-repetitions from this chapter's name ("Ibrahim" in Arabic), and they appear in Chapter One a total of 98 times.

Letter-repetitions from the Title of Chapter 14 (Ibrahim) in Chapter One							
Letter	ا	ب	ر	ا	هـ	ي	م
Repetitions	26	4	8	26	5	14	15

Figure 19 (Left-to-right): Letter-repetitions from the title of Chapter 14 (Ibrahim) found in Chapter Al-Fatihah

The surprise here is that 98 is equal to 7 X 14. Amongst other things, 14 is the chapter number, while 7 is the number of letters in the chapter's title!

The Chapter of Al-Isra' is another chapter-name containing a seven-letter word (Al-Isra'), and the letters of its name appear in Chapter One a total of 111 times. Shockingly, 111 is the exact number of verses in the Chapter of Al-Isra'! This is amazing enough, but what is even more amazing is that the Chapter of Al-Isra' is Chapter 17 of the Koran. Several times in this book, we have mentioned the role of prime numbers in Koran mathematics—so to add an observation of my own to what other researchers have found, I would note that 17 is the 7th prime number! The shocking harmonious code is simply endless.

Letter-repetitions from the Title of Chapter 17 (Al-Isra') in Chapter One							
Letter	ا	ل	ا	س	ر	ا	ء
Repetitions	26	22	26	3	8	26	0

Figure 20 (Left-to-right): Letter-repetitions from the title of Chapter 17 found in Chapter Al-Fatihah

Chapter Al-Nahl (The Chapter of the Bees) is Chapter 16 of the Koran. Its title in Arabic (Al-Nahl) is a five-letter word comprised of four different letters (the same way the English word "call" is a four-letter word comprised of three letters). These four letters appear in Chapter One of the Koran a total of 64 times.

Repetitions of the Letters that Form the Title of Chapter 16 in Chapter One of the Quran				
Letter	ا	ل	ن	ح
Repetitions	26	22	11	5

Figure 21: Letter-repetitions from the title of Chapter 16 found in Chapter Al-Fatihah

Once again, we ask what the significance of the number 64 might be. Shockingly, 64 is 16 X 4, and as we have just seen, 16 is the chapter number, while 4 is the number of letters used to make up its name! Considering that 7 is the 4th prime number, the number 4 may play another role as well—but we'll talk more about the Chapter of the Bees later in this book.

On and on, we see the interconnectedness of the Koran with Chapter Al-Fatihah. This even applies to the word "Koran" itself, which appears in the Koran as either "Koran" or

"AlKoran." The letters that make up the first spelling of the word (Koran) appear in Chapter One a total of 46 times.

Letter-repetitions from the Word "Quran"				
Letter	ق	ر	ا	ن
Repetitions	1	8	26	11

Figure 22 (Left-to-right): Letter-repetitions from the word "Koran" found in Chapter Al-Fatihah

The second way of writing the word "Koran" is "Al-Koran" (i.e., "the" Koran), and the letters that make up the spelling of this word appear in Chapter One a total of 68 times.

Repetitions of the Letters that Form the word "Al-Quran" (The Quran)					
Letter	ا	ل	ق	ر	ن
Repetitions	26	22	1	8	11

Figure 23: Letter-repetitions from the word "Al-Koran" found in Chapter Al-Fatihah

The surprise here is that 46 + 68 = 114, which is again the total number of chapters in the Koran!

Beyond this, the Koran is a revelation. In Arabic, this revelation is called "Wahi," which means "Divine revelation." The Koran's revelation continued for the 23-year duration of Prophet Muhammad's prophethood (Allah's mercy, blessing and Glory be upon him), and the letters that comprise the Arabic word for "Divine revelation" (Wahi) appear in Chapter One a total of 23 times—the same number of years in which the Koran was revealed!

Letter-repetitions from the Word "Wahi" (Divine Revelation) in Chapter One			
Letter	و	ح	ي
Repetitions	4	5	14

Figure 24 (Left-to-right): Letter-repetitions from the word "Wahi" (Divine Revelation) found in Chapter Al-Fatihah

This is truly nothing less than Divine revelation upon the Prophet (Allah's mercy, blessing and Glory be upon him). In fact, the letters that make up the Arabic word for "Prophet" (Nabi) appear in Chapter One a total of 29 times, which is also the total number of words found in Chapter One!

Letter-repetitions from the Word "Nabi" (Prophet) in Chapter One			
Letter	ن	ب	ي
Repetitions	11	4	14

Figure 25 (Left-to-right): Letter-repetitions from the word "Nabi" (Prophet) found in Chapter Al-Fatihah

Since we are now looking at key words of relevance to the mathematics of the Koran, let us look at God's name, Allah. "Allah" is a four-letter word in Arabic, and the sum of its Hija'i "order" letters is as shown in this chart, with a total of 73:

The Hija'i "Order" Numbers of the Letters that Form the Word "Allah"				
Letter	ا	ل	ل	هـ
Repetitions	1	23	23	26

Figure 26 (Left-to-right): The Hija'i "order" numbers of the letters that form the word "Allah." Three of Allah's names appear in Chapter One of the Koran.

The number 73 is a prime number whose order among prime numbers is 21, which is the total number of letters used to make up Chapter One of the Koran! In addition, 21 is also equal to 7 X 3, two numbers that we have addressed and seen manifest many times. As noted earlier, three of Allah's names also appear in these seven "oft-repeated" verses. The Koran truly is a never-ending and timeless miracle.

The Arabic letter Ṣ (ص)—not to be confused with the letter S (س)—has recently been discovered to have a rather astonishing code. To start unlocking the mathematical code of the letter Ṣ, we go to the start of the Koran—specifically to Chapter One (Chapter Al-Fatihah), some of whose amazing mathematics we witnessed in the previous chapter.

The first appearance of the letter Ṣ (pronounced "Ṣad" in Arabic) in the Koran is in Chapter One, and counting from the start of the Koran, it is the 88th letter.

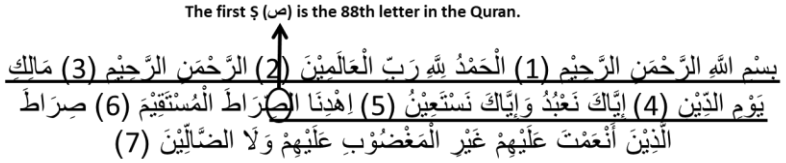

Figure 27: The first appearance of the letter Ṣ (ص) is as the 88th letter of the Koran.

Right from the very first appearance of the letter Ṣ, a strong connection to the number 88 is established.

Keeping in mind that there is an entire chapter in the Koran that is literally named after the letter Ṣ (The Chapter of Ṣad), it is amazing to find that this chapter has a total of 88 verses! Imagine that. The Chapter of Ṣad has 88 verses, and the first appearance of the letter Ṣ (Ṣad) in the Koran is as the 88th letter!

Since we are looking at chapter titles, we find that the greatest number of times this letter is repeated in any of the Koran's chapter titles is in the Chapter of Al-Qasas, where it appears twice. Amazingly, the Chapter of Al-Qasas also has 88 verses!

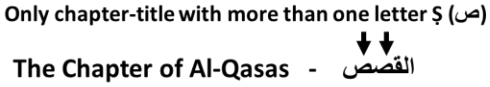

Figure 28: The Chapter of Al-Qasas is the only chapter in the Koran with two instances of the letter Ṣ (ص) in its title, which is also the greatest number of times this letter appears in any of the Koran's chapter titles.

This undeniable code is shocking enough, but we are just getting started. Digging even deeper, we look at the first eight verses in the Koran to be numbered 88 (Verses 2:88, 3:88, 4:88, 5:88, 6:88, 7:88, 9:88, and 10:88), and find that none of them contain the letter Ṣ. This is while the first eight verses in the Koran that do contain the letter Ṣ (Verses 1:6, 1:7, 2:3, 2:7, 2:11, 2:17, 2:18, and 2:19) have a verse-number sum total of 88! Furthermore, the first verse in the Koran to contain the letter Ṣ eight times is the only verse in the entire Koran to contain 88 words! This is breathtaking, but only the tip of the iceberg.

The only verse of the Koran to contain 88 words appears in the Chapter of Al-Nisa' (Koran 4:12). The surprise here is that the number of verses in the Chapter of Al-Nisa' is 176, which equals 88 + 88! It gets even more shocking when we check this chapter's 88th verse and find that it has a total of 88 letters! This is, of course, amazing, but even more baffling is that 88 = 4 X 22, while the Chapter of Al-Nisa' is Chapter Four of the Koran! But what about the 22? Twenty-two is the total number of words in this verse!

This is the miracle of the Koran!

How can we teach ourselves gratitude?

Tell yourself that everything that you have is a blessing from Allah which He bestowed upon you with His infinite Grace.

Your difficult job is the dream of every unemployed person.

Your annoying child is the dream of every infertile couple.

Your small home is the dream of every homeless person.

Your little money is the dream of every debtor.

Your health is the dream of every sick man.

Your smile is the dream of every depressed patient.

Allah concealing your sins is the dream of every exposed person.

So, let gratitude and contentment be your attitude of life!

The secret to maintaining blessing is to maintain Shukr (gratitude). Every blessing you have is from Allah.

Being grateful is so much more than just saying Alhamdulillah.

You have to feel the gratitude in your heart, be mindful of your blessings continuously, and demonstrate your thankfulness with your actions, optimism and attitude!

Show gratitude to Allah for the bounties Allah has bestowed on you.

Ya Allah! Please accept our gratitude for every blessing - big and small - that you have given us and forgive us for all the times we have been ungrateful. Ya Rabb! You are the provider for every soul and you have blessed us. Alhamdulillah for everything and every situation. O Lord! You are the listener of hearts - help us through our struggles.

Patience and Gratitude:

Every struggle in your life has shaped you into the person you are today. Be thankful for the hard times, they can only make you stronger.

A struggle is when no word could describe.

A struggle is when only Allah knows all about it.

A struggle is when you can’t even say it out to others.

A struggle is when only Allah able to provide u the strength.

A struggle is when the eyes is full with tears during prayer.

A struggle is when you are fighting hard with your nafs and with your desire.

Allah says: "...so that you may neither grieve on what has escaped you, nor over-exult on what He has given you..." [57:23]

This means that Allah has informed us of His encompassing knowledge, recording all things before they occur and creating all things in due measure known to Him, so that we may know that what has met us would never have missed us, and what has missed us would never have met us. Therefore, we are commanded not to over-grieve on the good things we have missed, nor to over-exult on the comforts or wealth we enjoyed in this life, and in turn be neglectful about Allah and the Hereafter.

Ibn 'Abbas says that it is man's natural disposition that certain things cheer him up and other things make him miserable, whereas the true position should have been as follows: When any misery befalls him, he should endure it with patience and earn reward in the Hereafter, and when he

experiences joy, he should experience it with gratitude to Allah and earn reward in the Hereafter. [Reported by Hakim who rates it as Sahih.]

"... And Allah does not love any self-admirer, over-proud..." [57:23]

The expression "does not love" in fact implies that Allah 'hates' those who become proud of the bounties they enjoy in this world. But instead of using the word 'hates' the expression 'does not love' is perhaps an indication that an intelligent person should consider about all his actions whether or not the intended act is dear to Allah. This is the reason why the verse uses the phrase 'does not love'. [Tafseer Ma'ariful Qur'an - Surah 57 - Al-Hadid - Ayah 23]

The Night Prayer:

"If there is something you want in life and you are not praying tahajjud for it you don't really want it."

The Dua made at tahajjud is like an arrow that does not miss its target." - Imaam Shafi.

We should get up to pray in the dark when all are asleep and see how your path is lit and your life begins to shine.

Build a connection with Allah at a time where it is just you and Him. That's the beauty of Tahajjud, Allah comes down to the lowest heaven and accepts the du'aas/prayers of those who wake up solely to pray and ask him for what they want.. Subhaan'Allah, we underestimate the power of Tahajjud and the Fajr, May Allah always give us the ability to wake up and pray to Him.. Set alarm for Tahajjud and Fajr.

Gratitude for blessings is a cause of them being increased, as Allah says, "And (remember) when your Lord proclaimed: 'If you give thanks (by accepting faith and worshipping none but Allah), I will give you more (of My blessings); but if you are thankless (i.e., disbelievers), verily, My punishment is indeed severe" [Quran 14:7]

How can a person thank his Lord for His great blessings? His gratitude should fulfil all the necessary conditions, which are gratitude of the heart, gratitude of the tongue and gratitude of the physical faculties. We can appreciate our Lord’s bounty by studying the miracles and secret codes of the Koran.

Before leaving Chapter Four, we notice something else. In the entire chapter, there are only two verses which contain exactly 44 letters each. They are Verses 45 and 169. When we add their letters together, the total is 88, but how can we be sure that these verses are truly connected to the number 88 and the letter Ṣ? This is confirmed when we add together their verse numbers (45 + 169) and find that the sum of these two numbers is 214, which is 88 + 88 + 38. It turns out that the Chapter of Ṣad is Chapter 38 of the Koran. As stated above, this chapter is named after the letter Ṣ itself and contains a total of 88 verses.

As also noted above, Koran 4:12 contains a total of 88 words, so let’s see whether the number 12 manifests elsewhere in this code. We find that Verse 88 of the Chapter of AlMa’idah (Koran 5:88) and Verse 88 of the Chapter of Ṭah Ha (Koran 20:88) both have 12 words each. This connection makes us look at them in closer detail—and it turns out that the total number of letters in these two verses is 100, which is 88 + 12! This is truly astonishing, but we are still just warming up.

Everything we have observed thus far has revolved around the number 88, so surely we must look at Chapter 88 of the Koran (The Chapter of Al-Ghashiyah) as well. The first time the Koran’s 88th letter (the letter Ṣ) appears in Chapter 88 of the Koran is in the chapter’s third verse.

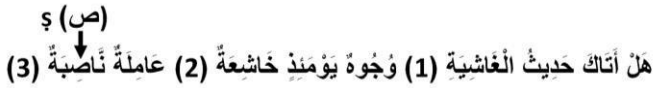

Figure 29: The first appearance of the letter Ṣ in Chapter 88.

Because this is a unique Ṣ (i.e., the letter revolves around the number 88, and this is its first appearance in Chapter 88), we look much deeper. This Ṣ is the 2,024th Ṣ from the start of the Koran. Amazingly, the number 2,024 is a multiple of 88, as 88 X 23 = 2,024! As you already know, Ṣ is the 88th letter from the start of the Koran, and 88 is also the number of the chapter we are currently examining. Beyond this, the letter Ṣ has generally revolved concretely around the number 88, but what about this 23?

Having come this far in this book, you would be correct in saying that 23 is the number of years in which the Koran was revealed as well as a main key in Koran mathematics—but is there more to it here? Actually, yes, as the letter Ṣ also has a strong connection to the number 23. How so, you ask? As mentioned above, the name of the letter Ṣ in Arabic is the word "Ṣad" (spelled Ṣ-A-D), and the Hija'i order numbers associated with these letters amazingly have a sum total of 23! This is all amazing, but it simply does not end.

The Hija'i "Order" Numbers of the Letters that Form the Name of the Letter Ṣ (صاد)		
د	ا	ص
8	1	14

Figure 30 (Right-to-left): The Hija'i "order" numbers of the letters that spell out the word "Ṣad" (the Arabic name for the letter Ṣ)

Looking even closer at the first three verses of Chapter 88, we notice that the letter Ṣ first appears in Chapter 88 immediately following the 38th letter. Yes, you read that correctly. If you remember, the Chapter of Ṣad is Chapter 38 of the Koran and contains a total of 88 verses! The stunning mathematical code is truly amazing.

Looking more closely at Chapter 88 as a whole, note that it starts with the letter H. The letter H is the 26th letter of the Hija'i alphabet, and the surprise here is that Chapter 88 has a total of 26 verses! I have long run out of words to describe the stunning mathematics of the Koran and can only say, "Subhan Allah!"

So, Chapter 88 of the Koran has 26 verses, and both numbers (88 and 26) have clearly been highlighted. Amazingly, 88 + 26 = 114, which is the total number of chapters in the Koran!

This is far more than enough to think about for a very long time and simply make one say, "Praise be to Allah (Subhan Allah)." Praise be to He Who has provided a Koran with never-ending miracles whose mathematical code is now challenging people living in the age of computers and programming. Yet we are not done yet.

In all of Chapter 88, there are only five instances of the letter Ṣ, which appears only once in each of five different verses (Verses 3, 4, 15, 19, and 22).

The only verses of Chapter 88 to contain the letter Ṣ (ص)
عَامِلَةٌ نَّاصِبَةٌ (3)
تَصْلَىٰ نَارًا حَامِيَةً (4)
وَنَمَارِقُ مَصْفُوفَةٌ (15)
وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ (19)
لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ (22)

Figure 31: The only five verses in Chapter 88 of the Koran to contain the letter Ṣ (ص), which appears once in each of the verses

The total number of words in all five of the verses of Chapter 88 that contain the letter Ṣ is 14. But is there any significance to the number 14? As illustrated above (see Figure 30), the letter Ṣ is the 14th letter of the Hija'i alphabet! To further confirm the connection between the five verses and the letter Ṣ (other than the fact that they are the only verses in the chapter to contain the letter Ṣ, plus the fact that the total word count of these verses equals 14), we look at the letters that spell out the name of the letter Ṣ (Ṣad) once again and find that these letters (Ṣ-A-D) appear in all five of these verses a total of exactly 14 times! This is truly amazing.

Letter-repetitions from the word "Ṣad" in the five verses of Chapter 88 that contain the letter Ṣ (ص)		
ص	ا	د
5	9	0

Figure 32 (Right-to-left): The letters that spell out the name of the letter Ṣ (Ṣ-A-D) appear exactly 14 times in the five verses of Chapter 88 that contain the letter Ṣ.

Keeping in mind that Ṣ is the 14th letter of the Hija'i alphabet, think about this other amazing discovery. The first 14 verses of the Koran have a total of exactly 88 letters! This is truly miraculous, but if all of this is not mind-boggling enough, think about the following as well:

As detailed above, the 88th letter from the start of the Koran is the letter Ṣ. The Chapter of Ṣad has 88 verses, as does the Chapter of Al-Qasas. The Chapter of Al-Qasas is also the chapter title with the most instances of the letter Ṣ in its name, appearing a total of two times. Now, when we count all of the words in the Chapter of Al-Qasas, we find that they number exactly 1,438.

Do you see the connection?

Yes, the first half of the number is 14, while the second half is 38! As we already know, the Chapter of Ṣad is Chapter 38 of the Koran, while its title is simply the letter Ṣ (Ṣad), which is the 14th letter of the Hija'i alphabet.

If you're thinking that this code cannot get any more shocking, it turns out that the scholars have discovered even more. In the entire Koran, there are only 25 verses that are numbered 88, and Verse 25 of Chapter 88 (Koran 88:25) ends with the chapter's 88th word! Go ahead and read that last line again. Words simply cannot describe how amazing this is. The Koran's code for the letter Ṣ is truly a breathtaking mathematical symphony.

There is still much more to highlight; because we must eventually move on, however, I will only add a few more observations.

In the entire Koran, the chapters which contain only four instances of the letter Ṣ are eight in number, which is 4 + 4. Interestingly, the first of these eight chapters is Chapter 44, while the chapter numbers for all eight of these chapters are 44, 71, 75, 76, 86, 87, 88, and 98. Their sum total is 625, which equals 25 X 25. This is extraordinary, because 25 is the number of chapters in the Koran that contain an 88th verse. In addition, if we tally the total number of verses in all eight of these chapters, the total is 228, which is 114 + 114! (Remember that the Koran contains a total of 114 chapters.)

This has been a mind-boggling overdose, so let it sink in, read it once more, and then continue.

Now let's take a look at the double-Ṣ.

A double-Ṣ refers to two consecutive appearances of the letter Ṣ (written صص in Arabic). The double-Ṣ appears prominently in Chapter 28 of the Koran (The Chapter of AlQasas), which is the only chapter of the Koran to contain a double-Ṣ in its title. If we begin at the start of the Koran and work our way up to the Chapter of Al-Qasas, we find only seven chapters

containing words in which a double-Ṣ appears. These chapters are 3, 4, 7, 12, 16, 18, and 28—and amazingly, their sum total is 88!

In Chapter 28, a double-Ṣ also appears in Verse 25—and as stated above, only 25 verses in the Koran contain an 88th verse! The word containing this double-Ṣ in Chapter 28 (which, again, is the only chapter of the Koran to feature a double-Ṣ in its title) is the chapter's 390th word, and 390 = 88 + 88 + 88 + 88 + 38! Meaning four 88s, plus the number 38 in isolation, which just happens to be the chapter number associated with the Chapter of Ṣad!

Nothing can be more appropriate than to end with Verse 88 of the Chapter of Al-Isra': "Say, "If all the humans and jinns join together to produce anything like this Koran, they will not (be able to) come up with anything like it, even if they assist one another." (Koran 17:88)

The Prophet said, "The life of this world compared to the hereafter is as if one of you were to put his finger in the ocean and take it out again then compare the water that remains on his finger to the water that remains in the ocean." [Sahih Muslim (2858)].

Who is our prophet?
In order to understand the Koran, it is imperative we know who Muhammad is.

Muhammad, the son of Abdullah, was an orphan born in Arabia, at a time when the majority of the people were engaged in idolatry. But Allah chose him to be the prophet and guide for mankind and therefore, exalted him above all others. Even in the digital world, we do not always know the exact day or hour of our birth, but in the case of an orphan, born in the desert, 14 centuries ago, in the most backwards nation of the time, every aspect of his existence was recorded by Allah. God revealed his prophet on the month of Rabiul Awal, and when did God make him a prophet, people thought he would have been forty years, six months, and ten days of age, but a narration in Tirmizi, says in the 21st night of Ramadan, when he was in the cave of Hira, and Angel Gabriel came to him with the first five verses. Since when was Muhammad a prophet? Muhammad was a prophet when Adam's mold was not yet been formed.
Every aspect about Muhammad was recorded, and according to the Christian calendar, 22nd of April, on the year 571, and the Islamic calendar had not even started, but it was known to the Arabs as the Year of the Elephant, the year when Abraha attacked Mecca, and it was only six months after that, it was a Monday, and the time of birth was 4:21 in the morning, and the number of days he lived in this world was 22,330 days, and the number of days as a prophet was 8,156 days, and passed away also on a Monday, 7th of June, 633, according to the Christian calendar, 12th of Rabiul Awal, Monday, the eleventh year of Hijra, at the time of noon according to the Islamic calendar.
Muhammad's father's name was Abdullah, and mother's name was Ameena, and the one who assisted in his birth was Shifa bin Amr, who was the mother of Abdur Rahman bn Auf, and she later became Moslem.
His foster mother was Halima Sadiya, and scholars say that these names are not a coincidence.
His father's name was Abdullah because his inception occurred in the abdiyyat.
His mother's name was Ameena, because he was nurtured in the womb of safety and peace.
The midwife was called Shifa because she was one who came to give cure, to the maladies of humanity.
The foster mother's name was Halima was because he drank milk from the breast of perseverance, and character.
He was born in a desert because the desert is synonymous to the lack of vegetation and the lack of water, because they say *he* was the vegetation, and he was the water.
Born in Rabiul Awal, and not in any of the traditional sacred months, because they say he did not need a sacred month, his existence gave sacristy to the month.
Born at the time of daybreak. What does the day break signify? After a long darkness of the night, after six centuries of Kufr and darkness, the light of guidance Muhamad came.
Born in daybreak, because the sun rises at that time. The Arabs said we have one sun, and the horizon has one sun, but our sun is better than the sun of the horizon because the sun of the horizon rises after daybreak, our sun rose when the hearts of humanity was steeped in darkness,
He was born in daybreak time. In fact, such was the bond between God and his beloved that Allah did not allow the sands of time to erase any aspect of his that 22,330 days, and almost every second recorded, and such information, and such so-called mundane aspect are recorded, and if we did not know these things, then no aspect of our life would be affected, and yet, all of these were recorded.

In the life time of Muhammad, he drank the milk of nine she goats, their names are recorded: Ajwa, Suqya, Zamzam, Baraka, Waratha, Itlal, Itraf, Ghaitha, Qamraa.
He had one male goat; the name of the animal was Yumn.
He had two mules, and the names are recorded as Fidda, Duldul.
He rode two donkeys, their names recorded as Uthair, Ya'foor.
He rode two male camels, Tha'lab, Askar.
He rode four female camels; Jad'a, Shahba, Qaswa and Adhba.
The horses that he rode: Sakhab, Ward, Sabah, Murtajil, Murtajiz, Lizaz, Tiraz, Yasoob, Ya'boob, - these names are recorded.
The extent to which God preserved even the mundane aspects pertaining to the Prophet is astonishing.
The mother of Prophet, Ameena, said when she entered the ninth month of pregnancy, "I began experiencing the normal discomfort that the woman if this tenure of pregnancy experiences, and then I saw, all of sudden, a bird descended, and with its white wings, it massaged my heart, and the result of which all the pain and discomfort I was experiencing disappeared. I turned and all of a sudden, a bowl appeared in front of me. In it, was white milk. I was very thirsty. I picked it up and I started drinking the milk, and as I drank the milk, God removed the veil of the unseen from me, and I saw the whole world in front of me. I saw three huge flags, one in the east, one the west and one in the center of Mecca. I became so mesmerized by the vision, that by the time the visions lifted, the birth of my child had occurred without any discomfort."
Shifa, daughter of Amr, had assisted in many births, and the moment her eyes fell on this newborn, immediately, she realised that this is something unique. Three things she noticed: Other children are circumcised six months or years later, but this child was born already circumcised. Other children have to have their umbilical cord to be separated from the birth mother, but this child already had the cord separated. Other children are born with the impurities from the inside and they have to be bathed, but this child was born pure, as though he was already bathed.
All of a sudden, a burst of energy entered the new born baby and he turned over, and prostrated for a long time, and he raised his head, and lifted his index finger, and said, Alhamdulilahi Kabeera, Wal hamdulillahi Katheera, Was subhanallahi Bukrataw Waseela. He thus announced his entry into the world, a universe where his beacon of light shone for centuries.
Shifa, the daughter of Amr, says, "When Muhammad raised his little finger, a light came out of his finger, and in that light, I saw the palaces of Basra, of Persia, of Rome."
Both women became alarmed at these astonishing phenomena.
Ameena, who is the mother, has maternal instincts and she fears for her child, so she picks up the baby, and places him in her lap and no sooner did she do that, a cloud descended and the cloud covered the body of the child so that he becomes invisible for a while, and then the cloud lifted up, and a voice calls up to her, announcing that this child will be known in the east and in the west.
That moment for which the entire universe had been holding his breath for centuries!
That night before Muhammad's birth, the 14 pillars of palace of Persia toppled, and crumbled to the ground, and the Zoroastrian fire worshippers were horrified to see that the fire they worshipped and protected and lit for one thousand years become extinguished on the night of Muhammad's birth.
One year prior to the Muhammad, God did not allow any female child to be born in to this world, for the honour of the coming of Muhammad, so the various devil-worshiping sects who had the tendency of sacrificing new born female child to the Satan were unable to engage in their sickly acts.
The fishes of the sea closed upon each other that night.
The birds in the sky and the stars descended that night.
Fatima, daughter of Abdul Wahab, a trader in Mecca, says: "That night, I noticed as though the stars would fall on the sanctuary of Mecca."
After centuries of waiting, the coming of Muhammad was an event of such significance and importance, that from Adam, around 124,000 prophets arrived since the beginning, and sent throughout the ages, and centuries after centuries, every prophet informed their people about the coming of the Prophet Muhammad. Not just informed them, the described Muhammad to their people.
Prophet Shaya, a prophet of the children of Israel was told by God: O Shaya! Stand up amongst the Bani Israel! I am going to cause revelation to flow from your lips. He stands up, saying, "O Sky! Hearken! O Earth! Be silent! Indeed, God wills to dictate a command, and decree a will, and it is His wish to dispatch a prophet from among the illiterate ones, and He willed for the prophet to be a warner and giver of glad tidings." When God introduced and described His Prophet Muhammad to Shaya, God says, 'My prophet will never utter a single word that will hurt the feelings of anyone. He will never say something that will disrespect or shred the dignity of any individual.'

Muhammad was a uniquely gentle and kind man, and to say we love Muhammad is easy, but who follows his teachings.
Every prophet was asked this question, if we send Muhammad in your time, what will you do? Each prophet said, we will believe in him and we will become his follower and become the helper of him! Each one swore an oath, and a covenant was taken from each one, and they all agreed to listen to him.
Such a prophet, the bridegroom of humanity, throughout the ages, the entire humanity was waiting, and a voice called out from the unseen to his mother Ameena, and commands: Take this child to the east and the west, and let them come to know the name of My Prophet, and let them come to know the qualities of my prophet, and let them come to know the characteristics of my prophet; one who was made with finesse, and upon whom I bestowed the good-natures of Adam, the keenness of Sheeth, the bravery of Nuh, the friendship of Ibrahim, the sacrifices of Ismael, the eloquence of Saleh, the wisdom of Lut, the contentment of Ishaaq, the glad-tidings of Yaqoob, the strength of Musa, the struggle of Yusha, the love of Danial, the reverence of Yunus, the obedience of Ilyas, the voice of Dawud, the abstinence of Yahya, the piety of Isa, and patience of Ayyub. And what was special and distinct in 124,000 prophets collectively was placed in the personality of Muhammad. He was made with all the good natures, when he was only a new born baby.
The extent of the turmoil, difficulties and hardships which the followers of Muhammad are experiencing today is almost on an unprecedent scale in this age of digital media, that there is not a single one of us that can plead a blissful ignorance, as to the extent of suffering, loss of life, property, loss of dignity and honour that is being meted out to this people in some corner of the globe. If one is not careful, then a sense of despondency overtakes one, that is it even possible for us to come out of this plight, that some scholar put it this way: He said one feels as though even if the rocks and stones have eyes, they also would begin to cry in witnessing the level of suffering being experienced by the follower of the most beloved prophet.
What is the case for greater concern if we look at the glowing manner in which this people were praised, blessings for the people of prophet. The glowing manner in which prophet praised us, you are the culmination of 70 pepe, and you are the best, most virtuous of the creation of God, 2/3 of paradise will be the ummah of prophet. The father of humanity, Adam, said, indeed God had given the people of Muhammad 4 distinction which I didn't receive. I made a mistake and after 40 years of crying, God accepted my repentance in mecca, and the people of Muhammad will sin in four corners of the globe and God will accept their repentance. I was in paradise, and I made a mistake, and God stripped me of the clothes of Paradise, and people of Muhammad will sin in a naked state and yet God will give them clothes to wear. I committed a mistake in paradise and I was separated from my wife, decades of separation and the people of Muhammad will sin and sin and they will not be separated from their spouses, and indeed, I was in paradise and I made a mistake and God banished me from paradise, and the people of Muhammad will sin outside of paradise, and through their repentance will enter into paradise. Prophet said selected and special mercy of Allah is descending on this people. And if you look at the glowing annals of the history of this people, two to five years after the demise of the prophet, when Islam had spread to two-million two hundred thousand sq. miles, and four thousand masjid was established, and within a few years, two-thirds of the known world was covered with the light of guidance of Islam. The glowing annals of the history of achievement of this people. Today, this very people are being kicked to pillar to post, and a people to whom practising religion had become an insult, and a people which have no dignity or honour attacked to its name, one wonders is this the same people that achieved what was achieved in the past? There was a very simple principle, applies in worldly and religious concept as well. With struggle comes success.
If there is a sweeper in a factory decides to quit his work, and no one will be worried about. What if he became the manager. Now, he has more responsibility, and when he shouts, people listen. When he asks people to jump, they ask how high. He is a respected, he is honoured and revered, his salary multiplies many times, with his status, it is accepted that his level of responsibility has also increased. If he doesn't come to work, the running of the entire factory is affected. Our inclusion in this universe was not a biological accident. Your God, Allah, creates and He chooses, you did not have any choice. No one requisitioned God to make him boy or girl. Or let me be born in this period. Who selected? God selected. You did not have a choice. When God speaks of the highest office, the term God uses, is God chooses whom he wants to make a prophet, the same term is used for humans.

In Godfrey Higgin's "An apology for the life and character of the prophet Mohamed", the English prides himself for the nobility of Muhammad, and to be the follower of the man who was so noble is a joyous thing, because Muhammad is a man the whole world look to for guidance. The tragedy

and travesty today, when it comes to our financial and social etiquettes and practice, instead of becoming the guide, we have become followers, and we are looking at others for guidance. Conditions in this world is determined primarily by what God's wish is, and prophet gives this people one prescription. This world is a test, and not one of us are going to live, for we have come here to die.

Chapter Al-Nahl (The Chapter of the Bees) is Chapter 16 of the Koran and has a total of 128 verses. The first surprise is that science has now discovered and firmly established that male bees (called drones) have a total of 16 chromosomes, while female workers and queen bees have 16 pairs of chromosomes. Furthermore, the queen bee emerges as a bee from the egg in 16 days! This is totally shocking, because no one even claims that anyone knew how many DNA chromosomes bees had over 1,400 years ago. But is this only by chance? Can we really demonstrate a mathematical connection between the Chapter of the Bees and the number 16, and even more specifically to bees? The answer is an overwhelming yes.

Interestingly, the number of verses in this chapter (128) is a multiple of 16, as 16 X 8 = 128! Put another way, eight is the total number of verses in the chapter that are multiples of 16, something I have not ever seen anyone highlight before. But more about these verses later. Keeping in mind that the queen bee has a total of 32 chromosomes (16 X 2, since there are 16 pairs), we look at the total number of verses in this chapter which contain the name of Allah two times and find that they are exactly 16 in number!

After this, we find that the number of verses in this chapter that contain the name of Allah is 64, while the number of verses that do not contain the name of Allah is also 64. In both cases, 64 is also a multiple of 16, as 16 X 4 = 64! Taken as a whole, these figures provide strong evidence that multiples of 16 may be an important thread to follow, so keep this in mind for later on.

The shortest verse in the Chapter of the Bees is Verse 16! Looking even closer at this verse, we find that out of the entire Arabic Hija'i alphabet, there are exactly 16 letters that are not used in this verse!

Then when we look at the last verse of Chapter 16 (Verse 128, which is also a multiple of 16), we see that it contains exactly 32 letters, which is equal to 16 + 16, as well as to the queen bee's 16 pairs of chromosomes, which in total are 32 chromosomes! Furthermore, this verse contains eight words, and multiplying the total number of letters in the verse (i.e., 32) by the total number of words gives us 256, or 128 + 128! Not only is 128 the number of this specific verse, but it is also the total number of verses in this chapter!

So far, it has become evident that the number 16 is strongly highlighted in the Chapter of the Bees (which is itself the 16th chapter), but we have still not looked at the chapter's key verse and the word "bees" within it, which the chapter is named after.

In the entire Koran, only one verse (16:68) mentions the Arabic word for "the bees." Looking closer at this verse, it is shocking to find that from the start of the verse, up to and including the word for "the bees," it contains exactly 16 letters! As already highlighted, male bees have exactly 16 chromosomes, while females have 16 pairs of chromosomes. This includes the queen bee, who takes 16 days to emerge from an egg as a bee!

It gets even more shocking when we realize that out of all the letters in the Arabic alphabet, only 16 are used to make up this verse! In other words, Allah created male bees with 16 chromosomes and female bees with 16 pairs of chromosomes, just as He made the only verse in the Koran to mention the word for "the bees" with 16 letters of the alphabet!

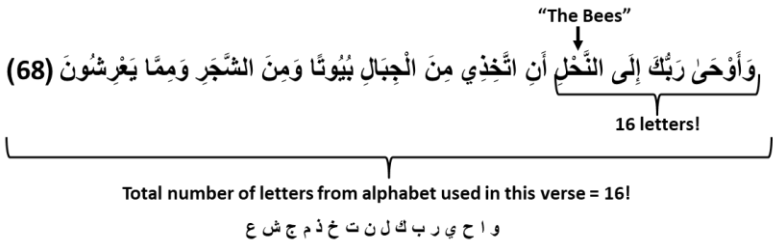

Figure 33: Koran 16:68 and the position of the Arabic word for "the bees" in the chapter

If this is not dramatic enough, think about this totally breathtaking discovery. Verse 68 (mentioned above) contains 13 words, and 68 X 13 = 884, but is there any significance to the number 884? It is nothing short of stunning to find that, counting from the start of the chapter, the Arabic word for "the bees" is exactly Word Number 884! I am compelled to repeat this! In the entire Koran, the only mention of the
Arabic word for "the bees" appears in this verse as Word Number 884 in the Chapter of the Bees—and the number of the verse in which it appears (68), multiplied by the number of words in the verse (13), equals the exact order of this word in the chapter! This is stunningly miraculous and should erase all doubts for reasonable people—yet what is even more shocking and completely destroys all possible doubt is still to come. But for now, just keep this number in mind: 884.

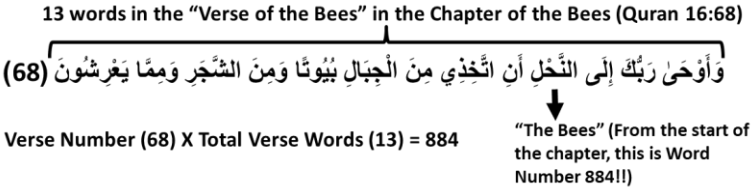
13 words in the "Verse of the Bees" in the Chapter of the Bees (Quran 16:68)
وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ (68)
Verse Number (68) X Total Verse Words (13) = 884
"The Bees" (From the start of the chapter, this is Word Number 884!!)

Figure 34: The Arabic word for "the bees" in the "Verse of the Bees" in the Chapter of the Bees (Koran 16:68)

We have looked at the shortest verse in the Chapter of the Bees, which is Verse 16, but what about the longest verse? It is Verse 92. Amazingly, the longest verse in the Chapter of the Bees has a total of 32 words! As already stated, 32 is the total number of chromosomes found in female bees, including the queen bee, with their 16 pairs of chromosomes—and of course, 32 = 16 + 16. So, the shortest verse in this chapter is Verse 16, while the longest verse has 32 words—just like male bees have 16 chromosomes and female bees have 32 chromosomes. In other words, these verse configurations mirror both the least number of chromosomes a living bee can have (which is 16), as well as the greatest number possible (which is 32).

Chapter 16 Word and Letter Counts up to the "Verse of the Bees" (Quran 16:68)					
Verse	Words	Letters	Verse	Words	Letters
1	9	40	40	10	36
2	18	67	41	18	79
3	7	33	42	5	25
4	8	29	43	15	60
5	8	38	44	12	62
6	7	31	45	16	67
7	14	58	46	7	28
8	9	48	47	8	31
9	10	44	48	17	66
10	13	47	49	14	55
11	16	70	50	7	32
12	15	69	51	12	49
13	13	49	52	11	46
14	21	100	53	12	43
15	11	47	54	10	38
16	4	20	55	6	34
17	7	27	56	12	56
18	10	39	57	7	32
19	6	25	58	9	37
20	10	41	59	19	64
21	7	31	60	12	59
22	11	55	61	23	96
23	13	49	62	17	71
24	9	39	63	17	70
25	15	68	64	14	62
26	21	85	65	16	62
27	21	95	66	17	67
28	19	81	67	15	64
29	8	42	68	13	54
30	20	91			
31	15	65			
32	12	62			
33	22	90			
34	10	43			
35	32	118			
36	28	119			
37	14	45			
38	18	72			
39	11	52			

4 3 2 1
وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ
Word 884 is "The Bees"
الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ
Quran 16:68

Total words up to and including the word "The Bees": 884
Total letters up to and including the "Verse of the Bees": 3,769

Figure 35: Chart showing word and letter counts for Chapter 16 of the Koran up to Verse 68. Numbers taken from the Complete Koran Word and Letter
Chart created by Abdulrazzaq Abawi in collaboration with the New Center for Koran Research and Studies. I have also double-checked and "physically" counted every word and letter using their approach, named in this work as Approach B.
Before leaving this verse, we take another look and find that while both approaches count 32 words, Approach A (which is this book's default approach unless otherwise indicated) counts a total of 131 letters for this verse—but is there any significance to this number?

More than once in this book, I have mentioned that the order of prime numbers is an important key in Koran mathematics. The amazing surprise here is that 131 is a prime number, and its order amongst prime numbers is 32! Once again, the harmony of the mathematical code is truly amazing. Mathematicians are still struggling to understand prime numbers, yet again and again, they are dominantly seen in the Koran's numerical code.

Another amazing thing is that when we count using Approach B, the total number of letters in this verse is 128, which is the total number of verses in Chapter 16! As indicated in the "Methodologies" section of this book, both approaches are legitimate. It is as though Allah is telling us that whichever legitimate method is used, we will find what can overwhelmingly make evident that the miraculous nature of the Koran is beyond human capacity, even mathematically.

We have examined the shortest and longest verses of Chapter 16, so now let's take a look at the chapter's first and last verses to contain exactly 16 words, which scholars have identified as Verses 11 and 103. Added together, the sum of these verse numbers equals 114, which is yet again the total number of chapters in the Koran and a main key in Koran mathematics. Their numerical connection is thus confirmed through this key.

It turns out that both 11 and 103 are prime numbers, with 11 being the 5th prime number and 103 being the 27th. Amazingly, 5 + 27 again gives us 32! The stunning mathematical code is endless—and again, as repeatedly seen, prime numbers are evidently a main key in Koran mathematics.

Now also consider this interesting find. In Arabic, the word for "honey" is 'Asal, and scholars have looked at the Hija'i "order" numbers of its letters. Their sum total is 53, which is a prime number whose order among prime numbers is 16!

Hija'i "order" numbers of the letters that spell the word "honey" in Arabic : عسل

ل	س	ع	Total
23	12	18	= 53

Figure 36 (Right-to-left): The order numbers of the letters that make up the Arabic word for "honey"

Also consider this—and prepare yourself! It is a discovery by Sheikh Bassam Jarrar. Earlier, we saw numerous multiples of 16, including the number of verses in the chapter. We also said that the Chapter of the Bees is Chapter 16 of the Koran, and that the Arabic word for "the bees" is the chapter's 884th word, which (as detailed above) is shockingly equal to the verse number in which this word appears multiplied by the number of words the verse contains. So Chapter 16 of the Koran is the Chapter of the Bees, and the key word in the chapter ("the bees") is Word Number 884—but can we go even deeper in order to find another relationship between 16 and 884?

Starting with the beginning of the Koran, we find that Chapter One has no Verse 16, because it is only seven verses long. With 286 verses, Chapter Two is the Koran's longest chapter and clearly has a 16th verse. We continue examining each chapter of the Koran until we end up with all verses in the Koran that contain a 16th verse.

It turns out that there are 85 chapters in the entire Koran that contain a 16th verse. This group of verses is numerically connected by their common relationship to the number 16.

Related to this is yet another mind-boggling discovery made by those using Approach B, as described earlier. If we count the total number of words in the 85 verses of the Koran that are numbered 16, we find that they total exactly 884 words!!! This is nothing short of breathtaking! To sum up this finding, the Chapter of the Bees is Chapter 16 of the Koran, and all verses in the Koran that are numbered 16 have a total word count which gives the precise order number of the Arabic word for "the bees" in the Chapter of the Bees!

The mathematical code displayed in this chapter is beyond words, and everything we have seen thus far is simply impossible and beyond human capacity, but can we dig even deeper? Yes, we can, and it gets astronomically more impossible.

As stated above, the total number of words in all verses of the Koran that are numbered 16 is 884, which exactly matches the total number of words up to and including the Arabic word for "the bees" in the Koran's 16th chapter (The Chapter of the Bees). The connection between this group of verses (the 85 verses numbered 16) and the Chapter of the Bees, and specifically to the Arabic word for "the bees," is clearly concrete. So, what about the total number of letters found in these verses?

It turns out that the total number of letters in all 85 verses of the Koran that are numbered 16 is exactly 3,769.

The stunning surprise here is that the total number of letters in the Chapter of the Bees, up to and including the "Verse of the Bees" (i.e., Koran 16:68), is also exactly 3,769. This is totally shocking, so let me rephrase it.

First, the number 884. The total number of words in all 85 verses of the Koran numbered 16 is 884. Likewise, counting from the start of the Chapter of the Bees (Chapter 16 of the Koran)—up to and including the Arabic word for "the bees"—there are 884 words.

Now, the number 3,769. The total number of letters in all 85 verses of the Koran numbered 16 is 3,769. Likewise, counting from the start of Chapter 16—up to and including the "Verse of the Bees" (Koran 16:68)—there are exactly 3,769 letters!

This is beyond perfection, and "speechless" is the only word that comes to mind.

It simply impossible for any human being to orchestrate something so numerically intricate in a book that is also linguistically unchallengeable and perfect. We also highlight again that it was all done through oral recitation and memory—through a man who could not even read or write. May Allah's peace and blessings be upon Prophet Muhammad. Let the mathematicians, accountants, programmers, and philosophers explain this!

Word and Letter Counts for all Verses of the Quran Numbered 16							
Chapter	Verse	Words	Letters	Chapter	Verse	Words	Letters
2	16	11	55	45	16	13	69
3	16	11	51	46	16	18	80
4	16	14	69	47	16	24	105
5	16	18	76	48	16	28	123
6	16	9	36	49	16	16	63
7	16	7	35	50	16	14	56
8	16	20	81	51	16	9	39
9	16	24	101	52	16	12	53
10	16	18	65	53	16	5	18
11	16	16	65	54	16	4	16
12	16	4	19	55	16	4	20
13	16	45	181	56	16	3	18
14	16	7	25	57	16	28	117
15	16	7	35	58	16	10	42
16	16	4	20	59	16	17	65
17	16	14	67	64	16	16	79
18	16	19	79	67	16	11	40
19	16	10	41	68	16	3	15
20	16	10	37	69	16	5	25
21	16	7	34	70	16	2	10
22	16	9	36	71	16	7	31
23	16	5	21	72	16	7	36
24	16	14	54	73	16	6	30
25	16	10	39	74	16	5	21
26	16	7	31	75	16	6	20
27	16	18	74	76	16	5	24
28	16	13	46	77	16	3	14
29	16	13	55	78	16	2	10
30	16	11	59	79	16	6	25
31	16	24	79	80	16	2	8
32	16	11	55	81	16	2	11
33	16	15	57	82	16	4	16
34	16	16	74	83	16	4	18
35	16	6	23	84	16	3	13
36	16	6	28	85	16	3	11
37	16	7	34	86	16	2	9
38	16	8	32	87	16	4	20
39	16	16	60	88	16	2	12
40	16	15	57	89	16	10	39
41	16	19	90	90	16	4	15
42	16	18	71	92	16	3	12
43	16	7	31	96	16	3	14
44	16	6	29	Total Words: 884		Total Letters: 3,769	

Figure 37: Word and letter counts for all verses numbered 16 in the Koran.
Numbers taken from the Complete Koran Word and Letter Chart created by Abdulrazzaq Abawi in collaboration with the Noon Center for Koran Research and Studies. I have also double-checked and "physically" counted every word and letter using their approach, named in this work as Approach B.
Let me add another of my own findings to the above and note the following:

As stated above, the total number of letters in all verses of the Koran numbered 16 is 3,769, while the total number of letters from start of Chapter 16—up to and including the "Verse of the Bees"—is also 3,769. So, let's take a closer look at the number 3,769.

In the Chapter of the Bees, the entire topic of bees is addressed in two verses, which are Verses 68 and 69. The total number of words in these two verses that talk about bees is 37. In other words, the entire topic of bees in the Chapter of the Bees ends with the 37th word, which appears at the end of Verse 69. Putting these figures together in order to form a single unit results in the number 3,769! The shocking interconnectedness of the code is way beyond words. If anyone thinks that this may be just by chance, we can confirm that this type of code interconnection using the two halves of a number is not unique to just the observation outlined here.

In fact, we can see the same phenomenon again in this same chapter. Here is another stunning observation. As explained previously, the Chapter of the Bees highlights the numbers 16 and 32. We have also mentioned that male bees have a total of 16 chromosomes, while female bees have a total of 32 chromosomes. When we take all verses in the Koran from the start of Chapter 16 to the end of Chapter 32, we shockingly get 1,632! This is, of course, independent of counting methodology. Go ahead and add up the total number of verses in all chapters from Chapter 16 to Chapter
32. This undeniable code, which is plainly beyond human capacity, is more than evident. If nothing else, the mathematical miracles in this chapter alone are sufficient to defeat all those who may think to argue against its existence.

Yet the Koran's miracles are endless, so why not look at all verses in Chapter 16 that are multiples of 16? This includes Verses 16, 32, 48, 64, 80, 96, 112, and 128. The total number of words in these verses is 119. Earlier in this book, I mentioned the "Abjadi" numerical values of words, and the shocking surprise is that when we look at the numerical value of the Arabic word for "the bees," it is 119!

Numerical Value of the Word "The Bees" (النحل):

ل	ح	ن	ل	ا	Total
30	8	50	30	1	= 119

Figure 38 (Right-to-left): Numerical value of the Arabic word for "the bees"

Then to top it all off, all of the verses in the Koran that are multiples of 16, such 32, 48, and so on, up to and including those found in Chapter 16, are a total of 119 verses!

We have long passed the shocked stage and are simply in total amazement and find ourselves challenged to fully comprehend this.

As a bonus, I'll add the following:

In the verses of the Koran that address the topic of bees (Koran 16:68-69), Allah says that He inspired that the bees take homes, eat, fly their paths, produce honey, and so on, as anyone can check in detail. The interesting thing is that the verbs used are specifically feminine verbs, and likewise, even other words (such as "your Lord" in Koran 16:69) are addressing female bees. "Their stomachs" also appears in the feminine form. Through scientific observation, it has been discovered that it is, indeed, the female workers that perform these activities! As many sources clearly state, worker bees are females, but only the queen can lay eggs. It is female worker bees who have stingers and forage and build homes by creating the wax cells from which they are made. Basically, it is female bees who do all the work, and Allah knowing best what He created, used only the feminine forms of these words when addressing bees conducting these specific activities, even though no one 1,400 years ago knew about these specific bee-related gender roles.

Once again, we see evidence of a shocking mathematical code that is truly breathtaking and simply impossible to fathom.

Does anyone claim that over 1,400 years ago anyone knew the DNA code of bees and purposely arranged the Koran and its chapters so that the Chapter of the Bees would be Chapter Number 16, AND then also created within it a mathematical code for 16 and 32? The code itself is miraculous beyond human ability, even without considering that it was only recently that science uncovered advanced genetic techniques that revealed the numbers of chromosomes in living creatures. How can all verses numbered 16 in the entire Koran have exactly BOTH the same number of words and letters as those present in the Chapter of the Bees, counting from the start of the chapter up to the word "bees" (in the case of words), and up to the "Verse of the Bees" (with respect to letters)?

This is just one question of many which we address to all those who doubt the obvious mathematical miracles in the Koran. The undeniable evidence also proves mathematically what is proven historically—that not a single letter of the Koran is missing or misplaced. It truly is nothing less than the book of Allah, the All-Knowing Creator Who promised that He

would make His signs clear for all those who seek the truth. How can this impossible yet undeniable Koran exist? Allah answers this in the Koran itself:

Say, “It has been revealed by He who knows [every] secret within the heavens and the earth. Indeed, He is ever Forgiving and Merciful.” (Koran 25:6)

Koran is a book of light, a scripture of guidance and a volume of mercy for mankind.

One of the main messages in the Koran is enlightening humans about the vast mercy of God. Allah, Who is our Maker and Nourisher, has granted us life and health and wealth with His infinite mercy, and it is this mercy which enables us to live productive lives.

Our souls belong to Allah and must return to Allah for accountability! The life after the day of judgment will be for eternity! Everyone will enter paradise through the mercy of Allah and even the Prophet Muhammad!

Verily, the life after the day of judgment is for eternity! Eternity in hell or paradise is dependent on our level of faith and the final decision by Allah, the Master of the day of judgment! We are so fortunate that Allah is the sole judge and will take account of our book of deeds with justice and mercy.

Everyone will enter paradise only through the mercy of Allah and even our beloved Muhammad said something to the effect that this also includes him. We are so fortunate that Allah is Al Rahman and Al- Raheem-because we can never justify admission into paradise without the mercy of Allah. May the mercy of Allah surround us in this world!! May the mercy of Allah surround us at the time of our death!

May the mercy of Allah surround us at the time when our books of deeds are given to us in our right hand! May the mercy of Allah surround us at the time of our questioning!

May the mercy of Allah surround us as we cross bridge with the speed of lightning!

May the mercy of Allah surround us as He grants us paradise without reckoning! Amen! Ya Rabbul Alameen

Allah is most merciful to the believers. No matter how adverse the situation, for the believers Allah's mercy still abounds.

No matter how severe the illness or pain, for the believers Allah's mercy still abounds.

No matter how severe the pangs of hunger, for the believers Allah's mercy still abounds.

No matter how severe the financial situation, for the believers Allah's mercy still abounds.

No matter how strained the family relationships, for the believers Allah's mercy still abounds.

For the believers Allah's mercy is in turning to Allah for help.

For the believers Allah's mercy is in their patience.

For the believers, Allah's mercy is in them not turning to illicit means.

For the believers, Allah's mercy is in them not losing hope in the mercy of Allah.

For the believers, Allah's mercy is in them being rewarded in the hereafter for their perseverance and patience.

For the believers, Allah's mercy supersedes Allah's wrath.

For the believers, Allah's mercy is enough for them! Aameen Yaa Rabbul Alameen!

The Letter Ṭ (ط) in the Koran

Earlier, we saw how the letter Ṣ, which is amongst the Koran's unique "separated" letters, has a miraculous code associated with it. In this chapter, it will become clear that this is not unique to just one letter. We will see how the letter Ṭ (ط)—pronounced "Ṭah" in Arabic—can also independently destroy any doubts about the miraculous mathematics of the Koran.

It was difficult to decide where to start with this amazing letter but—as you will see—the miraculous findings outlined in this chapter will just keep getting more and more amazing up until the very end.

Like the letter Ṣ, the letter Ṭ is also one of the Koran's unique chapter-opening letters called the Koran's "separated" letters. The letter Ṭ appears in the entire Koran a total of 1,273 times.[56] Among the 1,273 appearances of the letter Ṭ, there is one very unique Ṭ at the center called by some the "golden" Ṭ of the Koran. This shocking discovery is related to the Ring Composition of the Koran.

Before we talk about the golden Ṭ in more depth, however, let's take a look at some more statistics.

Of the 114 chapters in the Koran, only one chapter has a title that starts with the letter Ṭ: Chapter Ṭah Ha (The Chapter of Ṭah Ha), whose title is simply comprised of the letters Ṭ (Ṭah) and H (Ha).

Note that only seven chapters in the entire Koran contain the letter Ṭ in their titles. These seven titles are found in Chapters 20, 35, 52, 65, 82, 83, and 86. The Chapter of Ṭah Ha (Chapter 20 of the Koran) leads the list of chapters with titles that contain the letter Ṭah. In addition, there are only four chapters in the Koran whose first verse begins with the letter Ṭah (Chapters 20, 26, 27, and 28).

Looking at both groups of chapters (those with a "Ṭah" in the title and those whose first verse begins with the letter "Ṭah"), it is striking to note that only Chapter 20 (The Chapter of Ṭah Ha)—which, as stated above, is the only chapter whose title begins with the letter Ṭah—appears in both groups and is, in fact, the first chapter (as far as order number) to appear in each group. This is surprising, because these groups are based on different criteria with respect to the letter Ṭah.

Now that we have identified multiple chapters related to the letter Ṭ (Ṭah), let's multiply the number of chapter titles that contain this letter (i.e., seven) by the number of chapters that start with this letter (i.e., four), for a result of 28. Now let's find out if this number has any relationship to the letter Ṭ (Ṭah). Shockingly, it turns out that the total number of times the letter Ṭ (Ṭah) appears in the Chapter of Ṭah Ha is exactly 28!

This is truly overwhelming to think about, yet this finding not only displays an amazing code, but also strongly indicates that there is something extra special about the unique letter Ṭ (Ṭah) that starts the Chapter of Ṭah Ha.

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[56] Refer to the letter statistics of the Quran at the following link: http://numeric-quran.com/letters_stats.php (retrieved Mar. 6, 2018)

Order of Chapters with the Letter Ṭ (Ṭah) in Title		Order of Chapters that Start with the Letter Ṭ (Ṭah)	
1	Ṭah Ha (20)	1	Ṭah Ha (20)
2	Faṭir (35)	2	Al-Shu'ara (26)
3	Al-Ṭur (52)	3	Al-Naml (27)
4	Al-Ṭalaq (65)	4	Al-Qasas (28)
5	Al-Infiṭar (82)	Ṭah Ha—the only chapter title which starts with the letter Ṭ (Ṭah)—is the first and only chapter in both groups. Multiplying the number of chapters in each "Ṭah"-based group (7 X 4) gives us 28, the total number of "Ṭahs" in the Chapter of Ṭah Ha!	
6	Al-Muṭaffifin (83)		
7	Al-Ṭariq (86)		

Figure 39: Order of Chapter 20 (The Chapter of Ṭah Ha) in both groups

The other shocking surprise is that this Ṭ (Ṭah) at the start of the Chapter of Ṭah Ha—which has been clearly highlighted—lies exactly in the center of all 1,273 appearances of the letter Ṭ in the Koran! Amazingly, there are exactly 636 appearances of the letter Ṭ both preceding and following the Koran's central Ṭah; and of course, 636 + 1 + 636 = 1,273! This is truly stunning.

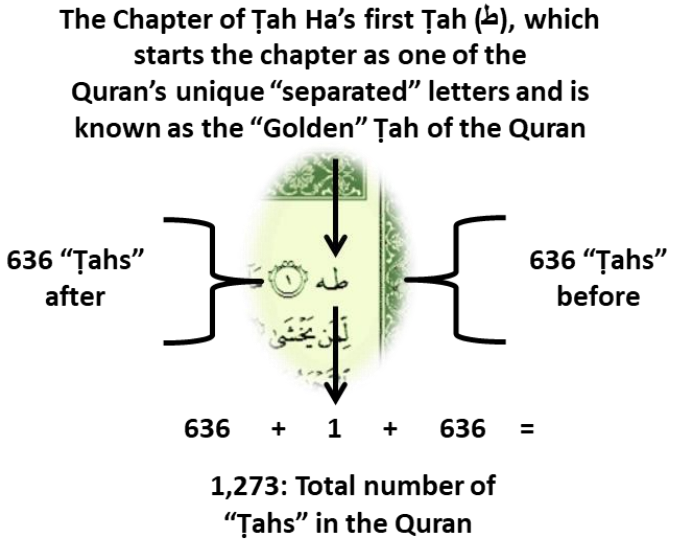
The Chapter of Ṭah Ha's first Ṭah (ط), which starts the chapter as one of the Quran's unique "separated" letters and is known as the "Golden" Ṭah of the Quran
636 "Ṭahs" after
طه
636 "Ṭahs" before
636 + 1 + 636 =
1,273: Total number of "Ṭahs" in the Quran

Figure 40: The Golden "Central" Ṭ (Ṭah) of the Koran

In other words, this "Golden Ṭ (Ṭah)," as it's called, is not only the central Ṭ of the Koran, but also starts the first verse of the Chapter of Ṭah Ha as one of the Koran's unique "separated" letters (rather than as a "regular" Ṭ attached to a word). In addition, the "golden" Ṭ (as detailed above) appears in the first of two different groups of chapters associated with the letter Ṭ (chapters that begin with the letter Ṭah, and chapters that contain the letter Ṭah in their titles). Multiplying together the number of chapters in each group (4 X 7) gives us 28, which is the total number of times the letter Ṭ appears in the only chapter that has a title starting with the letter Ṭah—and the chapter itself starts with the letter Ṭ (Ṭah)! This is amazing mathematical harmony which is alone worthy of deeper contemplation.

Keeping in mind that the number 19 is the Koran's greatest mathematical key, we find that the first 636 appearances of the letter Ṭ are in the first 19 chapters of the Koran. This is worthy of more research, but as previously mentioned, the number 19 is much too big of a topic to cover in the current edition of this book, so here we will remain focused on the letter Ṭ (Ṭah). The point, however, is that 19 is the Koran's main numerical key and can be seen manifesting throughout the Koran.

Upon further analyses, researchers have found that the greatest number of times the letter Ṭ (Ṭah) appears within a single verse throughout the entire Koran is four times, which exactly matches the number of chapters which start with this letter. Furthermore, the total number of verses in the entire Koran that contain four repetitions of the letter Ṭ is also four! This is amazing enough, but can we go any deeper? Why is four the greatest number of times the letter Ṭ appears in any verse, as well the number of verses this occurs in?

We multiply 4 X 4 and get 16, but is there any significance to the number 16? Amazingly, it turns out that the letter Ṭ is the 16th letter of the Hija'i alphabet! This is once again truly miraculous, but the findings do not end here.

The four verses in which the letter Ṭ (Ṭah) makes four appearances (for a total of 16) are in Chapters 5 and 24 of the Koran: The Chapter of Al-Ma'idah and the Chapter of AlNoor.[57] The connection between these four verses is clearly based on the letter Ṭ, which is the 16th letter of the Hija'i alphabet, as well as on the number four, since these four verses are the only verses in which the letter Ṭ appears four times.

The most unique verse in this group of four verses is clearly the fourth verse, because the number four is clearly the main unifying theme here, with four verses, four instances of the letter Ṭ (Ṭah) in each, and four chapters starting with the letter Ṭ.

This verse is Verse 26 of the Chapter of Al-Noor (Koran 24:26). Amazingly, this fourth verse in this group of four verses (which are related to each other based on their relationship to the 16th letter of the Hija'i alphabet) contains exactly 16 words! Yes, shockingly, 16 is both 4 X 4, as well as the Hija'i "order" number of the letter Ṭ (Ṭah)! The truly amazing mathematical harmony is endless.

The number 16 has again been highlighted, so what happens if we multiply 16 (i.e., the order number of the letter Ṭ as well as the number of words in Koran 24:26) by 4, which is the total number of times the letter Ṭ appears in this unique verse? 16 X 4 = 64, and shockingly, 64 is the total number of verses in this chapter (i.e., the Chapter of Al-Noor, which contains this verse). This is truly miraculous, but as always, it never ends.

Interestingly, when we look even closer at Koran 24:26, we find that the letter Ṭ appears in four consecutive words that follow four other words. In addition, we see that, besides the letter Ṭ, there are another four letters that also appear in the verse a total of four times each. These letters seem to be clearly highlighted, as the number of times each is repeated (four) matches the four repetitions of the letter Ṭ, so we look at the Hija'i order numbers of each letter and find the sum total of these numbers to be 24.

4 other letters (besides the Ṭah) that also appear 4 times each in Quran 24:26, along with their common Hija'i alphabetic order numbers

Letter	ت	ث	خ	ر	Total
Order	3	4	7	10	24

Figure 41: Like the "Ṭah," these four letters appear a total of four times each in Koran 24:26. The sum total of their Hija'i order numbers is 24, which corresponds to the chapter number.

[57] See Quran 5:5, 5:6, 24:21, and 24:26.

So, let's look at the number 24 for a moment. Shockingly, as you may have already noticed, the Chapter of Al-Noor is Chapter 24 of the Koran! Yet what is even more shocking is that 24 is the total number of times the letter Ṭ (Ṭah) appears in this chapter! Can words truly do justice to this miraculous mathematical code?

Looking even closer at Koran 24:26, researchers have also noticed that the four words which contain the letter Ṭ appear in this verse as the 5th, 6th, 7th and 8th words. Their sum total is 26, which, amazingly, is the verse number as well!

If we do this again, but count backwards from the end of the verse, the words with the letter Ṭ in them become the 9th, 10th, 11th, and 12th words in the verse. This leaves us with a sum total of 42. Amazingly 42 = 26 (the verse number) + 16 (the Hija'i order number of the letter Ṭ and the number of words in this verse)! The code is truly endless… and since it has been so evidently highlighted and central in this theme, we subject it to another recurring key in Koran mathematics.

God's name, Allah, as noted previously, is a main key in Koran mathematics. The letters that comprise the word "Allah" in Arabic are A, L, and H, and they appear in this verse (Koran 24:26) a total of 26 times!

Repetitions of the letters that form the word "Allah" in Quran 24:26

هـ	ل	أ	Total
1	15	10	26

Figure 42: Total repetitions of the letters that make up the word "Allah" in Koran 24:26.

This connection to the name of Allah makes us go further down this path to see that the total number of letters in this verse is 99, which correlates to the 99 names of Allah. Furthermore, the greatest number of times the letter Ṭ (Ṭah) appears in any chapter of the Koran is in Chapter Two, where it appears 99 times!

This has taken us to Chapter Two of the Koran (Chapter AlBaqarah), so let's go to the first appearance of the letter Ṭ in this chapter, which turns out to be in Verse 14 (Koran 2:14). Confirming our path, the total number of words in this verse is amazingly 16, which—as stated previously—is the Hija'i order number of the letter Ṭ!

An Imam was giving a Friday sermon in one of the Masjid. After the prayer a man who had a long hair and a long beard came to him. Surprisingly it showed that he did not care about himself at all.

The man said, "I am very lazy, with a lot of sleep. I hardly wake up, I only wake up to eat and go back to sleep again. I neglect my work, my future, and everything else and I don't care. My children think am a strange person and very boring. I have a lack of enthusiasm, and am always having frustration. What should I do please help me."

The Imam told him to ask Allah for forgiveness by saying "Astaghfir Allah" (forgive me oh Allah) at least 100 times in a day, and to come back to him after one week, to tell him the result.

The man said: "I am telling you I am lazy, I sleep more than 15 hours in a day. I am neglecting my prayers, my children and my work, and you are telling me to ask Allah for forgiveness?"

The Imam said: "Come, my son, we are flesh and blood. We humans are exposed to sin, and are expected to disobey our Lord and commit sins. These sins become heavy on our bodies and tend to make us lazy. They reduce our enthusiasms and inspiration, and teaches us laziness and stiffness. Listen to my advice and you will be shocked with the result."

After 6 days the man came to the Imam, and told him: "I now do Istighfar sometimes 100 times or 400 times or 1000 times in a day. Allah has brought activeness and inspiration inside my heart. I

sleep less than 7 hours and it is enough for me. I seek to engage myself in every activity in my work place. I have agreed on a new partnership, and I have signed a contract in less than 4 days. These days I never miss my prayers, and have become very close with my children. Istighfar (repentance) has become to me like a stimulant drug, like energy drink, like electric charge."

Seeking repentance is like a hand which pulls a person forward. It is a Power from our Lord. Just like how the umbrella protects us from the sun and the rain, Istighfar protects every human heart and soul.

However, as fallible humans, we find that it is easy to lose hope. And this causes us to question our faith, to doubt our prayer and to lose hope in our affairs.

Adherent of many religions are at times blinded to such a point that they fail to apply logic or reason to their faith or beliefs. For example, Saint Thomas Aquinas, the most rational of Christian theologians, stopped the use of reason when it came to the basic fundamentals of Christian faith. He then tried to justify faith. So to ask "why Christianity?" is an illegitimate question. However, Allah invites the question as to "why Islam? "We have certainly made clear to you the signs, if you will use reason."

Islam is a rational system which not only allows questions but raises knowledge to a new level of dignity and respect. No other religion has exalted knowledge and its pursuit, as has Islam. In fact, for the first time in human history, a religious book invited people to question the creation of the universe and stated that in it (the universe) were signs for people of understanding. 'In the creation of the heavens and the earth, and the alternation of night and day, there are Signs for people of intelligence.' (The Final Testament, i.e.Koran, 3:190-191) "He directs the whole affair. He makes the Signs clear so that hopefully you will be certain about the meeting with your Lord." (13: 2)

Everything in Islam is subject to rational pursuit.

Islam is an intellectual and historical religion. There are no secrets and no mysteries which cannot be understood by an ordinary person.

We should, therefore, refrain from forming particular ideology or opinion prior to witnessing clear evidence-just as Islam advises us.

WE ALWAYS ASK: Why was I TESTED? The KORAN answers: "Do men think that they will be left alone saying, 'We believe', and that they will not be tested? We did test those before them, and Allah will certainly know those who are true from those who are false." [29:2-3]

WE ALWAYS ASK: Why do I never get what I wanted? The KORAN replies, "It is possible that you dislike a thing which is good for you, and that you love a thing, which is bad for you. But Allah knows, while you know not." Chapter Al-Baqarah [2:216]

WE ALWAYS ASK: Why was I burdened this way? The KORAN answers: "Allah does not place a burden to a soul greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns." Chapter Al-Baqarah [2:286] "So verily, with every difficulty there is relief: (repeated) Verily, with every difficulty there is relief." Chapter Al-Inshira. [94:5-6]

WE ALWAYS ASK: Why am I losing hope? The Koran replies: "So lose not heart, nor fall into despair: For you will be superior if you are true in Faith." Surah Al-Imran [3:139]

WE ALWAYS ASK: How can I face it? KORAN answers: "O you who believed! Persevere in patience and constancy; vie in such perseverance; strengthen each other, and fear Allah that you may prosper." Chapter Al-Imran[3:200] "And seek (Allah's) help with patient, perseverance and prayer: It is indeed hard, except to those who bring a humbly submissive (to Allah)." Chapter Al-Baqarah [2:45]

WE ALWAYS ASK: What do I get from all these? The KORAN ANSWERS: "Indeed, Allah has purchased from the believers their lives and properties (in exchange) for that they will have the garden (of Paradise)." Chapter At-Taubah [9:111]

WE ALWAYS ASK: To whom could I depend on? The KORAN answers: "(Allah) suffice me: there is no god but He: On Him is my trust- He the Lord of the Throne (of Glory) Supreme." Chapter Taaubah [9:129]

Thus, the Koran offers the answers to every question and gives solutions to every problem. Let us continue examining the mathematical codes of the Noble Koran.

The Koran's mathematical code is truly stunning, but since we are already here, let's take an even closer look at Verse 2:14 before returning to Verse 24:26.

Counting from the end of the verse, the order number of the letter Ṭ is 32, which works out to 16 + 16, or (since this is the second chapter) 16 X 2.

Counting from the start of the verse, however, the order number of the letter Ṭ is 42, which is 16 + 26. Here, the number 26 takes us back to Verse 26 of the Chapter of AlNoor (Koran 24:26), which also contains 16 words, and—as we have seen—is strongly connected to Koran 2:14.

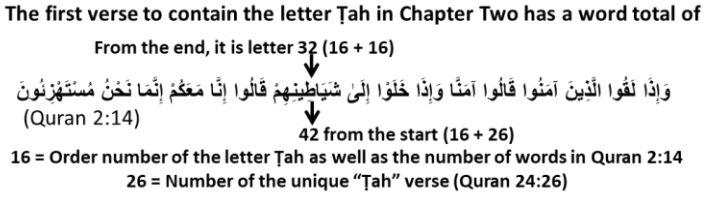
The first verse to contain the letter Ṭah in Chapter Two has a word total of 16!
From the end, it is letter 32 (16 + 16)
وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ
(Quran 2:14)
42 from the start (16 + 26)
16 = Order number of the letter Ṭah as well as the number of words in Quran 2:14
26 = Number of the unique "Ṭah" verse (Quran 24:26)

Figure 43: Position of the letter Ṭ (Ṭah), counting both forward and backward

So, looking once again at Koran 24:26, we have already seen the amazing outcome when we look at the word number order associated with the letter Ṭ (Ṭah), but what about the letter order?

From the start of the verse, the letter Ṭ (Ṭah) appears as the 37th, 44th, 52nd, and 59th letters. This gives us a total of 192. The number 192 is a multiple of 16 since 16 X 12 is 192. We already know all about 16 and how the letter Ṭ is the 16th letter of the alphabet, and that this unique "Ṭ" verse is 16 words long, but what about this 12? Amazingly, 12 is the exact number of chapters in the Koran in which the letter Ṭ does not appear at all! But why limit ourselves to 16 X 12? It turns out that 192 is also a multiple of the chapter number (24 X 8), as well as a multiple of the number of verses in the chapter (64 X 3)!

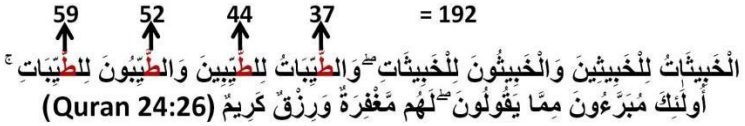

Figure 44: Order of the letter Ṭ (Ṭah) from the start of Koran 24:26

Now let's do the same thing, starting from the end of the verse.

Counting from the end of the verse, the letter Ṭ (Ṭah) appears as the 41st, 48th, 56th, and 63rd letters, yielding a total of 208, which is 26 X 8. As you already know, 26 is the verse number.

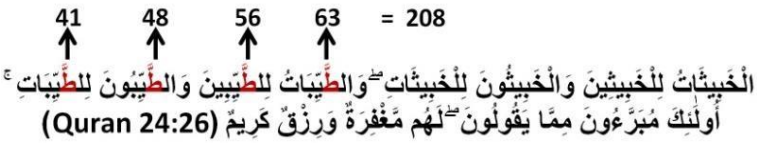

Figure 45: Order of the letter Ṭ (Ṭah) from the end of 24:26

But what happens if we look at both outcomes resulting from the use of this method? Counting from the start of the verse gave us 192, while counting from the end of the verse gave us 208. Amazingly, the difference between 192 and 208 is 16! Subhan Allah! In this unique "Ṭ" verse of the Koran, the difference between the sum of the letter positions associated with the letter Ṭ, counting from both the start and the end of the verse, is exactly equal to the number of words in the verse, which is also the Hija'i order number of the letter

Ṭ! Just as we found the golden Ṭah (as a letter) in the Chapter of Ṭah Ha, this verse truly deserves to be called the golden "verse" of Ṭah.

Thinking again of the "golden" Ṭah (as a letter), it is amazing to contemplate how it is both preceded and followed by exactly 636 letters on each side, positioned right at the start of the Chapter of Ṭah Ha, which is the only chapter of the Koran to have a title starting with the letter Ṭ (Ṭah)! How could all of this be while the chapter is also simultaneously the "lead" chapter in two distinct groups of chapters—those whose titles contain the letter Ṭ, and those whose initial verses begin with the letter Ṭ?

How could the perfect mathematical harmony described above take us straight to the "golden verse" of Ṭah, which is the fourth verse in a group of four verses which are the only verses in the Koran to contain four repetitions of the letter Ṭ in each verse? How could this golden verse of Ṭah have exactly 16 words while the order numbers of the words containing the letter Ṭ (again, 16th letter of the alphabet) within the verse have a sum total equal to the verse number? How is it that the sum total of the order numbers of the words in this verse containing the letter Ṭ (whether counting forward or backward) results in this multilayered, interconnected mathematical harmony which also highlights the number of times the letter Ṭ appears in the chapter?

The Koran's mathematical code is a multilayered numerical system within a linguistically perfect book—a book which has deep meaning, and yet each letter of which is perfectly positioned for a whole new world of mathematical perfection. This is truly a Divine revelation from the Creator of the heavens and the earth—from Allah who created the DNA code, which also has multilayered functions that work or read both forward and backward in a system based on four DNA base-pairs. So this stunning code's ability to function in some respects like DNA has now become evident. This is further reinforced by what we previously witnessed in the Chapter of the Bees. Surely, then, we can expect to find more evidence of Koran and DNA correlations.

This complex chapter was difficult to write due to the vast amount of information and the multiple routes through which it is possible to present it. Furthermore, each path readily branches out into other topics—so how far to follow the proverbial rabbit holes before returning to the main topic was difficult to decide.

By now, it should be clear that the mathematics of the Koran is a complex code, which—much like DNA—can often be read forward and backward. But unlike DNA, which has only four base-pairs that produce a mind-boggling massive code of information, the Koran has far more. Please keep this in mind as we dive headfirst into the deep end of this miraculous multilayered mathematical matrix.

The first verses of the Koran ever revealed are the first five verses of Chapter 96.[58] The name of the chapter is "The 'Alaq," which Allah tells us is an early embryonic stage from which humans are created in the womb. This stage of pregnancy fits perfectly with the definitions of what constitutes an 'Alaq, but that is beyond our mathematical interest here. In brief, this stage occurs when the early human embryo is implanted into the lining of the uterus (called the endometrium), where all three meanings of 'Alaq perfectly apply. The word 'Alaq means a leech-like thing, an attached thing clinging to something else, and clotted or coagulated blood—and during this early stage of pregnancy, the embryo both looks and behaves like this. Furthermore, that the first word ever revealed was "read" (and also means "recite") is very revealing—but this, too, is beyond our mathematical focus.

What is of interest here is our first amazing find, which is that the word "'Alaq" is the ninth word in Chapter 96 of the Koran. The ninth prime number is 23, which is also the number of human DNA chromosome pairs! This is stunning! The verse literally says that Allah created humankind from an 'Alaq, which is the ninth word, and 23 is the ninth prime number! Twenty-three pairs of chromosomes is obviously a total of 46, and it is also very revealing that—as highlighted by Sheikh Bassam Jarrar, who uses Approach B—the "Abjadi" numerical value of the name "Adam"[59] as written in the Koran is also 46! Adam, of course, is the father of humanity. This is amazing, because today we spell Adam with one initial "A," but the Koran specifically spells it with two initial As, the first being in the form of the hamza.

The name Adam (ءآدَم) in the Quran and its numerical value

Letter	م	د	ا	ء (ا)
Value	40	4	1	1

Figure 46 (Right-to-left): The numerical value of "Adam" as written in the Koran is 46.

Of relevance to note here is that the word for giving birth has a specific form which only appears once in the entire Koran, in the second verse of the Chapter of Al-Ikhlas (Koran 112:2), which is a short four-verse chapter. It is the word "yalid," which is a three-letter word in Arabic that means "birthing." With seven words both preceding and following it, the word "birthing" is the central word in the chapter. Of even greater consequence is that its central letter, which is an L ("ل" in Arabic), is both preceded and followed by 23 letters! So, this unique term for giving birth—which actually appears twice in the Koran, but only once in this exact form—is the central word in a beautiful Ring Composition. Centered between seven words on both sides, its central letter is also the only letter in the entire chapter pronounced with what is called a "kasra" in Arabic, which is written as a short slanted line below the letter, as shown here: ل . This further highlights the uniqueness of this letter, which also turns out to be in the exact center of the Arabic word for "birthing." It is in the exact center between two pairs of 23 letters, while humans, of course,

[58] While Surah Al-Fatihah is Chapter One of the Quran, it was not the first surah to be revealed.

[59] Using Approach B, which counts the hamza, as detailed previously.

give birth after two pairs of 23 chromosomes unite to form a human being! This is a truly stunning Ring Composition which highlights in numbers the unity of the 23 pairs of chromosomes in reproduction.

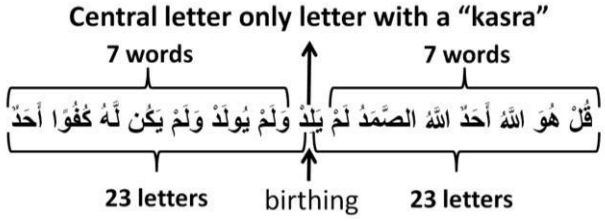
Central letter only letter with a "kasra"
7 words
7 words
قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ
23 letters
birthing
23 letters

Figure 47: The Ring Composition of the Arabic word for "birthing" highlights the unity of the 23 pairs of chromosomes in reproduction.

Furthermore, regarding the seven words that precede and follow this word on both sides, we should also add that seven is not just a main key in Koran mathematics. In the Koran, we find that Adam was created in seven stages. Through the process of normal sexual reproduction, all human beings created after Adam and his wife also go through seven stages of creation![60]

As mentioned above, the Arabic word for "birthing" appears once more, but in a very slightly different form. Instead of "yalid," it appears as "yalidu" ("they give birth" as opposed to "gives birth"). This is in Verse 71:27 of the Koran. Amazingly, it is the seventh word in the verse and starts with the 23rd letter![61] So, in both cases, the word for giving birth is connected to both seven and 23.

When we accept with full submission, that we are no more than mere creation and slaves of Allah, deputed on this earth to be tried, tested and tempted, life suddenly takes on a completely new meaning. We recognize that Allah is the ONE constant in our lives and we recognize that His promise is true. When we are overwhelmed by worry and sadness, relief comes only from turning to Allah! If we live our lives according to His guidance, we gain the means and the ability to overcome any despair.

Abu Bakr once remarked: He who comes to take the love of Allah can have no taste for the love of the world.

What has he found who has lost Allah? And what has he lost who has found Allah? Think as little as possible about yourself and as much as possible about other people. The Goodness you do for others is the 'rent' you pay for your space here on this earth.

Hasan Basri once said, Verily, Allah lets a person enjoy a blessing for as long as He wills. But when He is no longer thanked for it, He turns it into a punishment.

"And if Allah touches you with harm, none can remove it but He, and if He touches you with good, then He is able to do all things." (Koran 6:17)

When something happens that pleases you say: O Allah, reassure my heart with what You know better than me, relieve me of the burdens that I carry alone and I don't reveal them, and grant me steadfastness over the vicissitudes of this life, and make me always under the shadow of Your mercy.

Have you ever recited the Koran and been in awe of the miraculous verses within? Can we imagine how Majestic is our Lord Who granted us his glorious book? How beautiful is my Lord Who hears even the footsteps of an ant in the midst of the forest? How can I even question myself when I know my Lord hears me even when I think I don't deserve to be heard? I ask Allah, and He responds. Every single time. Takes a little bit of looking. A little bit of soul searching. Allah presence is in everything. The waiting, the meantime and the in between time, it all serves a

[60] For details, refer to my book

[61] In Approach B, its first letter is the 23rd, and in Approach A, the word starts after 23 letters.

purpose and has meaning. Trust Allah, even His delays and His detours. In the Koran, Allah, mentioned: “If Allah touch thee with affliction, there is none that can relieve therefrom save Him, and if He touch thee with good fortune (there is none that can impair it); for He is Able to do all things." (Koran 6:17)

We often end up losing our sanity and patience due to grief. We might get harsh, disappointed, hopeless and what not merely because we forget that the Mercy of Allah overtakes everything, we forget that He - The Most High and Powerful is always with the patient and He loves them for putting their trust in Him in the times of trials and tribulations. Indeed, the righteous stay patient during the times of grief, pain and calamity due to their firm faith in Allah.

Wear the grief like honour from Allah as it brings you closer to Him, it makes you remember Him, call upon Him and love Him.

Umar ibn al-Khattab said: “When a man is careless with his deeds, he'll be tested with grief in order to make up for this.”

Fudayl bin 'Iyadh said: “When Allah loves a servant, He increases his grief and whenever He dislikes a servant, He expands his worldly possessions.”

With great patience, and remembrance of Allah grief too becomes ease for us. It too gives us valuable lessons. And most important of all, it's the most precious thing out there if it ends up bringing you closer to Him.

So, let us learn to stay calm and strong during grief by putting our trust in Allah, by reminding ourself that the loved ones of Allah are tested the most and are rewarded for their patience and faith tremendously, beyond than one's imagination. Allah knows our sincerest intentions, He sees what we are trying to do, He knows where we are longing to be. He sees the struggles that we go through to remain focussed and faithful. He understands our efforts when nobody understands what we do. He understands our joy when we rise, and the pain behind our falls. The feeling of knowing He understands is enough to get us through.

Avoiding what could end up being a rather large digression, let us return to the first verses of the Koran ever revealed and examine the findings of those who use Approach A. The first verses ever revealed appear in Chapter 96, which is followed by another 18 chapters until the end of the Koran. What is amazing here is that this is the only chapter in the entire Koran that starts with a verse having a total of 18 letters! What is even more astonishing is that this chapter obviously contains the first letter ever revealed in the Koran, which is the “A” that begins its first verse. The letter A appears in this chapter 61 times,[62] and this is the only chapter to contain 61 instances of the letter A. The number 61 is a prime number whose order among prime numbers is 18! To add more complexity to this, you should also know that the 61st letter in this chapter is an A, while the 18th letter in this chapter is also an A. Again, the letter A appears in the chapter 61 times, while 61 is the 18th prime number. This is truly remarkable, especially when coupled with the fact that the number of letters in the first verse indicates exactly how many more chapters are left in the rest of the Koran.

Before we forget the numbers highlighted above and the fact that the first verse ever revealed in the Koran is the only initial verse in any chapter to contain 18 letters, let us go to the first chapter of the Koran. In Chapter One of the Koran (Chapter Al-Fatihah), the 18th word is the Arabic word “ihdina,” which means “guide us,” and its position in the first chapter of the Koran also makes it the 18th word from the start of the entire Koran. So, the first verse ever revealed has 18 letters, while the 18th word in the Koran is specifically this word “ihdina.” If we look at this word’s letters and their Hija’i order numbers, it is shocking to find that their sum total is 61, which is the 18th prime number!

[62] As stated, this is according to Approach A.

Hija'i letter orders of the Quran's 18th word

Letter	ا	ن	د	هـ	ا
Order	1	25	8	26	1

Figure 48 (Right-to-left): Letter orders of the Arabic word for "guide us," which is the 18th word from the start of the Koran

This is stunning, but what happens if we see how many times this word's letters appear in Chapter One (the same chapter of the Koran in which it first appears)? Counting the letter A twice (since it also appears twice in the Arabic word "ihdina"), it turns out that the total number of letter repetitions is 72. But is there any significance to this? Shockingly, 72 is the exact number of words in the only chapter in the entire Koran that starts with an 18-letter verse.

Yes, it is the Chapter of Al-'Alaq (Chapter 96), which has 72 words![63]

Letter-repetitions from the Quran's 18th word in Chapter One

Letter	ا	ن	د	هـ	ا
Repetitions	26	11	4	5	26

Figure 49 (Right-to-left): Repetitions of the letters that make up the Koran's 18th word in Chapter One. The total is 72, which is the exact number of words found in Chapter 96, the chapter of the Koran that contains the first verses ever revealed.

This is truly shocking. The first verse ever revealed in the Koran (Verse 96:1) is 18 letters long and took us on a journey that emphasized both 18 and 61. Then, in the first chapter of the Koran (Chapter Al-Fatihah), the 18th word's letters produced both 61 and 72 (the number of words in Chapter 96). This code is so far beyond human capacity and is simply amazing. But now let us add that 72 is not only the number of words in Chapter 96 (The Chapter of Al-'Alaq), but also a multiple of 18! This is, of course, because 72 = 18 X 4, but what about this four? Shockingly, 4 X 72 = 288, and 288 is the exact number of letters in Chapter 96![81] Speechless… simply speechless is what comes to mind, for what words can adequately explain how mind-boggling this is?

But a mental break to fully comprehend this is not what you get when we continue, because it simply does not end. The word "ihdina" has already led to so much—but upon further analysis, we find that it only appears twice in the entire Koran. The only two verses in which this unique word appears are Koran 1:6 and 38:22 (in the Chapter of Ṣad). When we repeat our previous approach and count how many times the letters of this word appear in both verses (again counting the letter A twice since it also appears twice in the Arabic word "ihdina"), it is shocking to find that the total number of letter repetitions again gives us 61!

Letter-repetitions from the Quran's 18th word in the only two verses it appears in

Letter	ا	ن	د	هـ	ا
Repetitions	23	7	5	3	23

Figure 50 (Right-to-left): Repetitions of the letters that make up the Koran's

[63] The number is the same, regardless of approach (A or B). [81] In Approach B, it is 285 letters, but it is important to note that Approach B has its own unique findings.

18th word in the only verses in which the word appears
(Koran 1:6 and 38:22)

This is amazing—and I would also add that, interestingly, the chapter title ("Al-'Alaq") is an early embryonic human pregnancy term directly connected to the Arabic word "ihdina." Analyzing this connection, I noticed that there are 23 repetitions of the letter A, which is both the first and last letter of the word. This number is significant, because it represents the number of chromosome pairs in humans!

But why am I the only one to have made this connection while no one else has noticed it? Throughout this book, I have sprinkled in my own findings or observations, merging them with the best findings made by others, but am I here reaching for straws and standing on weak ground in order to make this connection? Can I reinforce this connection and show that the 23 letter repetitions are truly about the human embryo and its chromosome pairs?

Look again at the results in the above chart. The first and last numbers are both 23, but the second number (from the right) is 3, and Allah tells us that the embryo develops in three layers of darkness! Allah mentioned this when He said, "…He creates you in the wombs of your mothers, creation after creation, within three layers of darkness..." (Koran 39:6) Scientifically, this correlates to the abdominal wall, the uterine wall, and the amniotic sac.

The second-to-last number in the chart (again, from the right) is 7, which is, as we have already mentioned, the number of stages of human creation in Islam! Finally, in the center of the chart is the number 5, which is a main key in Koran mathematics most obviously related to the five pillars of Islam and the five prayers required of a Muslim. Of more relevance, however, may be that the number five can also be related to the five senses human beings possess (sight, hearing, touch, smell, and taste). Yet as will be seen, the five digits on each extremity (i.e., fingers and toes) are also numerically highlighted, so this is yet again another interesting observation worthy of investigation. Again this leaves me speechless. But is there even more to the number five? I took this to the next level, and what I found was amazing.

First of all, I found that the last five chapters in the Koran contain a total of 23 verses!

I was also amazed to find that the last chapter to have five verses (Chapter 113) has 23 words!

I also found that the last verse in the Koran to have 23 words is the fifth verse of the chapter in which it appears! (Koran 62:5)
Recalling that humans develop in three layers of darkness, I further noticed that the last three chapters in the Koran to have five verses each contain a total of 23 words!

Then when I counted from the end of the Koran, I discovered that the 23rd verse has five words! (Koran 110:1)
In fact, when I then counted all chapters in the Koran to have five verses, I found that they contained a total of 99 words! Subhan Allah, 99 is the number of Allah's blessed names! Furthermore, 9 + 9 takes us back to everything we mentioned previously about the number 18. In addition, the only chapter with a 99th verse as its last verse (Koran 15:99) has five words! Amazingly, the last verse numbered 99 in the Koran (Koran 37:99) has a total of 23 letters!

Keep in mind that five is at the center of all this and stems from a five-letter word ("ihdina"), which is made up of four letters from the alphabet. This will become clearer shortly.

For now, we must move on, but first allow me to quickly add another of my own observations, which is that the second verse in which this five-letter word appears (Koran 38:22) contains exactly 23 words!

It is also interesting to note that the fifth verse of Chapter 61 (Koran 61:5) has 23 words and 99 letters. Earlier, we saw the consistent recurrence of 61, which is the 18th prime number, while the Koran's 18th word is the key five-letter word ("ihdina") that we have been discussing here. Also, both 18 and 61 are strongly connected to the Koran's first-ever revealed verses in the Chapter of Al-'Alaq.

Subhan Allah, it is simply endless!

The Value of Time:

Of all the material possessions in this world, the most valuable thing is time, although when we think of treasure, our mind imagines gold or silver. Little do we realise that for all the material possession in this world to have any benefit or value to us, this life, which Allah has given us, that has to be there. How many mornings, how many evenings, how many hours of this valuable life have been spent in Allah's disobedience? Countless mornings and evenings, we will find sitting in street corners, passing the time. Hours and hours, we are wiling away the time. Hours and days spent in front of a television and computer, and hours and hours spent on some cricket field or soccer match, as precious time is being wiled away, as we are passing the time away in frivolous and leisurely activities that are absolutely of no benefit. Allah has not given us this life and Allah has not given us this time in this world for us to wile it away, for this life is not to be spent wasting away. This life has to be made. We must make is valuable. We have to make it precious. Unfortunately, when this most fundamental and most important question is put in front of us- how can I make this life valuable, how can I make this life precious and worthwhile, then the majority of us will tend to fail miserably at our understanding as to what makes the life precious. Worldly respect, worldly fame and recognition, the acquisition of worldly wealth, leadership, worldly kingdom and that which is tangible and apparent, and the acquisition of the material world which is in front us, that we made the main objective of our lives. We have made that the goal. We have made that the ideal, we have made that the objective and we are competing with one another, each one trying to acquire more, and considering this to be the ultimate goal and objective of success, and considering this to be the parameter by which we judge others, and hence, remark audibly that so and so have so much money or wealth. However, the reality of the matter is that Allah, who created these worldly embellishments which are in front of us, Allah Himself describes the true value of these material things in many verses of the Koran. Allah says in Chapter Imran: "Fair-seeming to men is the love of pleasures from women and children, and the treasured treasures of gold and silver, and horses of mark, and flocks, and cornfields! Such the enjoyment of this world's life. But God! goodly the home with Him."

What are we being told in this verse? In this verse, Allah enumerates and counts out before us in very simple and clear and basic terms, the things which we consider to be valuable, the things we consider to be precious, the things we believe if we were to acquire, our life is successful, and life's goal has been achieved. What are those things? Allah says piles of gold and silver, buildings and luxury conveyances, so Allah says this has been beautified for you and made attractive for you, and what is your response? Allah says our desire for those materials is intense, and we are mesmerised by it, and caught up by its glitter and glamour. The glamour of big buildings and the glamour of nice and long holidays, and the glamour of exotic destinations, and then that Allah who made all this, in one word, tells the entire humanity what is the true value of all this: All this what we mentioned is merely possessions, these are worldly possessions. Allama Ismai' who was regarded a leader in his time of Koranic exegesis, studied the hidden and inner meaning of the Koran, and explained this verse.

Death is a reality for every mortal, whether we choose to believe in it or not. In the Holy Koran, interesting and varied interpretations have been made, regarding death, the study of all the aspects of which, shall become very elaborate, hence we suffice by mentioning a few of the beautiful and expressive interpretations, which have appeared in some of the verses.

We pray that Allah give everyone who has lost a loved one strength to cope with this loss, and may He instil peace and understanding in their heart to accept His decree.

I know that losing a loved one is not easy in fact, it can be devastating to even imagine living without our loved ones. However, when such loss occurs, some of us are never the same. We cannot find happiness no matter what. Nothing is ever the same. We lose complete joy of this life and become majorly depressed. Many people resort to unhealthy ways in coping with these difficult losses, but we should not. We need to look at the positive aspect of it. We need to accept Allah's decree. Whatever He wills, it is for the best. Furthermore, we need to thank Allah for the time we had with them. The blessing they were in our lives. The positive influence they had in our life. Yes, they are no longer with us today, but they will be with us in paradise God-Willing. We need to

come to peace that soon we will join them in the hereafter. For verily, Allah says in the glorious Koran: “Every soul shall have a taste of death.” (Al-Imran 3:185)

Death is a means for us to meet with Almighty Allah. The Holy Koran, in the last verse of the Surah Kahf, has expressed death as a meeting with Almighty Allah and says: “So whoever desires to meet his Lord, he should do good deeds and not associate anyone in the worship of his Lord.” [18:110]

One day, we will all return to Almighty Allah, as the Koran says: “Truly! To Allah we belong and truly, to Him we shall return.” [2:156]

What does Allah say about the Seizing of the Soul: “The Angel of Death who is given charge of you shall cause you to die, and then to your Lord you shall be brought back.” [Koran: 32:11]

Prepare for Death. It can strike anytime at anyplace. Holy Koran Says: “Verily the knowledge of the Hour is with Allah (alone). It is He Who sends down rain, and He Who knows what is in the wombs. Nor does anyone know what it is that he will earn on the morrow: Nor does anyone know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things).” [31:34]

“Every Soul Shall Taste Death!” -Surah Al 'Imran (3:185)

Reading the Koran is the best way to ensure that we are not led astray by the vagaries of the world:

The concept of revelation

The Prophet’s reception of the Koran was through directly listening to Angel Gabriel’s recitation or immediately receiving revelation in his heart. Derivations of this are used in the Koran such as “And indeed, [O Muhammad], you receive the Koran from one Wise and Knowing,” and “And you were not expecting that the Book would be conveyed to you, but [it is] a mercy from your Lord. So do not be an assistant to the disbelievers.”

The Prophetic responsibility to convey the Divine Message

When the first piece of revelation was sent down to the Prophet, he realized his challenging mission to preserve Allah’s message, the Koran. Even though Allah promised to preserve it, the Prophet Muhammad (Upon him be Peace and Glory) was keen to retain and convey every letter of the Koran and was constantly concerned about his capacity to memorise it. Allah related this concern of the Prophet Muhammad (Upon him be Peace and Glory) in the Koran itself (75:16-19) and reassured him that the text and its meanings—would be preserved.

As human beings are forgetful by nature, Divine intervention was required: “We will make you recite and you will not forget except what Allah wills.”

In reading this verse, we can establish the miracle of the Koran in two ways. First, the Prophet’s memorisation of this long text, despite his being unlettered and without his engaging in prolonged study of it, is miraculous. Second, the chapter in which the verse is mentioned is Meccan, yet it provided future prophecies that were later fulfilled.

Allah announced: “Indeed, it is We who sent down the Koran and indeed, We will be its guardian.”

The Koran contains explicit censure of the Prophet Muhammad (Upon him be Peace and Glory) himself on multiple occasions, most notably in ensuring his full delivery of the message: “Announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message.”

Establishing the theological understanding of prophethood, the necessary qualities of a prophet (such as truthfulness, honesty, conveyance of the message, and intelligence), and revelation are prerequisites for understanding and appreciating the undeniable preservation of the Koranic text. If Muhammad was the true messenger of God, he must have been trusted and supported by Him to convey the entirety of the message. The Koran is truthful, not only due to its alignment with earlier prophecies but also the integrity of the one who conveyed it.

Nonetheless, is it empirically verifiable that the Prophet Muhammad (Upon him be Peace and Glory) memorised and delivered the entirety of the Koran to his companions? According to many scholars, the entire Koran initially descended to the nearest heaven in the Night of Power before it descended in intervals upon the Prophet over 23 Hijri years. Despite God's promise to preserve the Prophet's memorisation, the Prophet Muhammad (Upon him be Peace and Glory) did not merely rely on a miraculous implantation of the Koran in his heart. Rather, he used to constantly recite it and review the revelation with Angel Gabriel every Ramadan.

The annual review sessions were likely dedicated to what had been revealed that year, to refresh the Prophet's knowledge of the Koran and eliminate abrogated verses. Moreover, during the last year of his life, the Prophet Muhammad (Upon him be Peace and Glory) reviewed the Koran, likely in its entirety, with Gabriel twice. The descriptions of these sessions indicate an interactive setting where one read while the other listened, and then they alternated. Potentially, then, the Prophet Muhammad (Upon him be Peace and Glory) reviewed it twice every year and four times in his last year. The Prophet's reading to Angel Gabriel is the foundational authority for the primary method of Koranic learning and transmission, oral delivery.

As the primary recipient of revelation, there was no possible way for human retention of the Koran except through the only human entrusted with its reception and delivery. Thus, the Prophet Muhammad (Upon him be Peace and Glory) was Divinely commanded to convey the Koran by reciting it to people.

Throughout the Koran, Allah frequently commanded the Prophet Muhammad (Upon him be Peace and Glory) to "recite" it to others: And recite to them, "Say, "Come, I will recite to you what your Lord has prohibited to you." "Thus have We sent you to a community before which other communities have passed on so you might recite to them that which We revealed to you. And it is a Koran which We have separated by intervals that you might recite it to the people over a prolonged period. Say, "I have only been commanded to worship the Lord of this city, who made it sacred and to whom all things belong. And I am commanded to be of the Muslims. And [I have been commanded] to recite the Koran."

Other verses commanded the Prophet Muhammad (Upon him be Peace and Glory) to recite without explicitly mentioning to whom: "Recite that which was revealed to you." In addition to these commands, multiple verses attributed the duty of reciting the Koran to the Prophet Muhammad (Upon him be Peace and Glory) in a declarative, instead of an imperative, sense: "Just as We have sent among you a messenger from yourselves reciting to you Our verses."

Oral delivery, via accurate articulation and commitment to memory, served as the primary method of transmission. And the Prophet Muhammad (Upon him be Peace and Glory) encouraged written documentation and appointed official scribes. However, he maintained verbal delivery as the principal method even after much of the Koran had been written down.

Prophetic methods of teaching the Koran

The Prophet taught the Koran in two ways: 1) he recited it to a companion, who then recited the same part back in the same manner, and 2) the companion recited to the Prophet Muhammad (Upon him be Peace and Glory) what they previously learned from him to verify, review, and correct their recitation. This has historically been the primary method of transmitting Koran.

The companions would stress the significance of a particular act of worship by comparing how the Prophet Muhammad (Upon him be Peace and Glory) taught it to how he taught the Koran. For instance, the Prophet Muhammad (Upon him be Peace and Glory) taught his companions to recite a prayer (dua) against the Hellfire and otherworldly and afterlife trials "in the same way that he would teach them a chapter of the Koran," just as he taught them the prayer for guidance (istikhārah) "as he would teach them a chapter of the Koran." Similarly, the Prophet Muhammad (Upon him be Peace and Glory) taught them how to recite the prayer of tashahhud "as he would teach them a chapter of the Koran." The tashahhud was reported by tens of companions who were constantly teaching it to people with minor variations, all equally valid. Omar, father of Hafsa was reported to have taught it to people on the pulpit (minbar). Consequently, jurists extensively

discussed the exact words of the tashahhud, investigating every single word and phrase. The early community's care for transmitting and preserving the Koran was no less exacting.

What is Du'a'?

"And your Lord said: 'Call upon Me; I will respond to you." (40:60)

Du'a is an expression of a servant's humility, dire state of poverty and utmost need of his Lord. It is an affirmation of one's complete submission to Allah and an expression of one's servitude to Him.

This is why the Messenger of Allah said: "Du'a is worship." (Tirmidhi)

Du'a' is a whispering conversation with Allah, our Creator, Lord and Sustainer.

We ask Allah because only He can give. Allah has Power over everything, whilst we have none. His Knowledge encompasses everything, whilst we know little. He is the Lord and we are His slaves.

Imam Ahmad was asked: 'What is the distance between us and the Throne of Allah?' He replied: 'A sincere du'a' from a sincere heart.'

The Messenger of Allah said: "There is nothing more honourable to Allah than dua" and "Allah is angry with those who do not supplicate to Him." (Tirmidhi)

By making du'a, we speak to Allah directly.

We do not need intermediaries, special permission or must wait to access the court of Allah. We can just ask Allah at once, anywhere, anytime. This intimacy and bond that we share with Him is outlined in the verse: 'When My servants ask you about Me, truly I am near. I answer the call of the caller when he calls on Me. (2:186)

We delude ourselves into thinking that they will repent for sins at a later time, and then delay repentance thinking that they have plenty of time. Unfortunately, we fail to realize that our lives are short and can end anytime.

Imam Ghazali (May the mercy of Allah be upon him) used to say, "O Friend, the cloth from which your burial shroud will be cut may have already reached the market and you remain unaware."

Value what you have seen already, you may never see these sights again.

Value the gatherings of friends and family for the time of separation is ever drawing near.

Value life's fresh breeze for you may never come this way again.

The Messenger of Allah once asked a Companion his approach towards life. He answered, "I wake up each morning not knowing if I will live to see the night." Another Companion said, "When I prepare myself and make intention for prayer I do not know if I will live to complete it." The Messenger of Allah then told them his attitude towards life and thus what everyone's attitude toward life should be and said, "When I end my prayer by sending the salam to my right, I do not know if I will live to complete the salam to my left.."

People who commit sins with the intention that they will repent later and then delay repentance thinking their life is long, are to be pitied because they are lost in a deadly delusion.

Life is only preparation; Death is where the journey begins. Death is unpredictable to mankind, but clear to the angels of death! The Angels of death do not hesitate for a split second to fulfil the commandment of Allah!

It is not the heart attack, the virus, or the bullets or bombs, or the murders, or the massacres that causes our death, but the removal of our souls by the angels of death!

Our souls belong to Allah and return to Allah for accountability! The life after the day of judgment is for eternity! Eternity in hell or paradise is dependent on our level of Iman, and the final decision by Allah, the Master of the day of judgment! We are so fortunate that Allah is the sole judge and will take account of our book of deeds with justice and mercy. Everyone will enter paradise through the mercy of Allah even our beloved Nabi Muhammad (Peace be upon him).

Now, looking back at the miraculous codes in the Koran, as stated above, the first verse of the Koran ever revealed (Koran 96:1) is in the Chapter of Al-'Alaq, and has exactly 18 letters,[64] while the 18th word from the start of the Koran ("ihdina")—which is clearly critical to this topic—is in Koran 1:6. To that end, researchers looked at the first verse in chapter 18 of the Koran. Repeating the same method used earlier, they found that the total number of letter repetitions derived from the 18th word of the Koran in the first verse of Chapter 18 (again counting the letter A twice since it also appears twice in the Arabic word "ihdina") is 18! Once again, the stunning code is endless.

Letter-repetitions from the Quran's 18th word in Verse One of Chapter 18

Letter	ا	ن	د	هـ	ا
Repetitions	6	1	2	3	6

Figure 51 (Right-to-left): Repetitions of the letters that make up the Koran's 18th word in the first verse of the Koran's 18th chapter. The total is 18.

What else logically or intuitively merits further examination? This has all been about the first-ever revealed verse in the Koran in relation to the first chapter of the Koran—and the Koran contains 114 chapters. So, let's look at the first verse in the Koran that is numbered 114 (Koran 2:114). Repeating the same method above (counting the number of letter repetitions derived from the 18th word of the Koran in this verse, including the letter A twice since it also appears twice in the Arabic word "ihdina"), the result is once again shockingly 61!

Yes, amazingly, the letter repetitions derived from the Koran's 18th word appear in this verse a sum total of 61 times. 61 is the 18th prime number, and we have already highlighted much about 18 and 61. What more can I say which I have not endlessly repeated? "Subhan Allah" is all we can say. But take a close look at the repetitions (see Figure 52). I noticed that, amazingly, they form a Ring Composition! There are three repetitions of the word's central letter, which is the third letter from both the start and the end of the word! The word's first and last letter (included twice since it appears twice in the word) appears 21 times, and the second and fourth letters (whose positions in the word also mirror one other) also appear eight times each!

Letter-repetitions from the Quran's 18th word in the first verse numbered 114

Letter	ا	ن	د	هـ	ا
Repetitions	21	8	3	8	21

Figure 52 (Right-to-left): Repetitions of the letters that make up the Koran's 18th word in the first verse of the Koran numbered 114 (2:114). Not only is the sum total 61, but the numbers display a Ring Composition as well.

[64] In both approaches (A and B), it is 18 letters.

The importance of learning knowledge and understanding the Koran and its Miraculous Codes: All praise and thanks are only for Allah, the One who, by His blessing and favour, perfected goodness and allowed such pious works to be accomplished. The following are a few words about the benefits and preciousness of knowledge.

A Bedouin advised his son, and said: “O my son, do not be deceived by the smile of a person. And don't trust him until you know what is behind it. Indeed, the hidden affairs of the people are buried in their chest, whereas their deception is present on their faces.”

Imam ash-Sha'fi'I said, “You will never be able to please everyone, rather rectify what is between you and Allah and do not worry about the people.”

Sheikh al-Fawzaan said: “The current most serious threat to our people is that ignorant people are being active in the preaching field. They don't have knowledge, yet they with their own misguidance and ignorance give Dawah.”

Imam Ibn Al-Qayyim said: “A person who acts without knowledge is like someone who travels without a guide, and it is known that a person like this will more likely be destroyed than saved.”

Abū Ad-Darda stated: “Whoever remembers death abundantly, his jealousy (of others) and happiness (with this worldly life) would be minimal.”

Shaykh ibn 'Uthaymeen said: “The truth is that which is established from proofs and evidence from the Koran and Sunnah and the truth is not based on actions and deeds of mankind.”

Al-Jawzee said, “How many foolish negligent people were kidnapped or seized by death before seeking repentance?!”

Ibn Al-Jawzi said: “My son, do not let your past carelessness make you lose hope of achieving good, for people have come back to wakefulness after long sleep.”

Abdullah b. Amr Al-Aas said: “Leave alone what you have nothing to do with, and do not speak about what does not concern you, and secure your tongue like you secure your money.”

How must we attain this level of spirituality? This can be achieved by praying in the lonesome hours of the night. Whoever gets up at night and says the following prayer, and make dua to Allah then he will be gided:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ الْحَمْدُ لِلَّهِ وَسُبْحَانَ اللهِ وَلَا إِلَهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

If you feel frustrated, then know that by reading the Koran, you will be able to gain happiness and confidence.

As stated earlier, it is easy to digress due to how interconnected the Koran’s amazing code is. We have followed 18 and 61 far enough, so let us now return to the main topic regarding the mathematics of human creation and DNA. What follows is based on my interest in genetics, which led me to look further into this topic and highlight certain points that I have never seen highlighted before, although some have pointed out the sex-determining factors present in the relevant verses.

Excluding the original creation of Adam and his wife, the main terms used in the Koran for the creation of human beings from man and woman are two.

One is “mani,” which is sperm, and the other is “nutfah,” which in this context is a single sperm cell, because the word “nutfah” is in the singular.[65] As for “mani,” it is neither singular nor plural, for it is simply the noun for what the male emits as a whole. So basically, just keep in mind that if a “nutfah” is specified as being from “mani” (i.e., sperm), this makes it a single sperm cell, but if not specified as being from sperm, it could be, depending on the context, a single sperm cell, the egg, or the fertilized egg (called the “one-celled zygote”), which is that first single cell that results from a “sperm” nutfah merging with a “female” nutfah (the egg). It is like the English word “drop” or “particle,” because we say “drop of water,” “drop of blood,” “drop of poison,” and so on, but without specifying what type of drop it is, we are not sure, so it depends on the context. We also say “particle,” which generally means a minute portion of matter, or the least possible amount. So we give it context by specifying what is meant. In particle physics, for example, we specify the meaning of particle by clarifying whether it is a photon, a gluon, and so on.

I should also note that the “Nutfah Phase” continues being called as such until it turns into an ‘Alaq (mentioned earlier), even after the nutfah multiplies its cell numbers, because it is still one “ball” of cells which then transforms into the ‘Alaq.

So, just remember that, depending on the context, the nutfah may refer to a sperm cell, an egg, a zygote, or the first “Nutfah Phase.”

I found that the word “mani” appears in only two verses of the Koran, while the word “nutfah” appears in 12 verses. Since sex cells only contain one pair of 23 chromosomes, it is also amazing to see that there are only two verses in the entire Koran which contain the two words together (Koran 53:46 and 75:37).

Furthermore, and of greater consequence, the first verse in the entire Koran to contain both words together (Koran 53:46) is also the only place in the Koran which specifically gives details of what determines male or female gender in human creation through reproduction. The amazing thing is that this verse is the chapter’s 46th verse—and, as detailed above, humans have a total of 46 chromosomes!

This is truly amazing, but why stop here? Researching this further, I found that the “Abjadi” numerical value of the four-letter word “nutfah” is 539. The amazing thing is that the 539th verse of the Koran is Verse 46 of Chapter Four! This is amazing, because the word is four letters long, the chapter number is four, and the verse number is 46, which is again the total number of chromosomes in the nutfah, which results from the male nutfah merging with the female nutfah (the sperm cell and the egg).

Numerical value of the word “Nutfah”

Letter	ة (ت)	ف	ط	ن	Total
Value	400	80	9	50	539

Figure 53 (Right-to-left): “Nutfah” is a four-letter word with a numerical value of 539, while the Koran’s 539th verse from the start of the Koran is the 46th verse of Chapter Four!

Unlike normal human cells, a “sperm” nutfah has only 23 chromosomes, because it will join with the “female” nutfah (i.e., the egg), which also has 23, and together make the full set of 46. So, is there a chapter of the Koran that contains the word “nutfah” two times? Amazingly, I found that there is only one chapter in the entire Koran in which the word “nutfah” appears more than once, and it is in two separate consecutive verses. The stunning thing is that this takes place in Chapter 23 (Verses 13-14)! This is perfectly harmonious, but does it stop there?

Calculating the sum of the two verses (13 + 14) results in 27, which is one of the Koran’s main mathematical keys, thus further reinforcing their connection. But is there more to this

[65] Before the advent of powerful microscopes, it was believed that the singular form of “nutfah” in relation to “mani” (sperm) meant a single sperm-drop, but it is now clear and evident that it refers to a single sperm cell rather than to a drop.

27? Shockingly, I found that 27 is also the sum total of words in both verses! The code is simply amazing.

This made me look closer and notice that the sum of the individual digits that form these verse numbers (1 + 3 + 1 + 4) is 9, and 23 is the 9th prime number! I then multiplied the chapter number (23) by each verse number. 23 X 13 = 299, and 23 X 14 = 322. Shockingly, the difference between them (322 – 299) is exactly 23! This is, of course, once again the number of human DNA chromosome pairs.

Of relevance to point out is that Koran 53:46 is a unique verse of the Koran in which Allah specifies what determines the sex of a child. To address this, there are a few points that those unfamiliar with this topic should know.

Through advanced genetic and reproductive research science, we now know that the sex of a child is determined by which male sperm reaches the egg, and not by the egg itself. This is because humans have two chromosomes which are responsible, by the grace of Allah, for determining the sex of a child. Called the X and Y chromosomes, they are recognizable based on their shapes. Men have both X and Y chromosomes, while women have X and X chromosomes. So, when a woman produces an egg, it takes half of her genome (genetic information) and ends up, either way, having an X sex chromosome, which is the only female chromosome. Men, however, having both X and Y chromosomes, produce sperm cells which either have an X or a Y. When millions of these sperm cells are released during sex, they race toward the egg, and if a Y-carrying sperm reaches the egg, the child becomes male, while if an Xcarrying sperm reaches the egg, the child becomes female. This was all only recently discovered, but Allah revealed this fact in the Koran over fourteen centuries ago. This was in Koran 53:45-46, with Verse 46 being a unique verse which contains two words of relevance, one of which means “the ejaculated sperm,” and the other meaning “the single sperm.”

Allah said in the Koran, “And He (Allah) creates (created) the pairs (also translates as “the two spouses”) the male and female, from a “nutfah” (singular sperm)[66] when it is emitted (tumna)[67] (literally: a “nutfah” from the “emitted sperm” [into the womb]).” (Koran 53:45-46)

In other words, the verses are literally saying that it is the singular sperm from emitted sperm that dictates the sex becoming male or female. This is truly miraculous—or does anyone think that Prophet Muhammad (GOD’S GLORY AND MERCY BE UPON HIM) had powerful microscopes and discovered the DNA code? Or does anyone claim that he further discovered that male sperm is what— through the will of Allah—dictates the sex of a child by seeing the Y and X chromosome differences in the DNA of sex cells? This knowledge was only recently discovered, so how could the Koran be this specific about it, and why would a man over fourteen centuries ago go out of his way to highlight this and teach that the Koran was an endless timeless miracle for all ages? It is nothing but the Book of Allah, who created everything.

As always, the code is endless. I found that there are a total of nine words in these two verses—and 23 is the 9th prime number! Then when I looked deeper, I also found that this verse is Verse 4,830 from the start of the Koran. So, what about it? Amazingly, the greatest common factor of 4,830 is 23 (i.e., the number of human chromosome pairs)! In addition, the smallest common factor of 4,830 is two—and, of course, 2 X 23 = 46! Yet again, this is the total number of chromosomes in humans. The amazing code is endless.

Looking at the last mention of “nutfah” in the Koran, I found that it appears in Verse 19 of Chapter 80 (Koran 80:19). The number 19 is the main key in Koran mathematics, so I found it very interesting that the number of words in this verse (4) + the number of letters (15) also results in 19. Of perhaps greater consequence is that—as you may remember—the Chapter of Al-‘Alaq (which is where we started) has 19 verses. Certainly, we should dig deeper. So, I

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[66] Nutfah: Often translated to English as “sperm drop,” the meaning in Arabic is “tiny” (in the singular) and here is specified as being from sperm. We now know that the tiniest singular form of sperm is not a sperm “drop,” but rather a single sperm cell.
[67] Tumna: The action-verb form of the word “mani” (sperm) which means “emitted or ejaculated sperm.”

added the number of words in the verse (4) to the verse number (19), and—amazingly—this equals 23! Subhan Allah, we again end up with the number of chromosome pairs in humans.

All of this highlights this verse even more, so I dug even deeper. This verse which contains the Koran's last mention of "nutfah" (Koran 80:19) is Verse 5,777 from the start of the Koran. This is an interesting number because the only reason it is not a prime number (a number that is only divisible by itself and one) is because it is divisible by 53 and 109 (53 X 109 = 5,777); otherwise, it is not divisible by any other numbers.

So, is there anything special about the number 53? Amazingly, the 53rd verse from the start of the Koran is numbered 46 (Koran 2:46), thus again giving the total number of chromosomes in humans! Yet 53 is also a prime number whose order among prime numbers is 16, which is the number of the chapter in which the first mention of "nutfah" takes place!

This is amazing, but can we reinforce this approach? Look at the other number, which was 109.

109 is also a prime number, and its order among prime numbers is 29, which is the total number of letters in the same verse in which the first mention of "nutfah" takes place in Chapter 16! This is truly stunning! The code of the Koran's last mention of nutfah points at the math of the Koran's first verse to contain a mention of nutfah. Yet 29 is also a prime number, and its order among prime numbers is 10.
Amazingly, the 10th verse from the start of the Koran (Koran 2:3) has exactly 46 letters! This perfect mathematical balance is way beyond human capacity. I also find it interesting that Chapter 10 has 109 verses, while its 29th verse (Koran 10:29) has 10 words.

One of life's real failures is when you do not realize how close you were to success when you gave up. I have dedicated many years of my life studying the miracles of the Koran and never have I ceased to be astonished by the numerous codes and scientific information in the Moslem Holy Book.

I also came across some incredible scientifically accurate observation in the Koran.

The Miraculous Description of Earth's Atmosphere:

Modern science has discovered facts about the atmosphere mentioned in the Koran over 1400 years ago. "By the sky which returns." (Koran 86:11)

"[He] who made for you the earth a bed [spread out] and the sky a ceiling…" (Koran 2:22)

In the first verse God swears by the sky and its function of 'returning' without specifying what it 'returns.' In Islamic doctrine, a divine oath signifies the magnitude of importance of a special relation to the Creator, and manifests His majesty and the supreme Truth in a special way.

The second verse describes the Divine Act that made the sky a 'ceiling' for the dwellers of earth. Let us see what modern atmospheric science has to say about the role and function of the sky.

The atmosphere is a word which denotes all the air surrounding the earth, from the ground all the way up to the edge from which space starts. The atmosphere is composed of several layers, each defined because of the various phenomena which occur within the layer. Temperatures in the thermosphere are very sensitive to solar activity and can vary from 500°C to 1500°C. Source: Windows to the Universe, (http://www.windows.ucar.edu), the University Corporation for Atmospheric Research (UCAR). Rain, for one, is 'returned' to Earth by the clouds in the atmosphere. Explaining the hydrologic cycle, Encyclopaedia Britannica writes: "Water evaporates from both the aquatic and terrestrial environments as it is heated by the Sun's energy. The rates of evaporation and precipitation depend on solar energy, as do the patterns of circulation of moisture in the air and currents in the ocean. Evaporation exceeds precipitation over the oceans, and this water vapor is transported by the wind over land, where it returns to the land through precipitation."

Not only does the atmosphere return what was on the surface back to the surface, but it reflects back into space that which might damage the flora and fauna the earth sustains, such as excessive radiant heat. In the 1990's, collaborations between NASA, the European Space Agency (ESA), and the Institute of Space and Astronautical Science (ISAS) of Japan resulted in the International Solar-

Terrestrial Physics (ISTP) Science Initiative. Polar, Wind and Geotail are a part of this initiative, combining resources and scientific communities to obtain coordinated, simultaneous investigations of the Sun-Earth space environment over an extended period of time. They have an excellent explanation of how the atmosphere returns solar heat to space.

Besides 'returning' rain, heat and radio waves, the atmosphere protects us like a ceiling above our heads by filtering out deadly cosmic rays, powerful ultraviolet (UV) radiation from the Sun, and even meteorites on collision course with Earth.

Pennsylvania State Public Broadcasting tells us: "The sunlight that we can see represents one group of wavelengths, visible light. Other wavelengths emitted by the sun include x-rays and ultraviolet radiation. X-rays and some ultraviolet light waves are absorbed high in Earth's atmosphere. They heat the thin layer of gas there to very high temperatures. Ultraviolet light waves are the rays that can cause sunburn. Most ultraviolet light waves are absorbed by a thicker layer of gas closer to Earth called the ozone layer. By soaking up the deadly ultraviolet and x-rays, the atmosphere acts as a protective shield around the planet. Like a giant thermal blanket, the atmosphere also keeps temperatures from getting too hot or too cold. In addition, the atmosphere also protects us from constant bombardment by meteoroids, bits of rock and dust that travel at high speeds throughout the solar system. The falling stars we see at night are not stars at all; they are actually meteoroids burning up in our atmosphere due to the extreme heating they undergo." The polar stratospheric clouds are involved in the creation of Earth's ozone hole.

Encyclopaedia Britannica, describing the role of Stratosphere, tells us about its protective role in absorbing dangerous ultraviolet radiation: "In the upper stratospheric regions, absorption of ultraviolet light from the Sun breaks down oxygen molecules; recombination of oxygen atoms with O2 molecules into ozone (O3) creates the ozone layer, which shields the lower ecosphere from harmful short-wavelength radiation…More disturbing, however, is the discovery of a growing depletion of ozone over temperate latitudes, where a large percentage of the world's population resides, since the ozone layer serves as a shield against ultraviolet radiation, which has been found to cause skin cancer."

The mesosphere is the layer in which many meteors burn up while entering the Earth's atmosphere. Imagine a baseball zipping along at 30,000 miles per hour. That's how big and fast many meteors are. When they plough through the atmosphere, meteors are heated to more than 3000 degrees Fahrenheit, and they glow. A meteor compresses air in front of it. The air heats up, in turn heating the meteor.

Earth is surrounded by a magnetic force field - a bubble in space called "the magnetosphere" tens of thousands of miles wide. The magnetosphere acts as a shield that protects us from solar storms. However, according to new observations from NASA's IMAGE spacecraft and the joint NASA/European Space Agency Cluster satellites, immense cracks sometimes develop in Earth's magnetosphere and remain open for hours. This allows the solar wind to gush through and power stormy space weather. Fortunately, these cracks do not expose Earth's surface to the solar wind. Our atmosphere protects us, even when our magnetic field does not.

How would it be possible for a fourteenth century desert dweller to describe the sky in a manner so precise that only recent scientific discoveries have confirmed it? The only way is if he received revelation from the Creator of the sky.

One cannot help but wonder about the Majestic Creator, who delivered to us the Koran in its pristine form. It is comforting to know that we are all the creations of God, and that we do not need to worry because worrying does not change anything but prayer to the One Deity can change everything.

I've learned, to never under-estimate the power of D'ua to Allah Almighty!

I've learned, that before we complain, we should thank Allah.

I've learned, that all hardships we've been through aren't meant to hurt us!

I've learned, that as long as you have Allah by your side, no one can hurt you and nothing can harm you.

I've learned, that only Allah will never leave me even in my darkest hours.

I've learned, that neither time nor the person remains same.

I've learned, that no matter what happens there is always a reason behind it.

I've learned, that challenges are not obstacles in your journey; they are part of your journey.

I've learned, that whatever is destined is going to happen no matter what we do or how hard we try.

I've learned, to depend only on Allah Subhanahu wa Ta'Ala.

I've learned, that Allah alone is sufficient for us and only HE can grant our requests.

I've learned, that we should be patient. Verily, Allah's help is near.

I've learned, to wait patiently in life, for all things are planned by Allah, the Mighty, The Most Wise.

I've learned, that I am responsible for all the troubles which I'm facing in life!

I've learned, to Never Lose Hope and pray in the following manner: Oh Allah! Be with us at every step we take. Guide us in each decision we make. Help us when life gets tough and rough. Bless us with what is sufficient and adequate. Protect us at all times Ya Allah. Hear us when we come calling. Sooth our hearts when we are troubled and disturbed. Benefit us in this world and have mercy on us in the hereafter. This worldly life is a test to see which one of us resists its temptations and if anyone fails, who will turn to Allah in repentance?

“O mankind! Verily, the Promise of Allah is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allah!”-Surah Fatir, verse 5.

Allah assures His promises below: The Prophet (peace and blessings of Allah be upon him) said: “The Satan said to the Lord of Glory: 'By Your Glory O Lord, I will keep trying to misguide Your slaves so long as their souls are in their bodies.

The Lord said, 'By My Glory and Majesty, I will continue to forgive them so long as they ask My forgiveness.”

God, the Almighty has said: “O Son of Adam, as long as you invoke Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O Son of Adam, were your sins to reach the clouds of the sky and you then asked forgiveness from Me, I would forgive you! O Son of Adam, were you to come to Me with sins nearly as great as the Earth, and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it [too]. O Son of Adam, were you to come to Me with sins nearly as great as the Earth, and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it [too]!”

God also promises: And your Lord said: “Invoke Me and I will respond to your invocation!” Chapter Gafir, v.60

“If you give thanks, I will give you more!” Chapter Ibrahim, Verse 7.

“Therefore, remember Me and I will remember you!” Chapter Baqarah, verse 152

These and many more PROMISES from Allah are narrated to us, and they are verily TRUE and never broken. The time to feel hesitant should come before one commits a sin and not when one is about to seek forgiveness from his Lord.

So, while the promises of Allah are many, just make ONE promise to yourself today, that whenever you have sinned, small or big, TURN TO ALLAH for forgiveness no matter what!

“O Allah, you are Most Forgiving and You love to forgive, so forgive us, Ya Rabb!” Amen!

Here is another shocking find of mine. As repeatedly mentioned, 46 is the total number of DNA chromosomes in humans—so I counted all verses numbered 46 in the Koran and found 50 verses of this type. Twenty-three is the number of DNA chromosome pairs in humans, so I

also counted all verses numbered 23 in the Koran and identified 74 of them. Stunningly, there are exactly 23 numbers between 50 and 74! Are there sufficient words to describe how stunning this is?!

Going even further, I found that there is appropriately only one verse numbered 23 in the entire Koran which also has 23 words—appropriate because in one human being, there is a single pair of 23 chromosomes! But I also found that there are three verses in the Koran numbered 46 which have 23 words each. Wondering about this, I added these numerically connected verse numbers together and did the same for their word numbers. Three 46s = 138, and three 23s = 69, so what can we say about these figures?

Surprisingly, the greatest common factor of 138 is 23! Its lowest factor is 2, and humans—as repeatedly stated—have 23 pairs of chromosomes (i.e., 23 X 2)! So, what about 69? Sixty-nine is the greatest common factor of 207, which— amazingly—is the sum total of the three 46s (138) and the three 23s (69)! 207 is also a multiple of 23, which is amazing enough, but exactly "how" it is a multiple of 23 is even more stunning. 207 = 23 X 9, and 23 is the 9th prime number! Need I even comment on this? Can any words I say do justice to this miraculously harmonious mathematical code?

Expressed in exponential form, the prime factors of 207 are 3^2 and 23, so again we have three, which (as stated earlier) is the number of layers of darkness an unborn baby develops in. But pay close attention here to the subtle details.

As shown above, 3 is also a prime factor of 138, which is the sum of just one group of three mentioned earlier (three 46s, or 46 + 46 + 46). When it comes to 207, however, this number is the sum of both groups of three mentioned above (three 46s and three 23s, or 138 + 69), perfectly mirroring its prime factor of three to the power of two (3^2). Subhan Allah, have I used the word "breathtaking" yet?

Okay, so the Koran specifies that it is the "singular" sperm from amongst "emitted" sperm from which the male and female sexes are determined! The verse after this (Koran 53:47) says, "And it is upon Him (Allah) to bring about the second creation." This is in reference to Resurrection Day, which some doubt—and therefore Allah addresses this doubt in several places, as we will see next.

So, having been created, the child is formed with the known features, with four limbs, and on each hand or foot, five fingers or toes. The uniqueness of human fingertips (and toe tips) is well-established now, and investigators have long used fingerprints—and even toe prints—to help them find criminals. It is this uniqueness which Allah addresses in the Koran, saying:

"I swear by the Day of Resurrection! And I do swear by the self-reproaching soul! Does man (a disbeliever) think that We shall not [again after death] assemble his bones? Yes indeed! We are most capable of [perfectly] restoring even their very fingertips!" (Koran 75:1-4)

So, let us get to the amazing mathematics what scholars have found regarding this. In Koran 75:4, Allah states that He is able to perfectly recreate every human being, including all of the fingertips. The stunning mathematical harmony is as follows. This verse from the start of the Koran is Verse 5,555. Can you see it? This is the 4th verse of the chapter and the 5,555th verse of the Koran, while humans have four extremities (two hands and two feet), with five fingers or toes on each! Stunningly, the verse is about fingertips, and it is both Verse 4 and 5,555—so one five for each of our four extremities, with five fingers or toes on each! This is truly amazing.

But again, this is the Koran, and the miraculous is never-ending, so we dig deeper and find that the word "fingertip" is the chapter's 20th word. As you know, 20 = 5 (the number of fingers or toes on each extremity) X 4 (the number of extremities)! The miraculous code is truly endless.

Of course, you also know now that four fives together (5,555) is the order of this verse from the start of the Koran. In fact, the word "fingertips" itself in this verse (which appears as "bananah" in Arabic, meaning "his" fingertips) is exactly five letters long, and I would also add that it is comprised of four different letters from the alphabet. Remember, too, that the

number five was at the center of all of those earlier findings derived from another five-letter word ("ihdina") similarly made up of four letters from the alphabet.

Now having mentioned all that we have about fingertips, let me add my own observation to this. In total, there are only four chapters in the Koran that have five verses each (Chapters 97, 105, 111, and 113)! Subhan Allah!

Koran 75:4 is amazingly 23 letters long!

Yet the word for "fingertip" is also mentioned in one other verse of the Koran (Koran 8:12), which contains the first mention of fingertips in the Koran and appears in the singular as "banan." The second and last verse to mention fingertips is the verse we addressed previously (Koran 75:4). Examining both the first and last verses to mention fingertips, we see that—amazingly—the first has 23 words, while the second has 23 letters! The number 23, as you already know, is the number of years in which the Koran was revealed as well as a main mathematical key. Note that this term in its two forms ("banan" and "bananah") is mentioned nowhere else in the Koran, and that its second mention is a challenge and promise by Allah that He will recreate every human completely and perfectly.

So why only two mentions of this word with the number 23 highlighted as the total number of words in one, and the total number of letters in the other? You have almost certainly already guessed the answer based on all that we have discussed in this chapter. These two 23s, of course, match the 23 pairs of human chromosomes. But what can confirm that this is an appropriate mathematical explication?

Let us use the key word which unites the two verses. The letters used to make up the word "banan" (fingertip) appear in these two verses exactly 46 times! Of course, you know that 46 is the total number of chromosomes resulting from the human pair of 23. This is truly stunning. The words used to make up one verse are 23, the letters used to make up the other are 23, and the letters used to make up the word that unites them appear in both verses a total of 46 times (i.e., 23 + 23). Subhan Allah! Who but Allah, who created the DNA code, can do this?

Repetitions of the letters that spell "banan" in the only two verses in which this word appears

Letter	ا	ن	ب
Repetitions	24	13	9

Figure 54: The letters that make up the word "banan" (which unites the only two verses to contain it, and is related to Allah's promise of perfectly recreating every human being in the Afterlife) appear in these two verses (Koran 8:12 and 75:4) a total of 46 times.[68]

If this is not enough, the two chapters of the Koran in which this word appears are Chapters 75 and 8. The sum total of these two chapter numbers is 83, which is a prime number whose order among prime numbers is shockingly 23! Subhan Allah—but as repeatedly stated, the code is endlessly miraculous.

Now, think about this… Fingertips are only mentioned in Chapters 75 and 8 of the Koran. Amazingly, the first mention is in Chapter 8, which is the only chapter with 75 verses, while 75 is the number of the only other chapter in which fingertips are mentioned!

I will add here that the 8th verse of Chapter 75 has only two words and nine letters, and we already know that 23 is the 9th prime number! I also found that Chapter 75 has 40 verses, and that Verse 40 of Chapter 8 has 46 letters!

[68] As expected, only the letter A yields different word counts in Approaches A and B. Here, of course, we are using Approach A.

But is this code of DNA limited to just humans? As detailed earlier in this book, the Koran's first and only mention of bees is in Chapter 16, and there are exactly 16 letters from the start of the verse in which bees are mentioned, up to and including the Arabic word for "the bees." If you recall, this was significant because male bees have 16 chromosomes, while female bees have 16 pairs of chromosomes! Now think about these new findings of mine:

The first mention of monkeys in the Koran appears in Koran 2:65. From the start of the verse, up to and including the word "monkeys," there are 48 letters, which—shockingly—is the number of chromosomes in monkeys (chimps and apes)! This is, of course, absolutely stunning.

I also found that donkeys have 31 pairs of chromosomes, for a total of 62. Then in the Koran, I found that donkeys are mentioned in four verses, but the first mention is a singular possessive ("his" donkey), while the second verse also mentions horses and mules. This leaves us with the last two mentions of the word "donkeys" in the Koran. Amazingly, the last two mentions of the word "donkeys" in the Koran are—quite shockingly—in Chapters 31 and 62!

This is actually more than shocking, because if one was to assume that one of these mentions was by chance, how could both mentions then be in Chapters 31 and 62? The perfect mathematical harmony is beyond words, but to further confirm the validity of our path, we see that the relevant verse in Chapter 31 has 11 words, and 31 is the 11th prime number! Then looking at the verse in Chapter 62, we find the sum of its words and letters equal to 127, which is a prime number whose order among prime numbers is 31! We have long passed the shocked and speechless state and simply say, "Subhan Allah!"

Turning to the word "wolf" in the Koran, I found that it was mentioned three times. The first mention is in the 13th verse of Chapter 12 (Koran 12:13), which amazingly also has 13 words. This highlights the number 13, so I multiplied 13 by 3, the number of mentions of "wolf" in the Koran (all of which are in the same chapter), for a total of 39. Shockingly, wolf DNA has 39 pairs of chromosomes, for a total of 78. Even more shocking is that 13 is also the greatest prime factor of
78, which is the total number of chromosomes in wolves! Furthermore, the number 78 only has three prime factors, while wolves are mentioned in the Koran only three times, all of which are in that same chapter!

Let us return now to Chapter 27 of the Koran (The Chapter of the Ants), where the word "birds" is mentioned several times. If we count starting from the word immediately following its first mention, up to and including its last mention, we find a total of 63 words. Noting that this specific observation is not mine, what is the significance of the number 63? The only bird mentioned by name in this chapter is the Hudhud, which is called the hoopoe in English (Koran 27:20). Amazingly, this bird has 63 pairs of chromosomes! If this is not surprising enough, let me add my own finding, which is that Verse 63 is the only verse in the entire chapter to have 20 words, while Verse 20 is the only verse to mention the Hudhud, which, again, has 63 pairs of chromosomes!

Once again, I ask how an illiterate man over fourteen centuries ago could possibly do all this when he (GOD'S GLORY AND MERCY BE UPON HIM) could neither read nor write?! How could the only letter with a kasra in the Chapter of Al-Ikhlas be in the exact center of the chapter, in the exact center of the word for giving birth, and also be preceded and followed by exactly 23 letters on both sides? How could the Koran specifically spell "Adam" in a way that gives the name a numerical value of 46? How could the details of embryology be so precise and simultaneously encode for both 23 and 46? How could fingertips have such a perfectly miraculous code that also simultaneously encodes for 23 and 46? How could the Koran be this specific about reproduction and what determines the sexes of male and female? Go back and review this massive web of the miraculous. Only He who created the DNA code with parts that each also have multiple functions and can be read or function in multiple ways could have revealed this. It is the endless miracle that will never end and keeps on giving. Allah says in the Koran:

"We will show them Our signs in the horizons [furthest regions of Earth and the universe] and within themselves until it becomes clear to them that this [Koran] is the truth. Is it not enough that your Lord is a Witness over all things?" (Koran 41:53)

As repeatedly stated, the Koran is tightly connected. In this chapter, we highlighted the Ring Composition of Chapter 112. Its central word had seven words on each side, while its highlighted central letter had 23 letters on each side. Keep this in mind as we next discuss Adam and Jesus (Peace be upon them).

While reading the Koran, we can get a tiny glimpse into the perfection of Allah, the God of the worlds. We can understand a little bit of His majesty as we notice the utter perf3eciton of the mathematical codes presented here.

Therefore, reading the Koran gives me the incentive to trust wholly in my Allah, and seek all solution from Him alone. I know that no one can mend your affairs, ease your pains and eliminate your worries like how Allah does. No one can heal your heart like the way Allah can. I remind myself all the time, that every event in our history had been a miracle from Allah.

The Knife did not kill Prophet Abraham's son.

The fire didn't burn Ibrahim (A.S).

The whale didn't eat Prophet Jonah!

The sea didn't drown Prophet Moses!

"O Believer! When Allah is your protector, why do you need to worry?"

He is your guardian. He is the master of every single thing that happens to you and knows the seen as well as the Unseen! All the good that you do might be unseen by the people of the earth, but it's not unseen by your Lord. He knows it all right from the core!

Do you know what prayer the Prophet Muhammad taught darling daughter Fatima to recite daily? It is a profound du'a that teaches us concise requests that take care of all of our affairs.

He said to Fatima, "Why do you not recite this du'a every morning when you wake up, and before going to sleep: يَا حَيُّ يَا قَيُّومُ بِرَحْمَتِكَ أستغيث أصلح لي شأني كُلَّهُ ،

"O Hayy! O Qayyum! I seek help through Your Mercy! Perfect all of my affairs, and do not leave me to myself even for the blink of an eye!"

From this tradition, we learn: that the Prophet, as a father would teach his children to say prayers and to be observant in their rituals. Prayers are always made more effective when we used Allah's Divine Names. In this du'a, the two names al-Hayy and al-Qayyum are used, which are the combination in the mighty verses of Ayat al-Kursi.

Here, help is sought through Allah and His Name and Attributes. It is Allah's Mercy that will help you overcome your troubles and success in your affairs.

Comprehensive phrases are best in prayers. So, asking Allah to perfect and correct and protect all of our affairs is a request that each and every facet of our lives be protected by Allah. We ask Allah to make better our religiosity, our health, our lives, our families, our houses, our work, our income, our friends, our relatives, and each and every aspect of our lives. We ourselves are completely incapable, and expecting that 'I can solve this on my own' is the height of foolishness and arrogance. We are 'nothing' without Allah; and if Allah were to leave us to ourselves, we would surely be destroyed. It is imperative that we understand that no one in this world can aid you like how Allah does and Allah will. No one can bring you happiness except Allah! No one can understand you like how Allah understands you!

Numerical Symmetry

The numerical patterning of the Koran is not made up of absolute, fixed digits and numbers.
It is rather infiltrated with the spirit that renders it capable of carrying meaning reflecting the minutest details of the verses of the Koran.
On the one hand, it reinforces the intended meaning, so numbers convey the same meaning as do the words.
On the other hand, it points to and guides you to whatever is similar or identical in the different aspects of the Holy Koran.
This is true on the level of letters, words, verses and surahs.
If we reflect on the words of the Koran, we will find an amazing harmony among words that interacts with the meaning in minutest details.
In order to have a better understanding of deep meanings inherent in the numerical patterning of the Koran, let's examine some of the Koranic scenes related to the names of messengers and prophets.
If you consider points of resemblance between Adam and Jesus (Peace be upon them both), you will find a great deal of similarity between them. Both came to existence in a way that is different from that of the rest of mankind.
Both are fatherless.
Both came to life when Allah breathed life into them.
Whereas Adam descended to live on earth, Jesus was raised to Heaven only to come back to it again when Allah wills at the end of time.
There are various other similarities between Adam and Jesus (Peace be upon both of them).
This similitude is summed up by the Koran in the following words:

إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ .. (95) آل عمران

"59. Lo! the likeness of Jesus with Allah is as the likeness of Adam…" (Chapter Al 'Imran)

Yet, the Koran is not just letters and words; it is rather letters and words, digits and numbers.
That is why you find a lot of statistical similarities and parallelisms in the Koran between Adam and Jesus (Peace be upon them both).
The number of the prophets mentioned in the Koran is **25**, the first of whom is Adam (God's glory and peace be upon him).
He is the first Prophet to receive a revelation from Allah, and the first to be mentioned in the Koran as well.
The name of Adam is mentioned in the Koran **25** times, and so was Jesus, **25** times, too!
If you contemplate the verses in which they were both mentioned, you will find amazing similarities even in the minutest details!

Reflect..

The first time the name of Adam is mentioned in the Koran was in verse 31 of Chapter Al-Baqara:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَئِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَءِ إِنْ كُنْتُمْ صَادِقِينَ
(13) البقرة

"31. And He taught Adam all the names, then showed them to the angels, saying: Inform me of the names of these, if you are truthful." (Chapter Al-Baqara)

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ The first time the name of Jesus is mentioned was in verse 87 of Chapter Al-Baqara as well:
وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَ تَهْوَى أَنْفُسُكُمُ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا (78) البقرة

"87. And verily We gave unto Moses the Scripture and We caused a train of messengers to follow after him, and We gave unto Jesus, son of Mary, clear proofs (of Allah's sovereignty), and We supported him with the holy Spirit. Is it ever so, that, when there comes unto you a messenger (from Allah) with that which you yourselves desire not, you grow arrogant, and some you disbelieve and some you slay?" (Chapter Al-Baqara)

If you start counting from the name of Adam in the first verse, the name of Jesus in the second verse will be word number 971.

What is the significance of this number?!

971 is a prime number whose order on the list of prime numbers is 164.. This number = **114** + **25** + **25** Glory be to Allah!

More reflections..

114 is the number of the surahs of the Koran!
25 is the number of times the name of Adam is mentioned in the Koran..
It is also the same number of times for the name of Jesus!
25 is the number of verses where the name of Adam is mentioned in the Koran, and it is also the same number of verses for the name of Jesus!
Think of how the Koran handles prime numbers which continue to be a mystery that is embarrassing and challenging to the human mind!

Again, have a moment of reflection..

The first verse where the name of Adam is mentioned is number 31, and the first verse where the name of Jesus occurred is number 87. The sum of the 2 numbers is 118 which equals **68** + **25** + **25**
68 is the number of times the word (قرآن) [Koran] is repeated in the Holy Koran.
25 is the number of times the name of Adam is mentioned in the Koran.
25 is the number of times the name of Jesus is mentioned in the Koran.

Thus, the same meaning is emphasized in different ways!
Would you have another moment of reflection!
The name of Adam is mentioned for the first time in verse number 31, and the name of Jesus is mentioned for the first time in verse 87.
The sum of the 2 numbers is 118. This number = **59** x **2**.
Think carefully of the number (**59**) multiplied by (**2**).
What does this refer to?
إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ It refers to the only verse in the Koran that mentions both Adam and Jesus together:
خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ (95) آل عمران
"59. Lo! the likeness of Jesus with Allah is as the likeness of Adam. He created him of dust, then He said unto him: Be! and he is." (Chapter Al 'Imran)
This verse from Chapter Al 'Imran is the only verse that combines the names of both Adam and Jesus!
More amazing facts..
Once more, examine the verse of similitude between Adam and Jesus:
إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ (95) آل عمران
"59. Lo! the likeness of Jesus with Allah is as the likeness of Adam. He created him of dust, then He said unto him: Be! and he is." (Chapter Al 'Imran)
Consider what the verse says:
(إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ)
"the likeness of Jesus with Allah is as the likeness of Adam."
This quoted extract consists of **7** words in Arabic.
The name of Adam in this verse is word number **7**
The name of Adam in this verse is the **7th** recurrence of his name from the beginning of the Koran!
The name of Jesus in this verse is the **7th** recurrence of his name from the beginning of the Koran!
The order of this verse is number **7** among the verses mentioning the name of Adam!
It is also verse number **7** among the verses mentioning the name of Jesus!
The verses in which the name of Adam, Jesus, or both, is mentioned are 49; that is, **7** x **7**
ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْيَاتِ وَالذِّكْرِ الْحَكِيمِ (85) آل عمران The verse preceding the one discussed here has **7** words:
"58. This (which) We recite unto you is a revelation and a wise reminder." (Chapter Al 'Imran)
The verse following the one being discussed here also has 7 words:
الْحَقُّ مِنْ رَبِّكَ فَلَ تَكُنْ مِنَ الْمُمْتَرِينَ (06) آل عمران
"60. (This is) the truth from your Lord (O Mohamed), so be not you of those who waver." (Chapter Al 'Imran)
Thus, the verse of similitude between Adam and Jesus came between 2 verses each having 7 words: ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْيَاتِ وَالذِّكْرِ الْحَكِيمِ (85 آل عمران)
"58. This (which) We recite unto you is a revelation and a wise reminder."
إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ (95) آل عمران *(Chapter Al 'Imran)*
"59. Lo! the likeness of Jesus with Allah is as the likeness of Adam. He created him of dust, then He said unto him: Be! and he is." (Chapter Al 'Imran) (الْحَقُّ مِنْ رَبِّكَ فَلَ تَكُنْ مِنَ الْمُمْتَرِينَ06 آل عمران)
"60. (This is) the truth from your Lord (O Mohamed), so be not you of those who waver." (Chapter Al 'Imran)
Now, think carefully of the number of the verse of similitude.
This number (**59**) is a prime number whose order on the list of prime numbers is 17.
17 is also a prime number whose order on the list of prime numbers is **7**.
See how we got back to the number (**7**) through prime numbers!
The coming together of Adam and Jesus in this verse is by no means accidental, but it is rather arranged through an accurate statistical system!
For more reassurance..
Examine once more:
(إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ)
[the likeness of Jesus with Allah is as the likeness of Adam]
This Arabic text has 7 words Look carefully:
(مَثَلَ عِيسَى)
[the likeness of Jesus]
This phrase has 7 letters!
And, look at this:
(عِنْدَ اللَّهِ)
[with Allah]
This phrase also has 7 letters!
One more time, look carefully:
(كَمَثَلِ آدَمَ)
[as the likeness of Adam]
Amazingly, this phrase also has **7** letters!
That's incredible!

All numeric operations are leading to number (**7**)!
7 is the number of the phases of human creation!
Indeed, the Holy Koran is undoubtedly the Word of God.

Verses and Prayers

The Holy Koran is the greatest structure known to mankind.
Every structure has its own units that make up its whole entity.
The structural units of the Koran are the surahs, the verses, the words, the letters as well as the diacritics and dots on the letters.
The positions occupied by these magnificent Koranic structures are well-tuned and adjusted according to an accurate balance, the balance of the Revelation.
Now, I'm going to show you how the Koranic numerical system is not just a set of static, expressionless numbers, but rather a pattern of clear signification and meaning.
We will see how numbers harmoniously interact with the meaning of the verses and words of the Koran on the level of the minutest details.
We will prove that through the verses speaking of prayers (Salah).
So, let's reflect on the evidence of greatness and magnificence.
The obligatory Salahs (prayers) are **5**.

Let's reflect on this verse which talks about prayer: يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ (351) البقرة
"153. O you who believe! Seek help in steadfastness and prayer. Lo! Allah is with the steadfast." (Chapter Al-Baqarah)
The word ((الصلة, [prayer] is number 5 from the beginning of the verse!

Here is another verse speaking of (Salah) [prayer]: حَافِظُوا عَلَى الصَّلَوَاتِ والصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ (832) البقرة
"238. Be guardians of your prayers, and of the midmost prayer, and stand up with devotion to Allah." (Chapter Al-Baqarah)
The word (الصلة) [prayer] is number **5** counting back from the end of the verse!
And here is another verse speaking of Salah [prayer]: إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ
(55) المائدة
"55. Your friend can be only Allah; and His messenger and those who believe, who establish prayers and pay the poor due, and bow down (in prayer)." (Chapter Al-Ma'idah)
The word (الصلة) , [prayer], is number **5** from the end of the verse!

And here is another verse speaking of Salah [prayer]: وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا (13) مريم
"31. And hath made me blessed wheresoever I may be, and hath enjoined upon me prayer and almsgiving so long as I remain alive". (Chapter Maryam)
The word (الصلة), [prayer], is number 5 from the end of the verse!
And here is another verse speaking of Salah [prayer]:

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ (2) المؤمنون
"2. Who are humble in their prayers." (Chapter Al-Muminun)
These are 5 words; the same number of the obligatory prayers!

And here is another verse speaking of Salah [prayer]: (وَالَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ9 المؤمنون)
"9. And who pay heed to their prayers." (Chapter Al-Muminun) These are 5 words made up of **25** letters;
This number = **5** x **5**.

And here is another verse speaking of Salah [prayer]: مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ (13) الروم
"31. Turning unto Him (only); and be careful of your duty unto Him, and establish prayers, and be not of those who ascribe partners (unto Him)." (Chapter Ar-Rum)
The word (الصلة) , [prayers], is number **5** from the beginning of the verse and **5** from its end.
And here is another verse speaking of Salah [prayer]:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ
(83) الشورى
"38. And those who answer the call of their Lord and establish prayer, and whose affairs are a matter of counsel, and who spend of what We have bestowed on them." (Chapter Ash-Shura)
The word (الصلة), [prayer], is number **5** from the beginning of the verse!

And here is another verse speaking of Salah [prayer]: (الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ32 المعارج)
"23. Who are constant at their prayer." (Chapter Al-Ma'arij)
These are **5** words; the same number of the obligatory prayers.

And here is another verse speaking of Salah [prayer]: (وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ43 المعارج)
"34. And those who are attentive at their prayer." (Al-Ma'arij) These are **5** words; the same number of the obligatory prayers.

Here is a verse speaking of those who pray: (قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ34 المدثر)
"43. They will answer: We were not of those who prayed." (Chapter Al-Muddaththir)
These are **5** words; the same number of the obligatory prayers!

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ غَيًّا (95) مريم Here is another verse speaking of Salah (prayer]:

"59. Now there has succeeded them a later generation who have wasted prayers and have followed lusts. But they will meet with destruction and punishment (in Hell)." (Chapter Maryam)

The word (الصلة) , [prayers], came after **5** words from the beginning of the verse and before **5** words from its end as well.

The verse has 11 words; this number is a prime number whose order on the list of prime numbers is **5**.

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَٰلِكَ دِينُ الْقَيِّمَةِ (5) البينة And here is another verse speaking of Salah (prayer]:

"5. And they are ordered nothing else than to serve Allah, keeping religion pure for Him, as men by nature upright, and to establish prayer and to pay the poor due. That is true religion." (Chapter Al-Bayyinah)

Glory be to Allah!

The verse is number **5**, and that is the same number of the obligatory prayers!

The words coming after (الصلة), [prayer], up to the end of the verse are **5**.

The letters coming after the word (الصلة), [prayer], up to the end of the verse are 25; That is, **5** x **5**.

The word (الصلة) , [prayer], came after 10 words from the beginning of the verse; that is, **5** + **5**

The word (الصلة), [prayer], came as number 11 in the verse; this number is a prime number whose order is **5**.

Glory be to Allah, Who phrased and patterned the Koran!

Now, you can go on tracing the relationship between number **5** and the five-fold pattern of the verses speaking of prayers in the Holy Koran.

For the sake of brevity, why don't we move to the last mention of (الصلة) , [prayer], in the Koran?

Here is the last verse mentioning (الصلة), [prayer], in the Koran:

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ (**5**) الماعون

"5. Who are heedless of their prayer;" (Chapter Al-Ma'un)

The verse is number 5 and it has **5** words, which is the same number of the obligatory prayers!

Glory be to Allah, Who phrased and patterned the Koran!

The evidence is limitless and the wonders of the Koran are infinite!

It is unbelievable and irrational that all of these signs and fine numerical links are man-made.

The Holy Koran is undoubtedly the Word of God.

Two Gods!

Humanity is not attired in guidance..

Some people may go astray and worship other than Allah, God forbid!

The human mind may understand this human deviation in belief..

What is not understood or too difficult to understand, however, is the claim that man needs two Gods at once!!

Why do people of sound minds and pure nature find this belief impossible to accept or understand?

Because it simply means that each god is unable by himself!

Therefore he would be in need of another god to help him with godship and lordship!

Have you ever seen stranger than this belief?!

Why does man do this to himself?!

The expression (إِلَٰهَيْنِ اثْنَيْنِ), which means (two gods), occurs only once in the Glorious Koran; that is, in the following verse from Chapter An-Nahl: (النحل15) وَقَالَ اللَّهُ لَ تَتَّخِذُوا إِلَٰهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَٰهٌ وَاحِدٌ فَإِيَّايَ فَارْهَبُونِ

"51. Allah has said: Choose not two gods. There is only One God. So of Me, Me only, be in awe." (Chapter An-Nahl)

The order number of the above holy verse in the Glorious Koran is **51**; and it also comprises **51** letters!

It is the only verse in the Glorious Koran whose order number is **51**; and it also comprises **51** letters!

There is complete identicalness between the order number of the verse and the number of its letters, because the verse states

(إِنَّمَا هُوَ إِلَٰهٌ وَاحِدٌ); i.e. (There is only One God).

Reflect now on how the letters of the phrase (إِلَٰهَيْنِ اثْنَيْنِ), which means (two gods), are repeated:

The letter (ا) is repeated in this verse 13 times.
The letter (ل) is repeated 6 times. The letter (ه) is repeated 5 times.
The letter (ي) is repeated 4 times.
The letter (ن) is repeated 5 times.
The letter (ا) is repeated 13 times.
The letter (ث) is mentioned in this verse only once.
The letter (ن) is repeated 5 times.
The letter (ي) is repeated 4 times.
The letter (ن) is repeated 5 times.
The above letters are the letters of the phrase (إِلَهَيْنِ اثْنَيْنِ)..
They are repeated in this verse 61 times.
61 is a prime number that can only be divided by itself or by number 1!
The order number of the verse is 51, and the number of its letters is 51, as well..
The product of adding 51 + 61 = **112**.
The surah whose order number is **112** is Chapter Al Ikhlas: قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُولَدْ (3) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (4) الخلص

"1. Say: He is Allah, the One!

2. Allah, the eternally Besought of all!

3. He begets not nor was begotten.

4. And there is none comparable unto Him." (Chapter Al Ikhlas)

Now consider the similarity between the content of the above verse and Chapter Al Ikhlas!
Reflect on the language of numbers!
Observe how many times the letters of the phrase (إِلَهَيْنِ اثْنَيْنِ), which means (two gods), are repeated in Chapter Al Ikhlas itself:

The letter (ا) is repeated in Chapter Al Ikhlas 6 times.
The letter (ل) is repeated 12 times.
The letter (ه) is repeated 4 times.
The letter (ي) is repeated 3 times.
The letter (ن) is mentioned only once.
The letter (ا) is repeated 6 times.
The letter (ث) is never mentioned in Chapter Al Ikhlas.
The letter (ن) is mentioned only once.
The letter (ي) is repeated 3 times.
The letter (ن) is mentioned only once.
The above letters are the letters of the phrase (إِلَهَيْنِ اثْنَيْنِ)..
They are repeated in Chapter Al Ikhlas 37 times.
37 is a prime number that can only be divided by itself or by number 1!
37 is also a prime number whose order on the list of prime numbers is No. **12**.
12 is the number of the letters of the Testimony of Faith (Tawheed):
(ل إله إل الله), which means (There is no God but Allah)!
See how numbers speak!!
Meditate on Chapter Al Kawthar..
It is the shortest surah in the Glorious Koran: إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ (1) فَصَلِّ لِرَبِّكَ وَانْحَرْ (2) إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ (3) الكوثر

"1. Lo! We have given you Abundance;

2. So pray unto your Lord, and sacrifice.

3. Lo! It is your insulter (and not you) who is without posterity."

(Chapter Al Kawthar)

The letter (ا) is repeated in Chapter Al Kawthar 10 times.
The letter (ل) is repeated 4 times.
The letter (ه) is mentioned only once.
The letter (ي) is mentioned only once.
The letter (ن) is repeated 5 times.
The letter (ا) is repeated 10 times.
The letter (ث) is mentioned only once.
The letter (ن) is repeated 5 times.
The letter (ي) is mentioned in Chapter Al Kawthar only once.
The letter (ن) is repeated 5 times.
The above letters are the letters of the phrase (إِلَهَيْنِ اثْنَيْنِ)..
They are repeated in Chapter Al Kawthar **43** times.
43 is the number of letters of Chapter Al Kawthar!
43 is a prime number that can only be divided by itself or by number 1!
See how numbers speak out as if reading the Koran and saying,
(إنما هو إله واحد); i.e. (There is only One God).

وَقَالَ اللَّهُ لَ تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ فَإِيَّايَ فَارْهَبُونِ (15) النحل

"51. Allah has said: Choose not two gods. There is only One God. So of Me, Me only, be in awe." (Chapter An-Nahl)

Glory be to You, my Lord!! Everything testifies that You are the only One God!

At the level of dots..

Ponder on the alphabetical orders of the letters of the name of Allah in Arabic (الله)..
The letter (ا) is No. 1 on the list of Arabic alphabet.
The order of the letter (ل) is No. 23. The order of the letter (ل) is No. 23.
The order of the letter (ه) is No. 26.
The sum of their order numbers in the Arabic alphabet = **73**.
73 is a prime number that can only be divided by itself or by number 1!
What is the first verse in the Koran that has **73** dots on its letters?!
It is the following verse from Chapter Al-Baqarah:

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَ تَعْبُدُونَ إِلَّ اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّ قَلِيلً مِنْكُمْ وَأَنْتُمْ مُعْرِضُونَ (38) البقرة

"83. And (remember) when We made a covenant with the Children of Israel, (saying): Worship none save Allah (only), and be good to parents and to kindred and to orphans and the needy, and speak kindly to mankind; and establish worship and pay the poor due. Then, after that, you slid back, save a few of you, being averse." (Chapter Al-Baqarah)

Now contemplate how the letters of the phrase (إِلَهَيْنِ اثْنَيْنِ), which means (two gods), are repeated in this verse:
The letter (ا) is repeated in this verse 35 times.
The letter (ل) is repeated 20 times.
The letter (ه) is mentioned only once.
The letter (ي) is repeated 10 times.
The letter (ن) is repeated 11 times.
The letter (ا) is repeated 35 times.
The letter (ث) is repeated twice.
The letter (ن) is repeated 11 times.
The letter (ي) is repeated 10 times.
The letter (ن) is repeated 11 times.
The above letters are the letters of the phrase (إِلَهَيْنِ اثْنَيْنِ)..
They are repeated in this verse **146** times.
The number 146 = **73** + **73**.
The sum of the alphabetical orders of the letters of the name of Allah (الله) = **73**.
You know that this verse is the first verse in the Koran in which the number of dots on letters is **73**!
What do you think about this perfect Koranic numerical patterning.. perfect even at the level of dots!
Yet some people persist in their stubborn contending, argumentation and allegation that all this happens by chance!
If so, let us move to the first verse in the Koran whose order number is 146.

It is this verse from Chapter Al-Baqarah, too: الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ (641) البقرة

"146. Those unto whom We gave the Scripture recognize (this revelation) as they recognize their sons. But lo! a party of them knowingly conceal the truth." (Chapter Al-Baqarah)

What do you think about the fact that the number of the letters of this verse is **73**, no more, no less!

Now consider how the letters of the phrase (إِلَهَيْنِ اثْنَيْنِ), which means (two gods), are repeated in the verse itself..
The letter (ا) is repeated in this verse 11 times.
The letter (ل) is repeated 5 times.
The letter (ه) is repeated 5 times.
The letter (ي) is repeated 7 times.
The letter (ن) is repeated 9 times.
The letter (ا) is repeated 11 times.
The letter (ث) is never mentioned in this verse.
The letter (ن) is repeated 9 times.
The letter (ي) is repeated 7 times.
The letter (ن) is repeated 9 times.
The above letters are the letters of the phrase (إِلَهَيْنِ اثْنَيْنِ)..
They are repeated in this verse **73** times!
Reflect on the language of numbers with your eyes and minds!
Now allow me to sum up these results..
The letters of (إِلَهَيْنِ اثْنَيْنِ) are repeated **146** times in the first verse of the Koran that has **73** dots on its letters!
Moreover, the first verse carrying order number **146** comprises **73** letters, and the letters of the phrase (إِلَهَيْنِ اثْنَيْنِ) are repeated **73** times in this verse!
In both cases, number 146 = **73** + **73**.
73 is the sum of the alphabetical orders of the letters of the name of Allah (الله)!!
The numerical logic is quite clear and needs no explanation!
Glory be to You, the only One God!
This is what numbers say obviously!!
These are the words Allah, no doubt.

Noblest of Names

The Name of God (الله)..
It is the Name that embraces all the attributes of perfection, beauty and sublimity; a Name that is exclusively and uniquely attributed to the Lord of Glory, Glorified and Majestic be He!
He has made it His first and foremost Name.
Others may be referred to as lords at home or work, but no one can ever have the name of "Allah" (الله) .
It is a name that comprehensively combines all the attributes of Divinity.
Glorified be He, the Only Owner and Controller of the whole universe, Whose Names and Attributes transcend as lofty and sublime as His Majestic Being is exalted.
He is Divine and Glorified above all imperfections. His Word and Judgement are all-powerful, lofty and sublime.
How is this Great Name mentioned in the Koran!
The Name of Allah was mentioned in the Koran 2704 times.
This number = **52** x **52**.
Keep this number and remember it very well.
There are 3 surahs in the Koran having **52** verses, namely:
Chapter Ibrahim (Abraham). It has **52** verses, and it is number 14 in the Koran.
Chapter Al-Qalam (the Pen). It has **52** verses, too, and it is number 68 in the Koran.
Chapter Al-Haqqah (the Reality). It also has **52** verses, and it is number 69 in the Koran.
The sum of the order numbers of these 3 surahs is 151.
This number 151 = **52** + **99**.
Glory be to Allah!
52 is the number of verses in each of the 3 surahs!
99 is the number of the Most Beautiful Names and Attributes of Allah!
Great! What if we multiply the number of the verses of the 3 surahs x the number of the Most Beautiful Names and Attributes of Allah?! 52 x 99 = **5148**.
What does this number signify?!
It is the order of this verse from the beginning of the Koran: هُوَ اللَّهُ الَّذِي لَ إِلَهَ إِلاَّ هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ الحشر (22)

"22. He is Allah, than whom there is no other God, the Knower of the invisible and the visible. He is the All-Beneficent, the All-Merciful." (Chapter Al-Hashr)

This verse comes as the first of 3 verses concluding Chapter Al-Hashr: هُوَ اللَّهُ الَّذِي لَ إِلَهَ إِلاَّ هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ)22(هُوَ اللَّهُ الَّذِي لَ إِلَهَ إِلاَّ هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَمُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ)32(هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ الحشر (42)

"22. He is Allah, than Whom there is no other God, the Knower of the invisible and the visible. He is the All-Beneficent, the All-Merciful.

23. *He is Allah, than Whom there is no other God, the Sovereign Lord the Holy One, Peace, the Keeper of Faith, the Guardian, the Majestic, the Compeller, the Superb. Glorified be Allah from all that they ascribe as partner (unto Him).*

24. *He is Allah, the Creator, the Shaper out of nothing, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifies Him, and He is the All-Mighty, the All-Wise." (Chapter Al-Hashr)*

Why these verses in particular?!

Because these 3 verses include the largest grouping of the Beautiful Names and Attributes of Allah in the Koran! They include 19 Names and Attributes altogether!

Of these Names, there are 6 that only appear in this conclusion of Chapter Al-Hashr:

(Peace – the Keeper of Faith – the Guardian – the Compeller – the Superb – the Fashioner).

Counting from the beginning of the Koran, the first of these 3 verses is number 5148. This number = **99** x **52**.

It is interesting that this same verse is number 1089 counting back from the end of the Koran. This number = **99** x **11**.

Look! 99, which is the number of the Most Beautiful Names and Attributes of Allah, is emphasized in different ways!

Glory be to Allah!

What an amazing numerical patterning!

Let's have another example of the accuracy and precision of the Koranic numerical patterning.

Examine this verse from Chapter Al-Ma'idah (the Table Spread):

قُلْ يَا أَهْلَ الْكِتَٰبِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَاةَ وَالِْنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا فَلَ تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ (86) المائدة

"68. Say: O People of the Scripture! You have nothing (of guidance) till you observe the Torah and the Gospel and that which was revealed unto you from your Lord. That which is revealed unto you (Mohamed) from your Lord is certain to increase the contumacy and disbelief of many of them. So grieve not for the disbelieving folk." (Chapter Al-Ma'idah) This verse consists of **129** letters.

The letters of the Name of Allah (الله) are repeated in this verse 43 times.

Reflect on this verse from Chapter Fussilat (Revelations Well Expounded): وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَ فُصِّلَتْ آيَاتُهُ أَأَعْجَمِيٌّ وَعَرَبِيٌّ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ وَالَّذِينَ لَ يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُوْلَئِكَ يُنَادَوْنَ مِنْ مَكَانٍ بَعِيدٍ (44) فصّلت

"44. And if We had appointed it a Koran in a foreign tongue they would assuredly have said: If only its verses were expounded (so that we might understand)? What! A foreign tongue and an Arab? Say (unto them O Mohamed): For those who believe it is a guidance and a healing; and as for those who disbelieve, there is a deafness in their ears, and it is blindness for them. Such are (as if) called to from afar (so they can neither hear nor understand)." (Chapter Fussilat) This verse has **129** letters.

The letters of the Name of Allah (الله) are repeated in this verse **43** times.

Examine this verse from Chapter Al-Hashr (Exile): أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَ نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ (11) الحشر

"11. Have you not observed those who are hypocrites, (how) they tell their brethren who disbelieve among the People of the Scripture: If you are driven out, we surely will go out with you, and we will never obey anyone against you, and if you are attacked we verily will help you. And Allah bears witness that they verily are liars." (Chapter Al-Hashr)

This verse has **129** letters.

The letters of the Name of Allah (الله) are repeated in this verse **43** times.

The opening verse from Chapter Al-Hashr itself is also interesting: سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ (1) الحشر

"1. All that is in the heavens and all that is in the earth glorifies Allah, and He is the All-Mighty, the All-Wise." (Chapter Al-Hashr)

This is the first verse from Chapter Al-Hashr. It Has 43 letters.

Now, what if we combine the 3 verses we have just seen in sequence! Will the result be more amazing! Here are the 3 verses:

قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَاةَ وَالِْنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا فَلَ تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ (86) المائدة

"68. Say: O People of the Scripture! You have nothing (of guidance) till you observe the Torah and the Gospel and that which was revealed unto you from your Lord. That which is revealed unto you (Mohamed) from your Lord is certain to increase the contumacy and disbelief of many of them. So grieve not for the disbelieving folk." (Chapter Al-Ma'idah)

وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَ فُصِّلَتْ آيَاتُهُ أَأَعْجَمِيٌّ وَعَرَبِيٌّ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ وَالَّذِينَ لَ يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُوْلَئِكَ يُنَادَوْنَ مِنْ مَكَانٍ بَعِيدٍ (44) فصّلت

"44. And if We had appointed it a Koran in a foreign tongue they would assuredly have said: If only its verses were expounded (so that we might understand)? What! A foreign tongue and an Arab? Say (unto them O Mohamed): For those who believe it is a guidance and a healing; and as for those who disbelieve, there is a deafness in their ears, and it is blindness for them. Such are (as if) called to from afar (so they can neither hear nor understand)." (Chapter Fussilat)

أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ (11) الحشر

"11. Have you not observed those who are hypocrites, (how) they tell their brethren who disbelieve among the People of the Scripture: If you are driven out, we surely will go out with you, and we will never obey anyone against you, and if you are attacked we verily will help you. And Allah bears witness that they verily are liars." (Chapter Al-Hashr) Each of these 3 verses has **129** letters.

The letters of the Name of Allah (الله) are repeated in these 3 verses **129** times.

The sum of the dotted letters in these 3 verses is **129** letters.

The sum of the undotted letters in these 3 verses is 258, which equals **129** + **129**.

Note that 129 = **43** + **43** + **43**.

The 3 verses together have 89 words. Why?!

It is interesting that 89 is the number of the verses of surah number **43** in the Koran, Chapter Az-Zukhruf (Ornaments of Gold)!

More amazing is the fact that the 43rd occurrence of the Name of Allah (الله) from the beginning of the Koran came in verse 89 of Chapter Al-Baqarah (the Cow):

وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ (89) البقرة

"89. And when there comes unto them a Scripture from Allah, confirming that in their possession though before that they were asking for a signal triumph over those who disbelieved and when there comes unto them that which they know (to be the Truth) they disbelieve therein. The curse of Allah is on Critics." (Chapter Al-Baqarah)

The second mention of the Name of Allah (الله) in this verse is its 43rd occurrence from the beginning of the Koran.

This verse has **108** letters. Do you know what this number refers to? Consider verse 89 of Chapter Al 'Imran (the Family of 'Imran): (89 آل عمران إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

"89. Save those who afterward repent and do right. Lo! Allah is OftForgiving, All-Merciful." (Chapter Al 'Imran)

This verse has **43** letters.

Examine this verse No. 89 from Chapter Al-Anbiyaa (the Prophets): وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ (89) الأنبياء

"89. And Zachariah, when he cried unto his Lord: My Lord! Leave me not childless, though You are the best of inheritors." (Chapter Al-Anbiyaa) This verse has **43** letters!

How strange! Why are these 2 verses located in Chapter Al 'Imran and Chapter Al-Anbiyaa?

Because the Name of Allah (الله) recurred in the 2 surahs of Al 'Imran and Al-Anbiyaa 216 times. This number = **108** + **108**.

Thus we are back to **108** but from a different route!

Do you know what number **108** refers to?

It is the order number of Chapter Al-Kawthar (Abundance) in the Koran, and this surah has **43** letters:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ (1) فَصَلِّ لِرَبِّكَ وَانْحَرْ (2) إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ (3)

"1. Lo! We have given you Abundance;

2. *So pray unto your Lord, and sacrifice.*

3. *Lo! It is your insulter (and not you) who is without posterity."*

Glory be to Allah!

What an amazing Koranic numerical patterning!

Chapter Al-Kawthar is the shortest surah of the Koran; it has **43** letters!

Reflect on the greatness of the Koran! Rather, contemplate this Koranic digital memory which establishes links among the letters, words, verses, and surahs of the Koran, regardless of the distance between them!

Glory be to You, Allah, the Creator of this wondrous Koranic numerical patterning!

The Holy Koran is undoubtedly the Word of God.

Adam and Jesus (peace be upon them)

In the Koran, Allah mentions both Jesus (GOD'S GLORY AND MERCY BE UPON HIM) and Adam (GOD'S GLORY AND MERCY BE UPON HIM) in the same verse, responding to those who questioned the miracle birth of Jesus (GOD'S GLORY AND MERCY BE UPON HIM). Allah says in the Koran, "Indeed, the example of Jesus to Allah is like that of Adam. He created Him from dust; then He said to him, 'Be,' and he was." (Koran 3:59)

In this verse, Allah says that Jesus (GOD'S GLORY AND MERCY BE UPON HIM) is like (similar to) Adam (GOD'S GLORY AND MERCY BE UPON HIM). This is, of course, in the context of their creation, which took place with Divine intervention—and Allah is drawing

attention to the grave and spiritually catastrophic mistake of those who worship Jesus by highlighting that his miraculous birth was simply a miraculous creation, just like Adam, too, was created miraculously.

But does this mean that we can also find mathematical harmony related to this similarity? The answer to this is a miraculous find.

The first amazing observation is that Jesus (GOD'S GLORY AND MERCY BE UPON HIM) is mentioned 25 times in the Koran—and when we check how many times Adam (GOD'S GLORY AND MERCY BE UPON HIM) is mentioned, it, too, is 25 times!

Is this possibly simply just by chance? Can we prove that this statistically stunning miraculous match is not just an incredibly unlikely coincidence?

Keeping in mind that both 19 and 7 are main keys in the mathematics of the Koran, consider this. In Figure 55 below, you will find a list with all mentions of Jesus (GOD'S GLORY AND MERCY BE UPON HIM) from the start of the Koran alongside a list with all mentions of Adam (GOD'S GLORY AND MERCY BE UPON HIM) from the start of the Koran. The second shocking find is that, while the lists are different, the verse which declares that Jesus and Adam (PBUT) are the same is the seventh verse in both lists! This, too, is stunning! The seventh mention of Adam perfectly matches the seventh mention of Jesus, and the verse in which this takes place is the only verse in which they are mentioned together. But the code is endless, so we will keep this highlighted number seven in mind for later and move on.

The miraculous surprises continue when we see that the 19th mention of Jesus (GOD'S GLORY AND MERCY BE UPON HIM) is in Chapter 19! So, we check the 19th mention of Adam (GOD'S GLORY AND MERCY BE UPON HIM), and it, too, is in Chapter 19! This is stunning and beyond human capacity! But what adds to how striking this is, is the fact that the story of the miraculous birth of Jesus (GOD'S GLORY AND MERCY BE UPON HIM) is in Chapter 19, and is told over the course 19 verses! The miraculous mathematical harmony is truly endless.

Looking closer at Chapter 19, it is amazing to find that when we start counting the verses—starting from the verse in which Jesus is mentioned (Verse 34), up to the verse in which Adam is mentioned (Verse 58)—they number exactly 25! If you remember, 25 is exactly the number of times each has been mentioned in the entire Koran! Again, this is miraculously perfect.

Going further, we find that the central number in the 25 verses is 13, with 12 verses both preceding and following it on both sides. Is there any significance to 13 being the central number? Amazingly, the total number of Allah's pious servants—including Maryam, Mother of Jesus—mentioned in Chapter 19 is 13! Meanwhile, the highlighted number 12 is the number of prophets mentioned in the chapter, which is basically the same list, but without Maryam—may Allah's peace and blessings be upon them all.

Adam (PBUH)		Jesus (PBUH)	
Order	Chapter:Verse	Order	Chapter:Verse
1	2:31	1	2:87
2	2:33	2	2:136
3	2:34	3	2:253
4	2:35	4	3:45
5	2:37	5	3:52
6	3:33	6	3:55
7	3:59	7	3:59
8	5:27	8	3:84
9	7:11	9	4:157
10	7:19	10	4:163
11	7:26	11	4:171
12	7:27	12	5:46
13	7:31	13	5:78
14	7:35	14	5:110
15	7:172	15	5:112
16	17:61	16	5:114
17	17:70	17	5:116
18	18:50	18	6:85
19	19:58	19	19:34
20	20:115	20	33:7
21	20:116	21	42:13
22	20:117	22	43:63
23	20:120	23	57:27
24	20:121	24	61:6
25	36:60	25	61:14

Figure 55: All mentions of Adam and Jesus (PBUT) in the Koran
As stated above, the verse in which Adam and Jesus (PBUT) are mentioned together, and which states that they are alike, is the seventh verse on both lists. The amazing thing is that both are mentioned in the first seven words, with “Adam” being the seventh word!

Having observed much of this himself, Abduldaem AlKaheel further highlights that Jesus and Adam (PBUT) are not only numerically alike, but that both were miraculously created as well. Adam was made to descend down to Earth, and likewise Jesus will descend down to Earth (to kill the Dajjal, aka the false Messiah or the Antichrist). The name Jesus (“Essa” in Arabic) uses four letters of the alphabet, while the name Adam uses three, together once again giving us seven! Then when we count all the verses they are mentioned in, they are a total of 49, and 49 = 7 X 7! To make this even more mind-boggling, the verses immediately preceding and following Verse 3:59 (the verse in which both Jesus and Adam are mentioned) both have seven words each!

Researchers have taken their observations even further and highlighted the following. The first mention of Adam (GOD’S GLORY AND MERCY BE UPON HIM) is in Verse 31 of Chapter Two (Koran 2:31), while the first mention of Jesus (GOD’S GLORY AND MERCY BE UPON HIM) is in Verse 87 of Chapter Two (Koran 2:87). If we count starting from the first mention of Adam up to the first mention of Jesus, we end up with the number 971.

971 is a prime number, and its order among prime numbers is 164, which is equal to the number of chapters in the Koran (114), plus the number of times both Jesus and Adam are each mentioned in the Koran (25 + 25). Twenty-five is also the number of verses each is mentioned in. The figures are simply stunning, but is there any way for us to further reinforce that there is specific mathematic intent in the relevant verse numbers to highlight the Koran and the fact that both Jesus and Adam are each mentioned 25 times in the Koran?

We add the two verse numbers mentioned above (31 + 87), for a result of 118, and then see that 118 = 68 + 25 + 25. Amazingly, this mirrors the exact equation we had before (114 + 25 +25), but presented in a different way. Let me explain.

As you already know, 114 is the number of chapters in the
Koran, so the number 114 thus represents the Koran itself. But what about the word Koran? The word "Koran" naturally also represents the Koran and appears in the Koran a total of 68 times. Do you see the connection now?

The two equations listed above (68 + 25 + 25 and 114 +25 + 25) essentially represent the same thing: the Koran, as well as the number of times both Jesus and Adam (PBUT) are each mentioned in the Koran. Subhan Allah! Twice—and with the use of two different approaches—the math of the first mentions of Jesus and Adam in the Koran yields the same results.

But is that all with regard to 118? We find that 118 is also equal to 59 X 2, so could this also be indicative of something? As you may recall, 59 is the number of the only verse that mentions both Jesus and Adam together (Koran 3:59)! This is stunning, because (as detailed above) the first mentions of Adam and Jesus (PBUT) gave us—in two different ways—results pointing to the Koran, as well as to the number of times both Jesus and Adam are mentioned in the Koran, and now the number 118 (which is the sum of the verse numbers associated with these mentions) divided in half is also pointing to the only verse in which Jesus and Adam are mentioned together!

Here, we should also not forget that the word "Adam" (as mentioned above) is the seventh word in this verse, and that the verse itself contains the seventh mentions of both Adam and Jesus in the Koran. 7 X 7 = 49, which is the total number of verses that mention Adam and Jesus (PBUT) in the Koran. Now also remember that this verse appears right between two verses which both have seven words each.

If this is not enough, the verse itself is numbered 59, which is a prime number, so of course we check its order among prime numbers, and it turns out to be 17. The number 17 is again also a prime number, and its order among prime numbers is seven! So, again, we return to the number seven!

The Beauty of the Koran:

It contains the Solutions to all Problems and we can ask Allah to solve our life's difficulties.

Our prayers are presented to God in a multitude of languages and dialects, and He understand us perfectly!

O Lord! We may not be able to phrase our words, but You understand exactly what we're asking for!

Our words do not need to be spoken or written, as you know exactly what's in our hearts!

Most merciful Allah! Please accept every prayer(dua) that is good for us and save us from every dua that is harmful for us.

Please let us only turn to You for all our needs, as you alone we worship and ask for help!

Please let us try to fulfil all our needs with Iman, happiness and Safety!

When a hardship goes on for what feels like too long, and when you find yourself at the edge of a breaking point, again and again and again, and when you feel you have exhausted whatever is in

your means to help yourself, and still, you see that your ordeal is not over, then take comfort in this: “Allah loves the steadfast.” [Koran 3:146]

You are in noble home of patience as long as you are in the hardship, bearing it and putting up with it, in submission to Allah.

You are in noble home of patience as long as you do not give up hope in Allah, and as long as you keep striving to look for a way out. Patience includes effort, faith, hope, determination, conviction, tears, silent pleas to Allah, so why would Allah not love the person who has gathered so many good things?

At times can also be painful. Because when you're in a difficult moment, the bubble of darkness is all that surrounds you. It is like you're trapped in a place where there are no doors to leave. There's just a window through which you can see sunlight enter, but through which you can't exit due to its size. It can be suffocating and difficult. But that window, however small it may be, is a reminder that there is light outside of what you're experiencing. That ease will follow and that there is hope.

Remember: “With every hardship comes ease.”

Why must we Trust in ALLAH and Turn to Allah in Ease & Difficulties?

Our Reliance is with Allah, and Trust is in Allah.

We will get sick and we will visit the doctor, even for small ailments and we will take whatever he prescribes us, no second opinion, because we want to be cured and we want to be helped. So why is it, that we do not go towards Allah in strides, when our Souls are ill?

When we are in Hardship? When we are in need?

What can a person do, that Allah cannot do, that you go to a person before you go to Allah Trust in Allah? As Allah says in Surah Fatiha:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ- YOU ONLY do we worship and to you alone we turn for help!

Turning to Allah for help and asking for His Help in sincere prayer is Worship. Allah loves a slave who asks of Him.

Ibn Al Qayyim remarked, “Tawakkul is when the heart knows that Allah will suffice." As Allah says

حسبنا الله وَ نِعْمَ الْوَكِيل - Allah alone is sufficient and the Disposer of Affairs.[3:173]

Allah loves a person who asks of Him.

So, whatever you're going through, whatever you're about to do, put your trust in Allah and read the Koran, a perfect book which contains more miraculous codes than what mankind has the capacity to comprehend!

This perfect mathematical code as evident is beyond human capacity and revolves around the number seven. So, why is the number seven the central theme here? Can we go deeper?

Looking closer at the central word in this verse (Koran 3:59), which is the only verse that mentions both Jesus and Adam together (PBUT), we find that—amazingly—it, too, is both preceded and followed by seven words on both sides! This alone is stunningly harmonious with everything else we have mentioned, but is there even more? Having been so clearly highlighted, we examine this word and find that it is the word “Khalaqahu” (created him), which starts with the Arabic letter “KH.” The interesting thing here is that its Hija’i order number is again seven!

This is amazing, so we look at the Hija’i order numbers associated with all of this word’s letters, and find that they are as follows: KH=7, L=23, Q=21, H=26. Shockingly, their sum total is 77! The word literally divides the verse—which already revolves around the number

seven—into two sevens, as the sum of the order numbers associated with its letters is 77! Even more shockingly, Approach A shows that the Arabic letter "KH," which is the seventh letter of the Arabic alphabet and starts the word "Khalaqahu" centered in a symphony of sevens, is also both preceded and followed by 23 letters on both sides—literally a pair of 23s, which is the number of human DNA chromosomes! Furthermore, as mentioned earlier, there are seven stages of human creation— both originally (with respect to Adam and his wife) and in the womb! And, as stated above, the central word in this verse (Khalaqahu) specifically means "created him."

So, what is the secret? Going even deeper with Approach A, we find that Koran 3:59 is the only 15-word verse in the entire Koran to have 47 letters.[69] Looking at chapters, we then shockingly find that there is only one 15-word chapter in the whole Koran to have 47 letters, and it is Chapter 112 (The Chapter of Al-Ikhlas), which is the chapter of the Koran that is focused completely on the oneness of Allah and the fact that there are no deities or gods besides Allah!

The mathematical message is perfectly clear. Jesus (GOD'S GLORY AND MERCY BE UPON HIM), just like Adam (GOD'S GLORY AND MERCY BE UPON HIM), was created by Allah having 23 pairs of chromosomes and having gone through seven stages of creation—and Chapter 112 of the Koran serves as a testimony that destroys all misconceptions some hold with respect to Jesus (worshipping him instead of his Creator, Allah).

Allah says in the Chapter of Al-Ikhlas, "Say, 'He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent.'" (Koran 112:1-4)

To top this all off, both Koran 3:59 and Chapter 112 (as detailed above) each have 47 letters and 15 words—and shockingly, 47 is a prime number whose order among prime numbers is 15! This miraculous numerically perfect connection between the verse and Chapter 112 is also evident when we remember all that we highlighted in the previous chapter about DNA. The verse's middle word also has seven words both preceding and following it, while its unique middle letter has also been highlighted with 23 letters both preceding and following it!

Subhan Allah, Subhan Allah, The One, The Eternal, the Creator of Everything, and the All-Knowing.

Noah (GOD'S GLORY AND MERCY BE UPON HIM)

Sheikh Jarrar has presented some very interesting findings regarding the mathematics of Prophet Noah (GOD'S GLORY AND MERCY BE UPON HIM) in the Koran. The Chapter of Noah is Chapter 71 of the Koran, and the number of verses in this chapter is 28. The relationship between these two numbers includes the number 43, because that is the difference between them (71 – 28 = 43). From the start, it seems evident that at least one—if not all—of these numbers will be a key to follow.

The first astonishing surprise is that Noah (GOD'S GLORY AND MERCY BE UPON HIM) is mentioned in the Koran exactly 43 times. These mentions are either specifically in reference to Noah himself, or appear as part of a phrase, such as "the people of Noah," or "the wife of Noah." Regardless of how, Noah (GOD'S GLORY AND MERCY BE UPON HIM) is mentioned by name exactly 43 times, which represents the exact difference between the chapter number associated with the Chapter of Noah (71) and the number of verses found in this chapter (28). This alone is amazing enough without the following shocking observations:

The last mention of Noah in the entire Koran is in the Chapter of Noah.

Following the Chapter of Noah, there are amazingly exactly 43 chapters until the end of the Koran! All 43 of these chapters do not contain any mention of Noah (GOD'S GLORY AND MERCY BE UPON HIM). Even more shocking is that before the Chapter of Noah, there are again exactly 43 chapters that do not mention Noah! This again is stunning! The Chapter of

[69] With Approach B, it is 15 words and 48 letters.

Noah lies directly in the center of 43 chapters preceding it and 43 chapters following it that do not mention Noah. This perfect mathematical balance is simply amazing.

Now consider this shocking find. As stated above, the total number of verses in the Chapter of Noah is 28. The total number of chapters in the entire Koran that mention Noah is also exactly 28![70] This is absolutely stunning and beyond human capacity!

But it does not end there.

What if we disregard mentions such as "the people of Noah," since it may be argued that the intended meaning is his people and not him specifically, and likewise disregard the mention of "the wife of Noah," since one may argue that this refers to his wife rather than to Noah himself? Such an argument is weak, because these verses still mention Noah by name. Yet if we do focus on just mentions of Noah referring specifically to him, what do we find?

Shockingly, "Noah" (GOD'S GLORY AND MERCY BE UPON HIM) alone, as his own self, is mentioned in the Koran exactly 28 times![71][72] As already stated, the Chapter of Noah contains 28 verses, and the total number of chapters that mention Noah is 28. The two lists are different! Whichever way one chooses, it is inescapable, with results that are mathematically shocking and beyond human capacity!

How can Noah (GOD'S GLORY AND MERCY BE UPON HIM) in general be mentioned exactly 43 times, and specific references to him as a person (with no mention of his people or his wife) appear exactly 28 times, while the number of verses in the Chapter of Noah is 28 and the difference between this number and the chapter number is 43? This is humanly impossible!

To add my own observations to these findings, I have also discovered that if we take all of the chapters in the Koran that mention Noah (GOD'S GLORY AND MERCY BE UPON HIM) and add their chapter numbers together, we get 838. Amazingly, the 838th verse of the Koran is 43 letters long!

I have also found that multiplying the chapter number (71) by its total number of verses (28) gives us 1,988. Again, we see that the 1,988th verse from the start of the Koran has 43 letters! Furthermore, 71 is not just a multiple of 1,988, but also its greatest prime factor.

Another thing I noticed is that "Noah" (Nuḥ) is a three-letter word in Arabic, and is mentioned in the Chapter of Noah three times. In fact, the first mention of Noah in the Chapter of Noah is as the third word! Amazingly, the first mention of Noah in the Koran is in Chapter Three! Even more amazing is that it appears in Verse 33!

I have also found that while Noah as his own self is mentioned in the Koran 28 times, the"people of Noah" are mentioned exactly 14 times.[73] Shockingly, it turns out that the 14th prime number is 43! How can the total mentions of Noah in the Koran be 43, the total mentions of Noah's people be 14, and the 14th prime number be 43?! This is stunningly miraculous and simply beyond human capacity! The stunning and miraculous mathematical code is endless!

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[70] Chapters of the Quran that mention Noah (GOD'S GLORY AND MERCY BE UPON HIM): 3, 4, 6, 7, 9, 10, 11, 14, 17, 19, 21, 22, 23, 25, 26, 29, 33, 37, 38, 40, 42, 50, 51, 53, 54, 57, 66, and 71. Total = 28 chapters.

[71] Mentions of Noah as his own self in the Quran (Chapter: Verse): 3:33,

[72] :163, 6:84, 7:59, 10:71, 11:25, 11:32, 11:36, 11:42, 11:45, 11:46, 11:48, 17:3, 17:17, 19:58, 21:76, 23:23, 26:106, 26:116, 29:14, 33:7, 37:55, 37:79, 42:13, 57:26, 71:1, 71:21, and 71:26. Total = 28 mentions.

[73] This is a two-word phrase in Arabic referring to the "people of Noah." The phrase appears in Quran (Chapter: Verse): 7:69, 9:70, 11:89, 14:9, 22:42, 25:37, 26:105, 38:12, 40:5, 40:31, 50:12, 51:46, 53:52, and 54:9.
Total = 14 mentions.

Going a bit further, I found that the 14th verse of the Chapter of Noah also has exactly three words! This is again mind-boggling! The Chapter of Noah concretely highlights the number 43, which in addition to everything we have already mentioned, also gives us 14 mentions of Noah's people. The chapter's 14th verse has three words, which is the number of letters in Noah's name, the number of times Noah is mentioned in the chapter, and related to the first mention of Noah in the Koran (in Chapter 3)!

The danger of Pride:

PRIDE was the major factor in the downfall of the devil.

Pride is a major factor for the downfall of mankind in this world and hereafter.

Pride is a major factor that contributes to conflicts in relationships.

Pride is a major factor for not compromising and reaching agreement.

Pride is a major factor in seeking forgiveness for our unacceptable behaviours.

Pride is a major factor for not reaching out to the poor and destitute.

Pride is a major factor for not recognizing the good attributes people.

Pride is a major factor that negatively impacts our ability to be just and fair.

Pride is a major factor that prevents us from associating with the poor.

Pride is a major factor that contributes to social class distinctions.

Only belongs to our Great Allah who is absolutely worthy of being Proud and no human can contain it or encompass it.

HUMILITY WILL OPEN MORE DOORS IN LIFE:

When we think of the word 'humble' we often think of meek, submissive, unassertive and lowly. Some people see humility as a strength and others view it as a weakness.

Being humble means recognizing that we are not on earth to see how important we can become, but to see how much of a difference we can make in the lives of others.

Humble people are thankful for what they have. They see the wonder and beauty laid out before them and know that they are small compared to the enormity of the world. They know their worth and are thankful for their blessings.

I truly believe that it is difficult to fully understand something until you understand its opposite. We understand happiness because we know sadness. We know what it's like to have not because at one point we had.

Remember, when we practice humility, we are open to knowing more so that we can grow and develop to a higher degree. We never know everything we are always looking for more knowledge and deeper experiences so we can see the entire picture to the best of our ability.

We remain open to learning, growing, gratitude, love and opening up the soul. May we practice humility with faith so that we grow as a servant of ALMIGHTY Allah.

What is Prayer? Allah has given us direct access to call Him, 24/7. In fact, making duas constantly increases our Faith and makes us better human beings. But still, we ask others to make dua for us, for instance those who are going for Hajj, or those whom we think are knowledgeable and pious. And it makes sense - Allah gives to those who are closer to Him.

Daily prayer: “O Allah, if you wrote us among the miserable then remove this from us and write us among the blessed, and if you wrote us among the blessed then let us stay this way. Verily, you erase and confirm whatever you will and with you is the foundation of the Book.” Tafsir Ibn Kathir 13:39.

Imagine the sinless creation of Allah- the angels- making dua for you. But how can we ask an invisible angel to make dua to Allah for us? It's incredibly easy, and we don't even need to ask.

Become a seeker of knowledge. Nowadays, it has become incredibly easy to gain Islamic knowledge; you can practically carry your university around with you in your pocket by means of your smartphone. So let us take benefit of this blessed opportunity, and be amongst those special people in whose favour Allah and His creation supplicate. The Messenger of Allah (peace be on him) said: The superiority of the learned over the devout worshipper is like my superiority over the most inferior amongst you (in good deeds). Allah, His angels, the dwellers of the heaven and the earth, and even the ant in its hole and the fish (in water) supplicate in favour of those who teach people knowledge. (Tirmidhi, Riyad al-Salihin 12)

Make dua for others when they're absent. The Prophet said: He who supplicates for his brother behind his back (in his absence), the Angel commissioned (for carrying supplication to his Lord) says: Amen, and it is for you also. (Sahih Muslim 2732)

After the daily prayers, remain seated, doing dhikr or reading the Koran.

The angels supplicate in favour of one of you so long as he remains in the place where he has performed Salat (prayer) in a state of Wudu'. They (the angels) say: 'O Allah! Forgive him, O Allah! Have mercy on him.' [Al-Bukhari; Riyad al-Salihin 72].

Make dua while visiting a sick person or the deceased, and the kind angels will pray for you as well and continue to study the miracles of the beautiful Koran.

Looking even further about the Chapter Noah, I found that the first chapter in the Koran to have three verses (i.e., Chapter 103) has 14 words and 71 letters! As you already know, there are 14 mentions of “the people of Noah” in the Koran, 71 is the chapter number associated with the Chapter of Noah, and three is the number of times Noah is mentioned in the chapter as well as the number of letters in his name.

In the entire Chapter of Noah, only two verses have letter counts that are equal to their respective verse numbers. The first is Verse 14, which has 14 letters. We have already mentioned that this verse is comprised of three words, which is the number of times Noah is mentioned in the Chapter of Noah. But what is truly interesting is that the second verse in the Chapter of Noah to have a letter count equal to its verse number is Verse 20, which has 20 letters. So why do both 20 and 14 seem to be highlighted? Amazingly, a commenter on my YouTube channel pointed out that both are the prime number “order” numbers of two key numbers in the math of Noah. The 14th prime number is 43, which we have already discussed, while the 20th prime number is 71, which is the chapter number associated with the Chapter of Noah!

Having gone this far, I remembered something interesting, which led me down another path. Adam (GOD’S GLORY AND MERCY BE UPON HIM) is the father of humanity—and as we saw earlier, the mathematics associated with Adam in the Koran highlights DNA, amongst many other things. Noah (GOD’S GLORY AND MERCY BE UPON HIM) is the second father of humanity after Adam, because it was his lineage after the Great Flood which re-established humanity on Earth. First off, remember that humans have 46 chromosomes in our DNA helix, which are the equivalent of 23 pairs. Amazingly, if we look at Verse 23:23 in the Koran, we see that it mentions Noah (GOD’S GLORY AND MERCY BE UPON HIM)!

Subhan Allah, this is amazing—but I also noticed that the chapter with the most repetitions of the name Noah is Chapter 11, and that the 11th mention of Noah as his own self is also in Chapter 11. So we go to this verse—and amazingly, it is Verse 46, which is the total number of chromosomes in the human DNA helix. This is amazing, but just in case someone has any doubts, this verse also has 23 words, and humans have 23 pairs of DNA chromosomes!

The Koran is more than a book of miraculous codes, and mathematical discoveries, but it is a way of life, and the Koran teacher believers to have firm faith in the hereafter and to lead honourable lives. Some of the lessons I gleaned from the Koran are as follows:

Give so much time to the improvement of yourself that you have no time to criticise others.

Promise yourself to be so strong that nothing can disturb your peace of mind. To be just as enthusiastic about the success of others as you are about your own. To give so much time to the improvement of yourself that you have no time to criticise others. To be too large for worry, too noble for anger, too strong for fear, too happy to permit the presence of trouble. To live in faith and to know that Allah's Mercy is over you always!

In the kindness of your heart, when you choose to gift a smile, then greet, respect and acknowledge a beggar as you do a politician or a business owner.

The Koran's guidance in apparent when, in the purity of your soul, you choose to abstain from gossip, arrogance, disrespect and toxic behaviour.

The Koran teaches the method of being noble, in the innocence of your smile, in the modesty of your dressing, in the sweetness of your words, in the honesty of your eyes, in the generosity of your hands, in the depth of your mind, in the sincerity of your actions, in the calmness of your anger, in the courage and strength to follow your dream, in the light that radiates from within, in the introspection of your soul, in the sincerity of your duas, in the love within your heart, in the comfort you gift to others. In the ability to be grateful for all you are and all you have, in the honesty and loyalty that is engraved in your character, we have to credit all the good things in us to the eternal miracle of the noble Koran. Sahl ibn Sa'd reported: The Messenger of Allah, peace and blessings be upon him, said, "If the world were as worthy to Allah as the wing of a mosquito, an unbeliever would not even be given a sip of water."

If worldly life did have any value in Allah's sight, then He wouldn't have allowed a disobedient person to have a sip of water, let alone give him provisions and joyful pleasures. This worldly life is worthless in the sight of Allah, contrary to the Hereafter which is the eternal abode of bliss, prepared for the believers alone, apart from the disbelievers. For this reason, the believers should realize the reality of this worldly life and not attach themselves to it, for it is a passage way and not the permanent residence. They should only take from this worldly life what would benefit them in the Hereafter.

Allah says in the Koran: "And whatever you have been given is an enjoyment of the life of this world and its adornment, and that which is with Allah is better and everlasting. Do you not comprehend? Is he whom We have promised an excellent promise (Paradise) which he will find true like him whom We have made to enjoy the luxuries of the life of this world, then on the Day of Resurrection, he will be among those brought to be punished in the Hellfire?" Chapter al-Qasas: 60-61

These verses of the Koran remind mankind of the importance of leading honourable lives, but in order to truly appreciate the majesty of the Koran, we will study some of the stunning mathematical orders and miracles of the Koran.

Keeping in mind that the greatest number of times Noah is mentioned is in Chapter 11, and that the total number of times Noah is mentioned in the Koran is 43, I examined Verse 43 of Chapter 11, and again it turned out to have exactly 23 words! Looking at this chapter's 23rd verse (Koran 11:23) as well, we find that it has 14 words, which is the total number of times "people of Noah" is mentioned in the Koran.

As stated above, the most mentions of Noah (GOD'S GLORY AND MERCY BE UPON HIM) as his own self are found in Chapter 11. Now keep in mind that Noah (Nuḥ) is a three-letter word in Arabic, and that he is mentioned three times in the Chapter of Noah. The amazing thing is that 19 is the Koran's greatest mathematical key, and the only 19-word verse in the entire Koran to mention Noah is a verse mentioning him as his own self (i.e., not as "the people of Noah," or "the wife of Noah," but rather as Noah himself). So, we look at all verses which mention Noah as himself in Chapter 11 and find that they are seven in number, which is the second main numerical key in Koran mathematics. Then when we add up the words in these seven verses, we get 114, which is a third main key in the Koran, as well as the total number of chapters in the Koran!

The harmony becomes even more pronounced when we realize that this 19-word verse (Koran 11:42) is both preceded and followed by three "personal" mentions of Noah (GOD'S GLORY AND MERCY BE UPON HIM) as his own self. Three is the number of letters that spell Noah in Arabic, as well as the number of times Noah is mentioned in the Chapter of Noah! So, this 19-word verse is at the center of a Ring Composition, which is again another prominent phenomenon found in the Koran. This amazing Ring Composition has already highlighted so much—but when we look even closer, it is stunning to find that the central verse highlighted in this Noah-based Ring Composition has 71 letters, as 71 is the chapter number associated with the Chapter of Noah! Subhan Allah.

But yet again, we find that the code is endless. Highlighted in the center of this Noah-based Ring Composition is the number 19, as its central verse has 19 words. Furthermore, when we place 19 next to the total number of times Noah is mentioned in the Koran (i.e., 43), we get 1,943. Is there any significance to this number? Shockingly, 1,943 is the sum total of all verse numbers that mention Noah!

But if 19 is such a prominent key in Koran mathematics, then what about the one and only mention of Noah (GOD'S GLORY AND MERCY BE UPON HIM) in Chapter 19? This mention can be found in Verse 58—and amazingly, 58 is the sum total of the Hija'i order numbers associated with the letters which spell out Noah (Nuḥ) in Arabic! May Allah's peace and blessings be upon the Prophet Noah.

Subhan Allah, this miraculous code is stunning. How can the total mentions of Noah in the Koran be 43 while there are simultaneously exactly 43 chapters before the Chapter of Noah that do not mention Noah as well as exactly 43 chapters after the Chapter of Noah that do not mention Noah? Is this not impossible? How can adding the total number of times Noah is mentioned in the Koran to the total number of times Noah is mentioned as his own self result in the chapter number associated with the Chapter of Noah? How can the number associated with the total mentions of Noah be the 14th prime number, while 14 is the total number of times "people of Noah" is mentioned in the Koran? To think that this could happen by mere chance is simply impossible! How can the total mentions of Noah as his own self match the exact number of verses in the Chapter of Noah, as well as the total number of chapters that mention Noah? Once again, this is simply impossible! How is it possible for this mathematically perfect Noah-based Ring Composition to even exist?

Yet the math is undeniable and as clear as day for people with minds that can see and hearts that understand. Math has no language barrier! How would it be possible for a man who could neither read nor write to recite a book which does what is beyond human capacity? How could a book passed down orally from memory be linguistically unchallengeable, and not only mention facts only recently discovered, but also have a numerically sound code that is beyond human capacity?

Allah promised to make His signs clear for all generations through the Koran in every age. Yet Allah also said:

"…Indeed, it is not the eyes that are blind, but it is the hearts in the chests that grow blind." (Koran 22:46)

Note: Many have believed the total number of letters in the Chapter of Noah to be 950, which is not true. This is because they heard others who were less vigilant and perhaps emotionally motivated say so, but what these people have actually done is to selectively neglect three hamzas—and not because they use some other proper valid method for their calculations. The motivation for this can be found in Koran 29:14, which mentions that Noah stayed among his people "a thousand years less fifty years." Misunderstanding this verse led some to believe that Noah lived 950 years.
Exactly how long Prophet Noah (GOD'S GLORY AND MERCY BE UPON HIM) lived after the flood is not agreed upon, but what seems to be the most accurate amongst the available sources is the narration of Ibn 'Abbas, which states that Noah (GOD'S GLORY AND MERCY BE UPON HIM) became a prophet at the age of 40, after which he lived amongst his

people prior to the flood for 950 years as a prophet, and then for another 60 years after the flood. Thus, he lived 1,050 years.[74] Others have said he lived up to 1,700 years of age.

The above-mentioned verse is not about how long Noah lived; rather, it specifically says that he stayed amongst his people as a prophet, preaching to them for "a thousand years (sana) less fifty years (a'am)." You may be wondering why Allah used two different words ("sana" and "a'am") for the word "years." This is an important question and worthy of analysis.

The word "sana" is often tied to solar years, and "a'am" to lunar years, but that remains debatable. Another observation (which is also debatable) is that "a'am" is typically used for shorter periods, while "sana" is typically used for longer periods. This, however, may not be clear enough or a true distinction, because "a'am" is often related to periods that see many changes, while "sana" is often used in the context of years in which no massive changes or social shifts take place.

All of this requires more research—but either way, for now, we can say that the 953 letters present in the Chapter of Noah are equal to the number of years he preached to his people before the flood, plus either the number of times Noah is mentioned in the Chapter of Noah, or the number of letters found in his name. Interesting enough to point out is that there is only one letter in the entire chapter that only appears three times, each instance of which appears in the three mentions of Noah. It is the letter Ḥ, which is the last letter of Noah's name in Arabic (Nuḥ), and the sixth letter of the Hija'i alphabet, with a numerical value of eight (according to its value in "Abjadi" numbering system).

The topic is worthy of more research, but it was important to point out that, contrary to the widespread claim that there are 950 letters in the Chapter of Noah, there are, in reality, 953. What we find in the future may shed more light on this.

The hope of HOPE:

Never stop believing in hope because miracles happen every day. At times, we tend to overlook the little miracles that Allah throws in our lives. Perhaps, we don't even realize that it was a miracle. You may be tensed that you lost your job, but it is Allah's way of giving you something better in its place. You must have been late to work and lost one day's pay, but perhaps Allah made you reach late because He wanted to teach you the value of time. You may have missed a flight, but perhaps Allah diverted you from an accident. You may be going through a difficult phase of your life, but perhaps Allah is polishing you with patience and endurance so that you may be fit to enter His Jannah. Allah only wants the best for us, but little do we understand!

Ibn al-Jawzi said, "Endure the nights of hardship because if you look through the eye of patience, you shall see the dawn of reward. Indeed, the lofty ranks can be attained only by undergoing hardship." [Al-Lata'if fil-Wa'iz]

Allah says in the Koran: "And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive [to Allah]". (2:45)

We must strive to love others purely for God's sake.

In Riyadh al-Salihin titled: 'The virtues of loving for the sake of Allah and its encouragement, and a man who loves another, informing him that he loves him, and what to say to him when he informs him.' The Imam quotes numerous Koranic verses and Hadiths regarding the virtues of loving others for the sake of Allah, its benefits and rewards, and some etiquette.

[74] Al-Siyouti in Al-Dur Al-Manthur (6/455).

In summary, there are three issues here: 1) Virtues and benefits of loving for the sake of Allah, 2) Informing the person one loves that one loves them for the sake of Allah, and 3) How to respond when informed of this love?

1) Virtues and benefits of loving for the sake of Allah: Anas (Allah be pleased with him) relates that the Messenger of Allah (Allah bless him and give him peace) said, “Anyone who possesses three attributes will experience the sweetness of faith: that he loves Allah and His Messenger more than anything else; that he loves someone for the sake of Allah alone; and that he hates the idea of reverting to disbelief, after Allah has released him from it, as much as he would hate being thrown into fire.” (Sahih al-Bukhari and Sahih Muslim)

What does it mean to love another for the sake of Allah? Loving for the sake of Allah means one loves an individual simply because of the connection he holds with Allah; either because he worships Allah and is doing something to increase the deen of Allah, or, even more praiseworthy, merely because he is from the creation of Allah. There is no worldly motive behind this love such as a favour done by him, and is not subject to any fluctuation. As such, it is not increased by the character and kindness of the one loved and not decreased by his shortcomings. (Ibn Allan, Dalil al-Falihin 2/240)

How can we tell is we are a Believer?

Bees are a beautiful example. Honey bees are extraordinary little creatures of Allah. They live to benefit and they do not destroy. They eat good and produce only good! Their honey is pure and wholesome and is a cure and prevention for many diseases. They don't just sit on beautiful flowers and fruits. Here are some lessons we can learn from these amazing honey bees!

Lesson 1: Honey bees obey their Lord unconditionally.

A bee is doing what its Lord commanded it to do.

“Then eat from all the fruits and follow the ways of your Lord laid down [for you].” [An-Nahl: 69] Only when it obeyed the commands of its Lord was it able to produce something that was so beneficial that is honey.

As believers, if we want to realize our full potential, we too need to follow the commands of our Lord. We need to follow the commands laid down to us in the Koran, we need to follow the Sunnah of the Prophet and we need to obediently and humbly fulfil the purpose of our existence. And when we do this, the results will be amazing!

Lesson 2: Honey bees are great at teamwork

A colony is an incredibly high-performing network of bees, who work collectively to fulfil their mission. It is only because they are so good at working with each other, that they're able to produce something that is so beneficial!

Human beings have been created to co-exist with one another as well. Whether it is within your own family, or you find yourself part of a large organisation, being a good team player is what contributes towards the success of the ultimate mission!

Lesson 3: Honey bees are focused and productive

The entire life of a bee revolves around a single important mission. It leaves its hive with a goal and comes back with a goal. It doesn't rest, nor does it get distracting! It's just so focused on what it has to do.

This world is not without distractions. (Satan) Shaytaan, our open enemy, will try to tempt us with many things and divert our attention from all that is important. However, we need to keep reminding ourselves that our purpose in life is to worship Allah, to work for the Hereafter, and above all to earn His Pleasure! Whenever you find yourself losing sight of your goal, remember the honey bee! And remember your purpose!

Lesson 4: Honey bees feed on goodness.

The Prophet Muhammad said: “By the One in whose Hand is the soul of Muhammad, indeed, the example of the believer is like that of the bee. It feeds upon goodness, relieves a burden of goodness (honey), and when it lands on something (like a branch), it does not break it nor ruin it.” [As-Silsilah As-Saheehah]

Indeed, the honey bee feeds on goodness. As believers, we need to feed on goodness too. We need to ensure that we earn a living through halal means. And we also need to ensure that we feed ourselves and our families only that which is halal and pure and wholesome.

Lesson 5: A honey bee is empathetic and caring

From the previous hadith, we learn that when a honey bee lands on something, it doesn't break or ruin it. When it lands on a branch, it does so softly.

Similarly, the believer as he lives and works with other people is caring, considerate, and doesn't harm anyone. He is very gentle, kind, and graceful in everything he does. When he picks up something, he does so with gracefulness. When he walks, he walks humbly. When he opens and closes a door, he does so gently. This is the believer.

Lesson 6: Honey bees produce something beneficial

After working so hard, a honey bee produces something that is so beneficial. In fact, Allah describes it as a source of healing!

Honey has numerous benefits. It is good for the bowel and provides relief from constipation and diarrhoea.

Abu Sa'eed said: “A man came to the Prophet and said: 'My brother is suffering from loose bowels.' He said: 'Let him drink honey!”

Honey also has antiseptic properties and is great to treat burns and small wounds! It also helps with acne treatment and prevention. For those trying to lose weight, honey is also a great alternative to refined sugar because of its low-calorie content.

So, as believers, the question we need to ask ourselves is 'how are we contributing positively to the community and society that we live in?' Are we benefiting others, are we teaching others, are we spending on others, are we feeding others. Like the honey bee, are we a source of goodness for others?

Lesson 7: Honey bees teach us that every good deed matters, no matter how small it may be.

The average worker bee makes $1/12^{th}$ of a teaspoon of honey in her lifetime. That's an extremely tiny amount. Likewise, we should not discount any good deed that we do, no matter how small it is! If it is done sincerely for the sake of Allah, He will preserve it and may even multiply its rewards!

Abu Hurairah reported Allah's Messenger as saying: “If anyone gives as charity the equivalent of a date from that (earning) earned honestly, for Allah accepts that which is lawful, the Lord would accept it with His Right Hand, and even if it is a date, it would foster in the Hand of the Lord, as one of you fosters his colt, till it becomes bigger than a mountain.” (Sahih Muslim)

Lesson 8: Honey bees produce something that is lasting

Due to its sugar content and low pH, honey has a long shelf life which means it has no expiry date (if it is sealed and preserved properly). In fact, a few years ago, archaeologists excavating ancient Egyptian tombs, discovered honey that was thousands of years old, and it was still perfectly edible!

As believers, we have the opportunity to do good deeds that can continue to benefit us long after we are gone, in the form of continuing charity. For example, contributing towards the construction of a Masjid, digging a well, teaching someone, writing something beneficial (Imam Malik's Muwatta were written centuries ago, yet we are continuing to benefit from it today!).

Remember if it is done sincerely for Allah and if it benefits other people, then Allah will preserve it. Let us busy ourself with doing goodness upon goodness!

I have watched with great amusement the enormous shallowness of those who try to refute the evident and undeniable mathematical miracles of the Koran. By this, I am, of course, not talking about scholars who have, prior to these evident discoveries, warned against such research. They were motivated by legitimate reasons, especially after seeing that the first person who contemporarily took interest in this field turned out to be corrupt and delusional. Others are mostly strict students of those few scholars and need time to adjust, and so they, too, are not who I mean. I am here referring to some who are lying about the findings and claim to refute them. Unfortunately for them, there is little to refute with math, and they tend to focus on two things.

The first thing they generally do is lurk in ambush and wait for a mistake to be made, whether it is a real mistake, or just an honest brother or sister who is unable to be specific with details. They then pounce on the opportunity and make it seem that what the honest sister or brother accidentally forgot to clarify is what the findings really are and then purposely lie about it. For example, when we say that the number of times the Arabic word for "day" (in its singular forms) is found in the Koran matches the exact number of days in the year, a good, honest, well-meaning Muslim will come along and say, "Look! 'Day' is mentioned in the Koran 365 times!" The dishonest so-called "debunkers" will then respond with videos in which they show themselves inserting the word "day" into Koran search engines and getting a different number, whereupon they mock the findings and actually call them lies.

Of course, their results include all derivatives of the word "day," and not just the singular, independent form. In other cases, the results count instances in which the word is actually a different word altogether, but embedded within it are letters which appear in the same order as the word in question. In response, I ask such people how many times the word "no" appears in the following sentence:

"It was normal that north of the city nothing exciting took place."

Of course, the word "no" is not present in this sentence at all, but using the methods of these so-called debunkers, one would say that it appeared three times! Why? Because they dishonestly count the letters "n" and "o" that appear consecutively within the above words—and some search engines would, indeed, show three results (normal, north, and nothing).

These so-called "debunking" videos have been refuted often, but shamelessly, their makers usually neither remove their false videos nor care about the truth. For such people, it is like a game which they must win, even if they lie and cheat.

The second approach used by such people is the standard "straw man" method, whereby they simply claim that we say things which we did not and then refute weak observations that only sound similar to what we are actually saying.

All of this is futile for them and easily responded to. The real focus should not even be on them, but rather on making sure we learn from constructive criticism, correct any errors, and are vigilant with our presentations, which is easier said than done. I have yet to make a single video that is completely free from a verbal mistake, a typo, or another error. Yet all of this is insignificant, and the numbers speak for themselves.

There are, however, constructive critics who warn about using Koran mathematics to derive alternative meanings of the Koran's text, or to prophesize the date and time of future events. I agree with these critics, because even if we do find some coincidences that turn out to be true, most will not and are subject to conjecture and limited perception. The unknown cannot be revealed in such a manner, and it is spiritually very risky to one's faith and belief. Does this necessarily mean that we will not ever find signs or correlations? No, it does not, but it is important to not follow such a path.

Meanings derived from the Koran should remain centered on the language of the Koran with support from authentic hadith and historical context, when and where appropriate. To that end, the great scholars have spent entire lifetimes studying the Koran and authentic hadith. Opening the door to beginners giving fatwa is dangerous. Pondering the Koran is a noble

engagement for all Muslims, but we should all be very careful not to transgress and make up our own theories.

I also recommend that if anyone were to engage in a debate and use Koran mathematics to show the statistical impossibility of a certain Koran-related mathematical observation, it would be best to use findings that are not affected by either letter or word count approaches. This will eliminate the option for someone to claim that we "play around" with methods until we find what works. The fact is that both methods are based on sound logical rules and undeniably display what is humanly impossible. Yet using what is a solid result regardless of approach (A or B) will simply help keep the focus on the findings.

This would also help one avoid trying to explain the nuanced differences between the two approaches, and how—
regardless of approach—the majority of findings still hold true. One reason I keep mentioning the DNA code is because scientists must understand that it reads and functions on several levels, and realize that one approach over another cannot be enforced upon it; otherwise, they will not properly understand how it can encode such a vast amount of information. Yet in debates, it is far wiser to use what is extremely difficult to argue against in order to make your point, and to avoid debating details which will drain the impact of your argument.

I expect that this new Koran research will find initial resistance from both Muslims and non-Muslims, but the beauty is that mathematics is a universal language and does not care whether you want to believe it or not. There is very little wiggle-room in mathematical facts—and in the end, criticism will only help solidify the findings and make them even more robust. It will also help researchers remain careful and vigilant. My greatest fear is that Muslims will miss the point and engage in trivial arguments or misuse this new field.

Finally, we say Allah knows best. Any truth in this book was by Allah's grace, and any mistakes are my own.

Islam and the Koran:

Islam is the ideal way of life, and the light that guides our way is the Glorious Koran, which we have studied in this manuscript.

For a believer, little is required save humility and patience, and we should all beware that the key to success is patience.

Your ultimate weapon is Supplication to God, or Du'a.

And your strength, is in bowing to God in prayer. Your comfort is in Koran.

Your ease is in His (God's) remembrance. For indeed in His remembrance do hearts find true rest and tranquillity.

Know that this life is not a place of absolute happiness or joy. There are highs and lows but Allah will never test you with more than you can handle. In His wisdom and justice, He tries people according to their levels- so know that your trial is according to your level.

Also, know that the brightness of day follows the darkness of night. So, in your moment of darkness, have glad tidings of the light which will follow and bear patiently with whatever pain and trials come your way.

Some days, it will seem like your back is against the wall and you cannot go on, but can you not see how the bird flies for miles until it eventually reaches its food? The towering tree doesn't grow tall overnight - it sends its roots far and wide and then begins the slow, painful climb skywards. Likewise, your rise to the heights of Paradise will not be easy but keep going until you reach your goal.

How the Koran Was Preserved During the Prophet Muhammad's Time: Mechanisms of Oral and Written Transmission

Early preservation of the Koran and Western scholarship

The oral transmission of the Koran during the time of Muhammad

Written transmission of the Koran during the time of the Prophet Muhammad

Compared to all other scriptures, the Koran is the best preserved in both the hearts of Muslims and the written copies of the codex (muṣḥaf)—a manifestation of Allah's promise to protect Divine revelation from distortion: "Indeed, it is We who sent down the Koran and indeed, We will be its Guardian."

Allah's final revelation to humanity has many names, chief among them the "Koran" and the "Book" (kitaab). The word Koran is etymologically related to the word for "recitation," reflecting how the Divine word is recited by the tongue, while kitāb reflects how it is transcribed in writing. Allah Himself bestowing these names upon His speech indicates that it must be preserved through both oral and written methods. These methods are integral to the technical definition of the Koran as Allah's speech, authentically reported from the Prophet Muhammad in conformity with the written.

We focus on the preservation of the Koran, orally and textually during the time of its first recipient and conveyor, Prophet Muhammad. What follows serves as a sequel to three other articles on the preservation of the Koranic text and its readings. We will examine the various ways the Prophet Muhammad (Upon him be Peace and Glory) and his companions disseminated the Koran within an oral culture and how the Prophet Muhammad (Upon him be Peace and Glory) organized, since the earliest days of his message, the transcription of the text in a widely unlettered culture. Hence, the (1) oral and (2) written transmission of the Koran during the time of the Prophet proves its authenticity.

In describing the oral transmission of the Koran, we look at: (I) how the Prophet Muhammad (Upon him be Peace and Glory) fulfilled his obligation of conveying Allah's message in full to this ummah; (II) sixteen Prophetic methods of disseminating the Koran across the community; (III) the early use of the term 'reciters' (qurra) and the number of ḥuffaẓ among the Prophet's companions; (IV) the first generation (ṭabaqah) of expert qurra who learned the Koran directly from the Prophet, taught it to others, and are links in the chains of transmission (isnād) of the canonical qirāʾāt; and (V) the second ṭabaqah of expert qurrāʾ who learned from the first and who are links in the isnād of the canonical qirāʾāt.

With written transmission of the Koran, we will cover (I) the literature on the Prophet's scribes and the writing of the Koran; (II) the Koran's scribes in the Meccan period; (III) the Koran's scribes in the Medinan period; (IV) the instant documentation of Koran upon its revelation; (V) the review of written copies of the Koran; and (VI) the companions' familiarity with and knowledge of orthography; (VII) the ordering of verses and the arrangement of the written and recited Koran.

Early preservation of the Koran and Western scholarship

Orientalist scholars advanced two main critiques of the authenticity of the Koranic text. The first is that only a few of the Prophet's companions were able to memorize the entirety of the text by heart, assuming that Muhammad never forgot any parts of the Koran before conveying them to others. Nöldeke (d. 1930), and his student and friend Friedrich Schwally (d. 1919), claimed that during the first years of his [the Prophet's] divine commission, when he hardly had any followers, he might have forgotten some of the revelations before outsiders learned of them." Despite acknowledging

that some companions, known as the “collectors” or “memorisers” of the Koran, “memorised considerable sections that they could repeat correctly,” Nöldeke and Schwally conclude that “it remains uncertain whether the individual ‘collectors’ really had memorized the entire revelation or only fairly large portions.”

Such claims—that too few of the first Muslims memorized the Koran to guarantee its complete preservation—typically derive their support from: 1) philological interpretations of traditional terms describing “collectors” of the Koran, 2) divergent methodological approaches to authenticating historical reports, and 3) seemingly contradictory narrations about the number of memorizers, concession of aḥruf, abrogated verses, and final review of the Koran between the Prophet Muhammad (Upon him be Peace and Glory) and Angel Gabriel. However, the incentives to memorise and orally preserve the Koran far outweighed the incentive to memorize pre-Islamic poetry, which was itself preserved in a highly accurate manner. We will explore the oral reception of the Koran by the companions who committed its entirety to memory.

The second critique posits that the centrality of orality to Arab culture (and therefore the widespread illiteracy and limited textual documentation), as well as the dearth of extant Koranic writings dating to the early days of Islam, undermines our certainty that the Koran was written down during the life of the Prophet. Despite conceding that the Prophet Muhammad (Upon him be Peace and Glory) sought to “establish a new document of revelation as well as its written fixation,” Nöldeke and Schwally asserted the lack of reliable data regarding “the particulars of procedure and the preservation and arrangement of the material.” Hence, they conclude that “it is doubtful that Muhammad put down in writing all the revelations of the divine book from the start.”

Koranic documentation began during the time of the Prophet Muhammad (Upon him be Peace and Glory) as many Western scholars as Brockelmann and Blachére tried to explain in their books.

The Koran, is more than a book of literature, but a living miracle that has manifested itself repeatedly to be of non-human or mortal origin. The Koran had been preserved most accurately from the beginning of its revelation, and men and women, such as the wives of the Prophet had their own scripts written after the Prophet had died.

The complete Koran was written down in front of the Prophet by several of his scribes and the companions possess their own copies of the Koran in the Prophet's lifetime. However, the written material of the Koran in the Prophet's possession was not bounded between the two covers in the form of a book, because the period of revelation of the Koran continued up until just a few days before the Prophet's death. The task of collecting the Koran as a book was therefore undertaken by Abu Bakr, the first successor to the Prophet.

Written Koran in First Generation

In 633 CE, six months after the death of the Muhammad, many Moslems who had memorized the Koran were killed. Hence it was feared that unless a written official copy of the Koran were prepared, a large part of revelation might be lost.

A committee was formed to undertake the task of collecting the written Koranic material in the form of a book. The committee was headed by Zaid bin Thabit, the original scribe of the Prophet, who was also a memorizer of the complete Koran. The compilers in this committee, in examining written material submitted to them, insisted on very stringent criteria as a safeguard against any errors.

1. The material must have been originally written down in the presence of the Prophet; nothing written down later on the basis of memory alone was to be accepted.

2. The material must be confirmed by two witnesses, that is to say, by two trustworthy persons testifying that they themselves had heard the Prophet recite the passage in question.

This copy of the Koran, prepared by the committee of competent companions of the Prophet (which included Memorisers of the Koran) was unanimous approved by the whole Moslem world. If they

committee would have made an error even of a single alphabet in transcribing the Koran, the memorisers of the Koran which totalled in the tens of hundreds would have caught it right away and corrected it. This check and balance system of preservation of the Koran ensured the authenticity of this book, which no other scripture besides the Koran has.

We should strive to be good people and not fret too much about past mistakes. I learn the lesson it was meant to teach me. Make constant repentance, and do good deeds because we know good deeds erase bad deeds and move onto better things and new goals in life. It is a healthy part of life to forgive others, and forgive oneself. Forgive yourself for not knowing what you didn't know before you learned it. Forgive yourself for the teenage years you were rude to your parents. Apologize and do good towards them now. Forgive yourself for depending on people when you should have been depending on Allah. Forgive yourself for not giving as much time to Koran. Give that time now and be productive. Forgive yourself for neglecting Salaah. Repent, give charity, increase in sunnah and nafawil and stick to 5 daily prayers now. Many youths have been termed as excessively positive by their friends and this hadith is the reason. The strong believer is better and more beloved to Allah than the weak believer, although both are good. Strive for that which will benefit you, seek the help of Allah, and do not feel helpless.

If anything befalls you, do not say, "if only I had done such and such" rather say "Qaddara Allahu wa ma sha'a fa'ala (Allah has decreed and whatever he wills, He does)."

For (saying) 'If' opens (the door) to the deeds of Satan.'" - Prophet of Allah [Sunan Ibn Majah]

Satan wants you to be hopeless. Satan doesn't want you to have anything and wants you to be miserable and one of the easiest ways to do that is to make you ungrateful, hopeless and to keep you constantly in a state of worry and anxiety. I am not saying you cannot be sad. Redirect that to Allah and then have patience.

Say: “I only complain of my suffering and my grief to Allah.” Dua of Yaqub - (Surah Yusuf 12: Verse 86)

As I look back on my life, I realize that every time I thought I was being rejected from something good; I was actually being re-directed to something better. You must convince your heart that whatever Allah has decreed is most appropriate and most beneficial for you."

“To Allah (The Most High) we belong, and to Him is our return.” [The Koran, 2:156]

Multitudes of men have walked on the surface of this Earth. They all belonged to different nations and cultures. A few of them made history for which they were remembered, whereas others were never to be mentioned again.

It is of utmost importance that man should hold death dear and consider it an opportunity of meeting with his Almighty, and not hate it and consider it as evil, but should take lessons from it. He should ask forgiveness from Almighty for his sins and tame the rebellious self.

When the call of his Lord comes, he should welcome it with open arms accepting it to be a blessing from Almighty. He should be contented with the decree (Qadr) of Almighty.

SCIENCE IN THE KORAN

The Islamic Origins of Modern Science

"Both East and West belong to Allah" (2:115), thus as the Koran elucidates, Believers should see the world in a universalist and cosmopolitan vision.

The traditions, or sayings, of the Prophet also encourage this vision. In a popular tradition, the Prophet tells Muslims that "wisdom is the lost property of the Muslims; he takes it from wherever he finds". This means that Muslims should be very pragmatic and broadminded in adapting and using the cultural and scientific achievements of non-Muslims; those non-Muslims are also creatures and servants of God, even they might not recognize so. The "People of The Book", i.e. Christians and Jews, are even much more compatible, since they believe in God and stick to moral code He revealed to man.

In the rise of Islamic science, the role of this open-mindedness is very clear to see. John Esposito of the Georgetown University, one of the most prominent Western experts on Islam, makes the following comment:

The genesis of Islamic civilization was indeed a collaborative effort, incorporating the learning and wisdom of many cultures and languages. As in government administration, Christians and Jews, who had been the intellectual and bureaucratic backbone of the Persian and Byzantine empires, participated in the process as well as Muslims. This "ecumenical" effort was evident at the Caliph al-Mamun's (reigned 813-33) House of Wisdom and at the translation center headed by the renowned scholar Hunayn ibn Isaq, a Nestorian Christian. This period of translation and assimilation was followed by one of Muslim intellectual and artistic creativity. Muslims ceased to be disciples and became masters, in process producing Islamic civilization, dominated by the Arabic language and Islam's view of life... Major contributions were made in many fields: literature and philosophy, algebra and geometry, science and medicine, art and architecture... Great urban cultural centres in Cordoba, Baghdad, Cairo, Nishapur, and Palermo emerged and eclipsed Christian Europe, mired in Dark Ages. According to one of the great Muslim scholars of our time, Seyyed Hossein Nasr, Islamic science was "the first science of a truly international nature in human history."

Some commentators neglect this and try to link the Islamic scientific development solely to the influence of the Ancient Greece or Far East. But the real source of Islamic science was the experimentation and observations of Muslim scientists. In his book The Middle East, Professor Bernard Lewis, an undoubted expert in Middle Eastern history, explains it as follows:

The achievement of medieval Islamic science is not limited to the preservation of Greek learning, nor to the incorporation in the corpus of elements from the more ancient and more distant East. This heritage which medieval Islamic scientists handed on to the modern world was immensely enriched by their own efforts and contributions. Greek science, on the whole rather tended to be theoretical. Medieval Middle Eastern science was much more practical, and in such fields as medicine, chemistry, astronomy and agronomy, the classical heritage was clarified and supplemented by the experiments and observations of the medieval Middle East.

As noted by Westerners, this advanced scientific culture of the Islamic world paved the way for the Western Renaissance. Muslim scientists acted in the knowledge that their investigation of God's creation was a path through which they could get to know Him. Esposito stresses that "Muslim scientists, who were often philosophers of mystics as well, viewed physical universe from within their Islamic worldview and context as a manifestation of the presence of God, the Creator and the source and unity and harmony in nature." With the transfer of this paradigm and its accumulation of knowledge to the Western world, the advance of the West began.

Our souls belong to Allah and return to Allah for accountability. Not every problem needs to be fixed right now, give yourself time, everything works out at the end. Not every negative situation needs to be stressed over, breathe, you will get through this just like you did before. Not every battle is worth fighting, choose your battles wisely. Not every wrinkle, pimple, grey hair, scar, double chin, dark circles need to be covered; embrace and love yourself just the way you are. Not every individual you meet has a hidden agenda; there are still many sincerely kind people around. Not every heartbreak is a tragedy, it can also be a great lesson and blessing in disguise. Not every insult or criticism is worth obsessing over for the rest of your life, let it go, for your own peace of mind. Not every pain needs to be healed immediately; some wounds take more than a lifetime to heal. Not every memory needs to be captured by a camera, some precious memories are captured and stored in the depths of your heart and mind. Not every aspect of your life needs to be shared on social media, remain a sweet mystery. Not every face wears a mask of deception, some are authentic in an artificial world. Not every failure is a disappointment, use it as a stepping stone towards your next success. Not every cake will bake to perfection, eat it with some cream, it will taste divine. Not every action needs a reaction. Not every day will be sunny, exciting, awesome, brilliant or happy but you can find beauty even on a cloudy day, it's just a smile away.

Be positive in life and pray to Allah for success: “O Allah, the Soother of worry, the Remover of grief, the Grantor of the dua of the helpless, the Giver of mercy and compassion in the world and the Hereafter, You alone can have true mercy on us. So, show such mercy on us that will totally free us from the need of others.”

How was the Koran originally preserved?

The Koran was originally revealed in Quraishi dialect of Arabic. During the period of Caliph Osman (third successor to the Prophet) differences in reading the Koran among the various tribes became obvious, due to the various dialectical recitations. Dispute was arising, and this alarmed Uthman, who made an official copy in the Quraishi dialect, the dialect in which the Koran was revealed to the Prophet and was memorised by his companions. Thus, this compilation by Uthman's Committee was not a different version of the Koran (like the Biblical versions) but the same original revelation given to the Prophet by One God, Allah.

Osman ordered Zaid bin Thabit, 'Abdullah bin Az-Zubair, Said bin Al-As and Abdur Rahman bin Harith bin Hisham to rewrite the manuscripts in perfect copies. They did so, and when they had written many copies, Osman sent to every Moslem province one copy of what they had copied and ordered that all the other Koranic materials whether written in fragmentary manuscripts or whole copies, be burnt…" We can see that a very stringent criteria was set up by this Committee to prevent any alteration of the Revelation and Osman himself was to supervise the work of the Council.

When the final revision of the Koran was completed, Uthman sent a copy of it to each of the major cities of Makka, Damascus, Kufa, Basra and Madina.

A revered Companion, Musab ibn Sad ibn Abi Waqqas said: “I saw the people assemble in large number at Osman’s burning of the prescribed copies (of the Koran), and they were all pleased with his action; not a one spoke out against him.” Other people of the time were grateful that Osman destroyed all the fragments which contained diacritical errors and misspellings, to avoid future generations of making accidental errors.

Of the copies made by Osman, two still exist to our day. One is in the city of Tashkent, (Uzbekistan) and the second one is in Istanbul (Turkey). Below is a brief account of both these copies.

What are the origins of the copies we have today?

The copy which Osman sent to Madina was reportedly removed by the Turkish authorities to Istanbul, from where it came to Berlin during World War I. The Treaty of Versailles, which concluded World War I, contains the following clause:

Article 246: Within six months from the coming into force of the present Treaty, Germany will restore to His Majesty, King of Hedjaz, the original Koran of Caliph Othman, which was removed from Madina by the Turkish authorities and is stated to have been presented to the ex-Emperor William II.

The second copy in existence is kept in Tashkent, Uzbekistan. 'It may be the Imam (master) manuscript or one of the other copies made at the time of Osman.

It Came to Samarkand in 890 Hijra (1485) and remained there till 1868. Then it was taken to St. Petersburg by the Russians in 1869. It remained there till 1917. A Russian orientalist gave a detailed description of it, saying that many pages were damaged and some were missing. A facsimile, some 50 copies, of this copy was produced by S. Pisareff in 1905. A copy was sent to the Ottoman Sultan 'Abdul Hamid, to the Shah of Iran, to the Amir of Bukhara, to Afghanistan, to Faas and some important Muslim personalities. One copy is now in the Columbia University Library.

The Manuscript was afterwards returned to its former place and reached Tashkent in 1924, where it has remained since.

Do we still have original Osmani copies? Two of the copies of the Koran which were originally prepared in the time of Caliph Osman, are still available to us today and their text and arrangement can be compared, by anyone who cares to do, with any other copy of the Koran, be it in print or handwritten, from any place or period of time. They will be found identical.

We can say with utter conviction and certainty that the Prophet Muhammad had memorised the entire Koran, had it written down in front of him through his scribes, many of his companions memorised the entire revelation and in turn possess their own private copies for recitation and contemplation. This process of dual preservation of the Koran in written and in the memory was carried in each subsequent generation till our time, without any deletion, interpolation or corruption of this Divine Book.

Sir William Muir remarks, “There is probably no other book in the world which has remained twelve centuries (now fourteen) with so pure a text.”

This divine protection of the revered Guide to Humanity, is proclaimed by Allah in the Koran: “We (Allah) have, without doubt, send down the Message; and We will assuredly Guard it (from corruption)!” (Koran - Chapter 15, Verse 9).

In the Koran, ‘We’ is the plural of Majesty, and not meant to denote the Christian plural of trinity.

If anyone chooses to compare the divine and historical preservation of the Koran with any literature, be it religious or secular, it will become evident that none possess similar miraculous protection.

For Moslems, it is the Koran which offers a way of life and helps believers prepare for the hereafter; the life after the day of judgment is for eternity!

Whether we will be in hell or paradise is dependent on our level of Faith and Hope in Allah! The final decision of our destiny will be taken by Allah, who is the Owner of the day of judgment!

Have we any idea how we shall fare? Will God take account of our book of deeds with justice and mercy? We will only be able to enter paradise through the mercy of Allah. May the mercy of Allah surround us in this world! May the mercy of Allah surround us at the time of our death! May the mercy of Allah surround us at the time when our books of deeds are given to us in our right hand! May the mercy of Allah surround us at the time of our questioning! May the mercy of Allah surround us as we cross bridge with the speed of lightning! May the mercy of Allah surround us as He grants us paradise without reckoning!

“Allah knows everything that is in your hearts, whether you conceal or reveal it; Allah knows everything in the heavens and earth; Allah has power over all things.” Koran 3:29

Ibn al-Qayyim says that Allah is all-Hearing such that Allah hears all of the prayers to Him in all languages, and listening to one person does not distract Him from listening to another; and All-Seeing such that Allah sees the crawling black ant under a hard rock in the darkest of the night. When you talk to Allah, it is a one-on-one even if you are in a crowded room full of people. You are the focus of His attention. Do not ever belittle yourself to think that Allah would not listen to you.

Al-Ghazali also said beautifully that Allah “hears secrets as well as whispers, and even what is subtler and more concealed than these.” Allah even hears the thoughts that go through your mind that you have not even articulated. And Al-Basir-the All-Seeing-is the “one who witnesses in such a way that nothing is remote from Him, even what is under the earth.”

Allah Almighty has many, many attributes. Some are hidden and some are revealed. So why does God reveal to us that He is All-Hearing and All-Seeing?

The first is to let us know that He is aware and also to reassure us. When Musa, 'alayhi as-salaam and Aaron were told to speak to Pharoah, they were understandably afraid. They said to Allah: “Our Lord, indeed we are afraid that he will hasten [punishment] against us or that he will transgress.”

And Allah responded to them to reassure them in that verse.

To every difficulty that you are going through, to every sorrow that haunts you, to every anxiety that consumes you, to every problem that bombards you, to every doubts and fears that occupies you, make this a sure statement, “surely, my Lord is with me. He will guide me.”

It's just so beautiful how this verse was made by Allah. It's like a comfort to every soul that is struggling. That no matter what you are going through, Allah wants you to know that He will guide you through.

Never lose hope in the mercy of Allah. Don't be impatient. Allah will answer all your prayers. Trust His plans. Allah is the best of the planners.

The Koran were documented in written form during the life of the Prophet. The debate regarding whether the entire text was written down in his lifetime exists among some Muslim and most non-Muslim scholars. In describing the collection process of the Koranic text, the companions always referenced several materials, such as palm stalks and thin white stones that had verses written on them. The lack of empirical evidence or clear indications that those materials collectively encompassed the entirety of the text does not negate that possibility. Such a possibility, in addition to other facts discussed below, prompted authoritative Muslim figures on the topic, such as Makkī ibn Abī Tālib (d. 437/1045), ʿIzz al-Dīn ibn ʿAbd al-Salām (d. 660/1262), Ibn Ḥajar al-ʿAsqalānī (d. 852/1449), al-Suyūṭī (d. 911/1505) and al-Qasṭalānī (d. 923/1517), as well as many modern Muslim scholars, to argue that the entirety of the Koran was written down during the time of Muhammad.

The influential scholarship of Nöldeke and Schwally inspired subsequent generations of academics who contributed plenty of works on the history of the Koran. Those academics include Gotthelf Bergsträsser (d. 1933), who adopted a semitic languages approach; Otto Pretzl (d. 1941), who focused on qirāʾāt; John Wansbrough (d. 2002), who founded the revisionist approach; and John Burton, who questioned the evolution of the text in relation to the law. The cumulative works of these academics still dominate Western academic scholarship and educational curricula today. Their enduring influence is reflected in Burton's statement that since the publication of Geschichte des Qorans by Nöldeke and its revised edition by Schwally, "no new suggestions on the history of the Koran texts have been advanced."13

The overall critique of the oral and written history of the Koran extends beyond the time of the Prophet Muhammad (Upon him be Peace and Glory) to all stages of its compilation by his successors. Oddly, there is a clear insistence on depicting the traditional Islamic narrative as confused, inconsistent, and contradictory. Such scholarship continues to adopt an accusatory tone, as represented in Claude Gilliot's remark below:

…because the misadventures detailed about the transmission and codification of the Koran—as both orally delivered and transmitted in writing—are so great, the ancient Muslim narratives on these subjects offer no real clarity about what "ʿUthmānic codex" means. Secondly, even if Muslims believe that the Koran we have now is the "ʿUthmānic codex," our analysis of Muslim narratives on the matter does not leave us with the same certainty.14

In a recurrent allegation that early Muslims themselves were confused,15 Burton finally concludes that the collection process of the Koran was a "product of a lengthy process of evolution, accretion, and 'improvement.'"16

In The History of the Qurʾanic Text, Muṣṭafā al-Aʿẓamī begins by tracing a clear pattern of misplaced arguments or preconceived notions among modern critics of the Koran's authenticity.17 Another prominent contemporary engagement with oriental and Western critiques of the Koran,

extending far beyond historiographical criticism, is the late Egyptian philosopher ʿAbdel Raḥmān Badawī's (d. 2002) Défense de la vie du Prophète Muhammad contre ses Détracteurs.18 This French work was later translated into Arabic.19 Throughout its 13 chapters, Badawī systematically dismantles various critiques of the Koran advanced between the 9th and 20th centuries. Most relevant to the scope of this article, Badawī dedicated the 10th chapter to discussing the chronological order of the Koran.20 Contrasting the traditional Islamic arrangement of the Meccan and Medinan chapters (chapters) to five late attempts by 19th and 20th centuries orientalists, Badawī concludes that the Koran in its entirety was arranged in written form during the lifetime of the Prophet.

Besides ongoing research on late antiquity and paleography, there seems to be a persistent neglect of traditional Islamic scholarship on such matters and inadequate analysis of its interpretations. The epistemic disparities between oriental or revisionist methodologies and those of Muslim scholars are often apparent, especially with regard to the authentication of historical facts or assessment of the certainty-value of Koranic transmission. Moreover, Muslim traditionalists of the past and the present are often accused of spiritual bias and theological commitment to the Koran's preservation as the word of God—accusations that dismiss rigorous contributions to the topic made by a multitude of Muslim scholars.

The oral transmission of the Koran during the time of Muhammad:

Oral transmission has been the primary method of preserving the Koranic text, prompted by many prophetic hadiths and accounts from early Moslem generations promising the ultimate reward for the bearers and memorisers of the Koran. For example, the Muhammad (Upon him be Peace and Glory) was reported to have said, "If the Koran was [written] on a skin, then it [the skin] was thrown into the fire, it would not be burnt." Ibn Salam (d. 224/838), commenting on this hadith, said that the "skin" allegorically denotes the believer's heart that encompasses the Koran.

Al-Aṣmaʿī (d. 216/831) and other scholars deduced that memorising the Koran protects a person from Hellfire.

Ibn Qutaybah (d. 276/889) narrated that the Prophet's companion Abū Amāmah said, "Memorise the Koran, or recite the Koran, and do not be deluded by these codices. Indeed, Allah does not torment a heart that encompasses the Koran with the Hellfire."

Osman transcribed the Koran in a compiled codex, reciters from the companions, in their respective regions, continued to teach Moslems the Koran as they learned it from the Prophet Muhammad (Upon him be Peace and Glory) and in conformity with the written text of the newly officialised Osmani codex.

It is not a co-incidence that the Koran has been preserved since its revelation. Its preservation is hinted in the words of the Koran. It was preserved in two ways. First, it was written down since the very beginning, and second, it has been memorized by people in full since its very first revelation. Other than this, some other factors that contributed to the preservation of the Koran:

Allah ensured that many people existed who are able to memorize the Koran cover to cover.

The rhythm of the Koran is very sweet and easy, enabling anyone to memorize it – fully or in parts – without difficulty.

The recitation of the Koran was made obligatory in the 5 daily prayers – helping to preserve it.

God created love in the hearts of the people to recite it regularly.

God ensured that the Koran spreads throughout the world right after its revelation, making it impossible for any group or government to make changes or amendments.

The knowledge in Islam is based on the Koran, causing this book to be quoted in all kinds of education and different fields of study. If the quoted verses of the Koran from all these books are collected and compiled, even then the whole Koran can be compiled from just those references.

The Prophet Muhammad (Upon him be Peace and Glory) applied two methods in his pursuit of every opportunity to teach the Koran to his companions. In the contemporary book Wathāqat naql al-naṣṣ al-Qurʾānī min rasūl Allāh ilā ummatih, Muḥammad Jabal catalogued 14 different Prophetic styles of Koranic teaching spanning diverse settings and situations. The following section incorporates Jabal's list and complements it with additional data derived from several interdisciplinary works.

1 - Reciting to companions upon revelation

Multiple hadiths relate scenarios where the Prophet Muhammad (Upon him be Peace and Glory) instantly conveyed the Koran to his companions as it was being revealed. As an individual companion witnessing the revelation descending upon the Prophet ﷺ, Zayd bin Thābit described the Prophet's instant recitation of, and his command to write, the verse, "Not equal are those believers who sit [at home] and those who strive in the way of Allah." Other hadiths document the Prophet's recitation of verses or chapters, such as the chapters of al-Ṣaff, al-Jumuʿah, al-Mursalāt, and al-Kawthar, upon their revelation to groups of companions.

ʿAbdullāh ibn Salām narrated, "A group of us Companions of the Messenger of Allah sat talking, and we said: 'If we knew which deed was most beloved to Allah then we would do it.' So Allah, Most High, revealed Whatever is in the heavens and whatever is on the earth exalts Allah, and He is the Exalted in Might, the Wise. O you who have believed, why do you say what you do not do?" [chapter of al-Ṣaff]. After narrating the story, the narrator, ibn Salām, recited the whole chapter and said, "The Prophet Muhammad (Upon him be Peace and Glory) recited the [whole] chapter to us until he completed it."

Abū Hurayrah described how he asked the Prophet Muhammad (Upon him be Peace and Glory)about some of the meanings of al-Jumuʿah immediately following its revelation and recitation by the Prophet Muhammad (Upon him be Peace and Glory) to a group of companions.

Regarding the revelation of al-Mursalāt, ʿAbdullāh ibn Masʿūd reported that, "While we [a group of the Prophet's companions] were in the company of the Prophet Muhammad (Upon him be Peace and Glory)in a cave at Minā, Chapter al-Mursalāt was revealed and he recited it, and I heard it directly from his mouth as soon as he recited it." After taking a nap one day while among his companions, the Prophet Muhammad (Upon him be Peace and Glory) suddenly raised his head, smiling. Upon being asked about the reason for his smile, the Prophet Muhammad (Upon him be Peace and Glory) stated, "Just now this chapter was revealed to me," and recited Chapter al-Kawthar to them. In these ways, the companions were able to witness the Koran's revelation firsthand, receive it through direct recital delivery, and instantly interact with the Divine message as it was revealed.

2 - Reciting to those he was inviting to Islam

One of the daʿwah approaches that the Prophet Muhammad (Upon him be Peace and Glory)used to unlock people's hearts, such as Abū Bakr's, was to recite Koran to them. The Koran's inimitable eloquence profoundly affected the Arabs, whose mastery of eloquence caused them to submit to its unprecedented style and transcendent nature. As one of the first people to embrace Islam, Abū Bakr invited five of his counterparts to meet the Prophet Muhammad (Upon him be Peace and Glory) and listen to the Koran: ʿUthmān ibn ʿAffān, al-Zubayr ibn al-ʿAwwām, ʿAbdulraḥmān ibn ʿAwf, Saʿd ibn Abī Waqqāṣ, and Ṭalḥah ibn ʿUbaydillāh. Intriguingly, all five not only became Muslims but also were among the ten promised Paradise (jannah). The Prophet Muhammad (Upon him be Peace and Glory) also recited Koran upon inviting Asʿad ibn Zurārah, Dhakwān ibn ʿAbd Qays, Ṭufayl ibn ʿAmr al-Dūsī, Abū Dharr al-Ghifārī, Khuwaylid ibn ʿĀmir, as well as the six Medinan supporters (anṣār) who met him in Mecca prior to the first pledge of al-ʿAqabah.

3 - Teaching those who came to embrace Islam

The Prophet Muhammad (Upon him be Peace and Glory)taught Chapter Yūsuf and Chapter al-ʿAlaq to Rāfiʿ ibn Rifāʿah and Muʿādh ibn ʿAfrāʾ when they came to him in Mecca to embrace Islam.70 Another example is when a group of about 20 Abysinnian men came to Mecca after hearing of the Prophet Muhammad (Upon him be Peace and Glory)to learn about Islam. Having had a conversation with the Prophet ﷺ, they embraced Islam and stayed in Mecca for three days. During that time, they learned much of the revealed Koran, eventually carrying it back to their country.

The Prophet Muhammad (Upon him be Peace and Glory) also taught the Koran to people he met while immigrating to Medina, such as Buraydah ibn al-Ḥuṣayb. The Prophet Muhammad (Upon him be Peace and Glory) taught him part of Chapter Maryam immediately upon conversion. Later, Buraydah came to the Prophet Muhammad (Upon him be Peace and Glory) in Medina and the Prophet Muhammad (Upon him be Peace and Glory) asked him, “How much of the Koran do you know, O Buraydah?” He said, “O Messenger of Allah, you had taught me in al-Ghamīm that night when I met with you part of a chapter in which [the story of] Maryam is mentioned.” The Prophet Muhammad (Upon him be Peace and Glory) asked Ubayy ibn Kaʿb to teach him the rest of the chapter. Then, the Prophet Muhammad (Upon him be Peace and Glory) said to Buraydah, “O Buraydah, learn Chapter al-Kahf with it [Chapter Maryam] as it is a light for its companion on the Day of Judgment.”72 Buraydah was not only a Koran teacher for his people but was also appointed as their zakāh-collector by the Prophet [ﷺ],73 reflecting a Prophetic practice of giving priority of position to people of the Koran. One other such example is ʿUthmān ibn al-ʿĀs, who embraced Islam when he came with a group from Thaqīf to meet the Prophet ﷺ. ʿUthmān passionately sought every possible opportunity to learn the Koran from the Prophet ﷺ, who liked his dedication and appointed him the leader of his people even though he was one of their youngest.

It was reported that a man from Bahrain whose name was ʿAbdullāh ibn al-Ashajj sent his nephew, ʿAmr ibn ʿAbd Qays, to Medina to inquire about the Prophet Muhammad (Upon him be Peace and Glory)and his message. Upon witnessing several signs of his Prophethood, ʿAmr embraced Islam. The Prophet Muhammad (Upon him be Peace and Glory)then taught him Chapters al-Fātihah and al-ʿAlaq, and asked him to invite his uncle to Islam as well.75 Al-Bāqillānī (d. 403/1013) observed that a constant practice of the Prophet Muhammad (Upon him be Peace and Glory)was immediately directing every new Muslim to read and learn the Koran, and that he would not prioritize anything else over that.

4 - Reciting to people gathered at the mosque

The Prophet Muhammad (Upon him be Peace and Glory) often recited the Koran publicly to large groups of people, especially congregants at the mosque. For example, ʿAyshe reported that, “When the verses of (ribā) [usury] were revealed, the Messenger of Allah ﷺ recited them in the mosque [to people].” The Prophet Muhammad (Upon him be Peace and Glory) also set up a dedicated tent in his mosque for the visiting delegates of Thaqīf to listen to the Koran and watch Muslims praying.

5 - Reciting the newly revealed Koran during travel

Travel offered the Prophet Muhammad (Upon him be Peace and Glory)various opportunities to recite Koran. For example, as narrated by Ibn Masʿūd, the beginning of Chapter al-Fatḥ was revealed to the Prophet Muhammad (Upon him be Peace and Glory) while returning to Medina from al-Ḥudaybiyyah. The Prophet Muhammad (Upon him be Peace and Glory) immediately shared the glad tidings with the companions by reciting the revealed verse, “We have given you a clear conquest.” In another narration, Mujammiʿ ibn Jāriyah related that the Prophet Muhammad (Upon him be Peace and Glory) waited for people to gather at a rest stop called Kurāʿ al-Ghamīm to recite the verse to them.79 The third narration by ʿAbdullāh ibn Mughaffal describes the Prophet’s articulation(tajwīd) of certain letters and his pleasant voice: “I saw Allah's Messenger ﷺ on the day of the Conquest of Mecca on his she-camel, reciting Chapter al-Fatḥ in a vibrant quivering tone,” meaning that he was prolonging the ending of verses with nunation such as

mubīnā, mustaqīmā, and ʿazīzā. The last two narrations of the story describe how the Prophet Muhammad (Upon him be Peace and Glory) read clearly and out loud to people and in a performative style.

6 - One-on-one teaching

Multiple companions explicitly mentioned that the Prophet Muhammad (Upon him be Peace and Glory) taught them individually. For example, Ibn Masʿūd said, “I have read more than 70 chapters to the Prophet.” The Prophet Muhammad (Upon him be Peace and Glory)also asked him once, “Recite the Koran to me.” Ibn Masʿūd said, “Shall I recite it to you while it has been revealed to you?” The Prophet Muhammad (Upon him be Peace and Glory) said, “I like to hear it from others.”84 Another example of the individual teaching relationships the Prophet Muhammad (Upon him be Peace and Glory)had with his companions is when he informed Ubayy ibn Kāʿb that “Allah has commanded me to recite the Koran to you. Ubayy asked, “Did Allah mention me to you by name?” and when the Prophet Muhammad (Upon him be Peace and Glory) answered affirmatively, tears fell from Ubayy’s eyes.

7 - Reciting at gatherings

One day, while riding his mount on his way to visit a sick companion, the Prophet Muhammad (Upon him be Peace and Glory) passed by the head of hypocrites, ʿAbdullāh ibn Ubayy, sitting with a group of his people. The Prophet Muhammad (Upon him be Peace and Glory) got off his mount, greeted them, and sat for a short time reciting the Koran and making supplications (duʿāʾ). The Prophet’s dedication to teaching Koran is exemplified by a report, narrated by Anas ibn Mālik, where he tied a rock to his stomach to silence his hunger while teaching the people of the bench (ahl al-ṣuffah), a group of companions who lived in the Prophet’s mosque’s portico (ṣuffah) as it was their only shelter.

8 - Reciting in prayer

As the regular imam of the community, the Prophet Muhammad (Upon him be Peace and Glory) would recite the Koran out loud in at least six rakʿahs on a daily basis (mandatory prayers) and an additional two rakʿahs on a weekly basis (jumuʿah), in addition to occasional prayers such as Eid, solar and lunar eclipse prayers (kusūf and khusūf), drought prayer (istisqāʾ), and recommended night prayer (qiyām). As known in Islamic law (fiqh), the basic minimum qualification of reading out loud as an imam is to enable those behind you to listen.

Faith in Allah:

What is Faith?

Faith is also known as Iman.

Iman or Faith was defined by the Prophet Muhammad as:

That you affirm your faith in Allāh,

In His Angels,

In His Books,

In His Apostles,

In the Day of Judgment,

And you affirm your faith in the Divine Decree about good and evil.

So, the above six ‘Arakan (pillars) are the ‘Arakan of Iman upon which Iman is built, whereby Iman is sayings and actions. Sayings of the heart, and sayings of the tongue. Actions of the heart,

and actions of the limbs. So, whoever knows Allâh with his heart, and does not affirm it with his tongue then he cannot be a believer.

As Allah said concerning the people of Pharaoh: “And they belied the Ayaat, wrongfully and arrogantly, though they themselves were convinced thereof [i.e. those (Ayaat) are from Allah].”

And Prophet Moses said to Pharaoh: “Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth as clear evidence.” Al-Israa:102

So these people achieved the sayings of the heart: which are al-Ma’rifah (knowing) and ‘ilm (knowledge), but despite this they were not regarded as believers. Also, the person who says with his tongue that which is not in his heart is not regarded as a believer, but rather he is regarded as being from the hypocrites.

Also, the one who knows with his heart and affirms it with his tongue is not regarded as a believer with just that, until he performs actions of the heart from love and hate, friendship and hostility; so he loves for Allah and His Messenger, and he has loyalty to the ‘Aawliyah (friends) of Allah and he shows enmity to the enemies of Allah, and he submits his heart to Allah alone. Submitting oneself to following His Messenger and obedience to Him (Allah), and adhering to His Sharia’ externally and internally, and if he does this, it is not sufficient for him to have complete Iman until he does that what he has been commanded with.

"The reality of Tawheed is that one does not love except for Allah, and loves that which Allah loves - for the sake of Allah. So, one does not love except for Allah and does not hate except for Allah." Majmu Fataawa 10/465

Ibn Taymiyyah (may Allah have mercy on him) said: There is no happiness for the hearts nor any complete delight except in the love of Allah, The Most High, and in drawing near to Him with that which He loves, and love of Allah cannot be afforded except by turning away from everything that is beloved other than Him, and this is the reality of laa ilaaha illAllah - and it is the way of Ibrahim Al-Khaleel (the chosen and beloved friend - 'alaihis salaam) and the rest of the Prophets and Messengers (salaatullaah wa salaamuhu 'alaihim ajma'een)." [Majmu' Fataawa 28/32]

Where do we seek happiness?

Many people look for happiness in the television and computers and even the social media. Social media outlets are filled with very heartbreaking news. We have all witnessed war, oppression and poverty. Let us help bring peace and harmony into the world by remaining peaceful ourselves. Let's try to channel our efforts to giving charity and increasing duas for all humanity. Asking Allah for help is one of the best ways we can come closer to Him and express our vulnerability and need for Him. He is Al Mujeeb, the Responsive One. The Prophet said, "Dua is the essence of worship." al-Tirmidhi, 2969

No matter what sin you're struggling with, expect Allah to forgive you if you turn to Allah, even as you dread the possibility of His punishment. For it is between hope and fear that true iman (faith) lives.

When a door closes, knock on it a few times. But if it still doesn't open, let it stay closed. In career, in love, in LIFE - when you see the stop sign at the end of the sentence, don't try and turn it into a comma. Know when something is over and move on.

Remember when one door closes, another opens; but we often look so longingly and so regretfully upon the closed door that we do not see the one which has opened for us.

There's goodness in everything. The good the bad.... the happy the sat. In your pain and gain, in sunshine and rain.

Allah does not close a door on His servant with His Wisdom except that He opens two doors for him with His Mercy. (Ibn al Qayyim)

"But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not. [Surat al-Baqarah: 216]

Do not Despair:

No sin is 'major' after seeking forgiveness from Allah, and no sin is 'minor' when done continuously with heedlessness of Allah.

The Koran announces: “Or do you think that you would enter the garden while yet the state of those who have passed away before you have not come upon you; distress and affliction befell them and they were shaken violently, so that the Apostle and those who believed with him said: When will the help of Allah come? Now surely the help of Allah is near!”

Meaning that it is the ultimate expression of one's humility and submissiveness. That's what Islam is, submitting to the will of Allah and knowing that we can only attain peace by turning to Him, following His guidance and our obligations to Him. During times of hardship and suffering, it is even more important that we humbly beg Allah for His comfort and protection. Allah, the Mighty and Majestic, says: “If only, when Our calamity came upon them, they humbled themselves. But their hearts hardened, and Satan made their deeds appear good to them.” [Quran: Al Anaam 6:43]

May Allah protect us from hard hearts and the delusion of Satan! Turning to Allah strengthens our bond with Our Sustainer.

Ibn al-Qayyim said, "Dua is one of the most beneficial remedies. It is the enemy of calamity; it repels it, cures it, prevents its occurrence, and alleviates it or reduces it if it befalls [one]. It is the weapon of the believer."

“And Allah would not punish them while they seek forgiveness." (8:33)

Ibn Taymiyah said: "Allah has informed us that He will not punish those who (sincerely) seek forgiveness (for their sins), that is because seeking forgiveness wipes away the sin, which is the reason for being punished, therefore (seeking forgiveness) repels the punishment.” [Majmoo' al-fatawaa 8/163]

The great Muslim jurist al-Qadi said "The more insignificant you perceive a sin, the greater it will be in the eyes of Allah, and the greater you perceive a sin, the more insignificant it will be in the sight of Allah."

One of the greatest tricks of the devil is to make you trivialise your sins and allow you to feel secure from the punishment of Allah. And Satan’s greatest deception is to make you lose hope in the Mercy of Allah, even with the minor sins.

Sometimes we make dua for a door of the world. When it doesn't open, we cry not realising that Allah has instead opened a door of Jannah for us.

As long as you are performing prayer, you are knocking at the Door of Allah and whoever knocks at the Door of Allah, Allah will open for Him and never let him go empty-handed. (Ibn Al Qayyim)

Our Lord! We beg You to help everyone who's going through hardship in life; the broken, the downtrodden, the oppressed. May You remove all harm, change their situation & guide them out of difficulty. May we all be completely dependent on You and You alone. Amen.

Surah Al-Kahf, Verse 140: And We strengthened their hearts with patience, when they stood up and said: Our Lord is the Lord of the heavens and the earth; we will by no means call upon any god besides Him, for then indeed we should have said an extravagant thing.

If Allah loves you, He will make you a believer! It is His most precious gift.

Allah's love is not reflected on how good how high your college has elevated you. The gift of Guidance is the ultimate sign of His love, and this particular gift, He selects Himself. He chooses amongst billions of people in the world and then blesses it.

Imagine that Allah remembers your name now?! Allah wants to bless you with Guidance just based on that one sincere deed or prayer you made. Just imagine what an honor and privilege it would be for Allah blessing you with His most precious gift of Guidance. Although people's perception might be blurred, don't let yours be either. Your view is to please your Rabb at any cost. Don't let the blurry view divert you from the path of Guidance. You know that in return, Allah will bless you with what you couldn't ever dream of having. A beautiful, unexpected blessing.

Hence today, let us all thank Allah for blessing us with the gift of Islam, choosing us to be Muslims and gifting us the most precious gift of Guidance.

Ponder upon all your blessings from small to the big and be grateful to Allah for them all. Abide to all the Sunnah and turn back to Him in obedience with sincerity. Indeed, your Creator is your biggest strength in life. Allah is Al-Khaliq (The Creator), Al-Bari (The Evolver), Al-Musawwir (The Fashioner) and Al-Ghafar (The Forgiver)

If Allah really loves you, He gives you His most precious gift and that is GUIDANCE.

Allah's love is not reflected on how good He made you look, your financial status, the house you have, or what type of a car you drive, or how high your college has elevated you in status. Allah gives that to many people, each getting their own share of His distribution out of His bounty. Yet, the gift of Guidance is the ultimate sign of His love, and this particular gift, He selects Himself. He chooses amongst zillions of people in the world and then blesses it! AllahuAkbar! Therefore, be grateful, happy, humble & thankful to Him. Alhamdulillah your Rabb choose you and blessed you with His most precious gift. Don't ever let anyone make you feel sad for not being that 'great' person in this life because your greatness lies in being Obedient to Him.

Abu Huraira reported: The Messenger of Allah said: "Remember often the destroyer of pleasures," by which he meant death." [Sunan al-Tirmidhi 2307]

Remembering death brings us back to the real world, it creates piety and makes us remember Allah, therefore allowing us to abstain from sinning.

Reflect and ask yourself where you want to be in the Hereafter!

In Joy because you will spend eternity in eternal bliss?

Or in woe because you will spend your term in a disgraceful punishment?

Remember! Life is like the time between the call of prayer (Adhaan) and Salah! May Allah guide us all and make us among the righteous.

We pray for those suffering in the world today. May the poor and vulnerable have sufficient access to their basic needs. May those who have lost homes and loved ones be treated with mercy and compassion. O Allah! Replace their panic with peace and despair with hope. Amen.

The companions were committed to the congregational prayer (jamāʿah) with the Prophet Muhammad (Upon him be Peace and Glory) and would not miss it except for serious emergencies. In many reports, they documented their hearing of the Koran from the Prophet Muhammad (Upon him be Peace and Glory) in prayer. Even occasionally, in prayers with subvocal recitation (sirriyyah),

The Prophet Muhammad (Upon him be Peace and Glory) in Ẓuhr prayers used to recite al-Fātiḥah along with two other chapters in the first two rakʿahs: a long one in the first rakʿah and a shorter chapter in the second, and at times the verses were audible. In the ʿAṣr prayer, the Prophet Muhammad (Upon him be Peace and Glory) used to recite al-Fātiḥah and two more chapters in the first two rakʿahs and used to prolong the first rakʿah.

Hadith collections dedicated chapters to the Prophet's ﷺ recitation in prayer, identifying the chapters he would frequently recite in specific prayers. For example, in rebuking a man bragging about reciting a lengthy part of the Koran very quickly, Ibn Masʿūd commented, "We heard the recitation of the Prophet ﷺ. I remember very well the recitation of those chapters which the Prophet Muhammad (Upon him be Peace and Glory) used to recite, and they were eighteen chapters from the mufaṣṣal [from al-Ḥujurāt, 49th chapter, to the end of the Koran, the 114th chapters], and two chapters from the chapters that begin with ḥā mīm." The regularity of the Prophet's recitation and the reception of several chapters of the Koran was affirmed by the grandfather of ʿAmr ibn Shuʿayb who stated, "There is no long or short chapter of the mufaṣṣal except that I heard the Prophet Muhammad (Upon him be Peace and Glory) reciting it while leading people in obligatory prayers." In addition to all al-mufaṣṣal, the Prophet Muhammad (Upon him be Peace and Glory) was also

reported to have led prayers with several chapters including: al-Baqarah, Āl ʿImrān, al-Nisāʾ, al-Māʾidah, al-Anʿām, al-Aʿrāf, al-Tawbah, al-Muʾminūn, al-Rūm, al-Sajdah, and Qāf.

9 - Reciting in sermons

The Prophet's sermons offered a platform for repeatedly reciting verses as well as broadcasting newly revealed ones. Umm Hishām bint Ḥārithah ibn al-Nuʿmān said that she memorized Chapter Qāf from attending the Prophet's ﷺ Friday sermons (khuṭbahs) for how often he would recite it.

10 - Sending delegates to Muslim gatherings reciting newly revealed Koran

In the 9th year of the hijrah, after the Battle of Tabūk, the Prophet Muhammad (Upon him be Peace and Glory) wanted to perform pilgrimage (ḥajj) but did not feel comfortable doing so while the polytheistic practice of circumambulating the Kaʿba naked was still ongoing. During that time, the first part of Chapter al-Tawbah was revealed. The Prophet Muhammad (Upon him be Peace and Glory) sent the first 40 verses of the chapter with Abū Bakr, whom he appointed as the leader of the ḥajj season, to be recited by ʿAlī to pilgrims. ʿAlī repeatedly recited the verses to every group of people he could reach. He would ride his mount and go to the areas where ḥajj rituals were being performed and read them until, as he described, his voice gave out.

11 - Companions teaching new Muslims

The Prophet Muhammad (Upon him be Peace and Glory) instructed his companions to teach the Koran to both individuals and groups. The Prophet Muhammad (Upon him be Peace and Glory) maintained this practice

in his city [Mecca], his abode of immigration [Medina], and the rest of the regions he conquered in which Islam prevailed. He did not leave a group somewhere or any community of this ummah without a Koran teacher dedicated to them exactly as he did not leave them without a person who would teach them the essentials and obligations of Islam, which they are not allowed to be ignorant of or slacken from learning.

Indeed, as narrated by ʿUbādah ibn al-Ṣāmit, "the Prophet Muhammad (Upon him be Peace and Glory) would get busy [so] when an immigrant man came to him [to embrace Islam], the Prophet Muhammad (Upon him be Peace and Glory) would assign one of us to teach him Koran." ʿUbādah was assigned a man whom he hosted and fed in his house.

Ubayy ibn Kaʿb was assigned to Ashajj ʿAbd al-Qays, who came from Bahrain to learn Koran. The Prophet Muhammad (Upon him be Peace and Glory) assigned Ubayy ibn Kaʿb to the Ghāmid tribe's group who came to embrace Islam98 and another companion to a group from the Khawlān tribe.

12 - Companions teaching one another

This method is evident in many accounts of the companions' lives, some of which were mentioned in the aforementioned styles. Abū Saʿīd al-Khudrī narrated that the Prophet Muhammad (Upon him be Peace and Glory) showed up to a group of Muslims in al-ṣuffah while a man was reciting the Koran to them, and the Prophet Muhammad (Upon him be Peace and Glory) made duʿāʾ for them.100 Sahl ibn Saʿd al-Anṣārī narrated a similar situation where they were teaching each other the Koran. The Prophet Muhammad (Upon him be Peace and Glory) was pleased with them and stated, "All praise is to Allah. Allah's Book is one and it contains the red and the black. Read the Koran! Read before a time that will come when [some] people will straighten it as an arrow is

straightened, which [their recitation] will not go beyond their throats, seeking a reward for it in this world and not waiting for their reward in the next."101 In multiple reported occasions, some with debatable isnād, the Prophet Muhammad (Upon him be Peace and Glory) also instructed his companions to teach their neighbours the Koran.

The companions who immigrated to Abyssinia used to read, review, and study the Koran together. The Koran was profoundly present in their interactions and debates with the Abyssinian Christians. When verse 3:64 was revealed, the Prophet Muhammad (Upon him be Peace and Glory) sent it to Jaʿfar ibn Abī Ṭālib, who was one of the leaders of the Abyssinian Muslim residents and asked him to use it among the other verses he was using in his debates with the Christians.

13 - Sending messengers to villages and regions to teach the Koran

After the first pledge of al-ʿAqabah took place in Mecca, the Prophet sent Muṣʿab ibn ʿUmayr, who became known as the Koran teacher (muqrī), to Medina and commanded him to teach its people the Koran. With the coordination of his Medinan host Asʿad ibn Zurārah, Muṣʿab used to go around the city visiting the houses of al-Anṣār, inviting them to Islam, and teaching them the Koran.

Later, ʿAbdullāh ibn Umm Maktūm was also sent to Medina to help Muṣʿab in his mission.106 Hence, the Koran conquered Medina two years before the Prophet's immigration to it.107 Similarly, the Prophet Muhammad (Upon him be Peace and Glory) sent Muaz and Abū Mūsā al-Ashʿarī to Yemen, ʿAmr ibn Ḥazm to Najrān with Banū al-Ḥārith's group, and sent a companion to al-Ḥārith ibn ʿAbd Kulāl in Ḥimyar to recite to him and his brother Nuʿaym Chapter al-Bayyanah. Muaz was also commanded by the Prophet Muhammad (Upon him be Peace and Glory) after the conquest of Mecca to stay there and teach people the Koran.

The Prophet Muhammad (Upon him be Peace and Glory) often instructed his envoys and delegates to teach the Koran alongside the basics of Islam and its laws. In his al-Tarātīb al-Idāriyyah, ʿAbdulḥayy al-Kittānī (d. 1382/1962) dedicated a whole section to "those whom the Prophet deployed to different areas to teach people the Koran and to make them understand the religion."

14 - Commanding military leaders to remain in newly conquered areas to teach new Muslims the Koran

In the 10th year of the hijrah, the Prophet Muhammad (Upon him be Peace and Glory) sent Khālid ibn al-Walīd to Banū al-Ḥārith ibn Kaʿb in Najrān and commanded him to invite them to Islam and, if they became Muslims, to stay among them to teach them Islam and the Koran. The mission succeeded, and the Prophet Muhammad (Upon him be Peace and Glory) asked him to return to Medina with a group of them to meet with him. After he met with them, the Prophet Muhammad (Upon him be Peace and Glory) sent ʿAmr ibn Ḥazm back with them to Najrān to continue teaching them.

Prayer to Combat Anxiety and Sorrow

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ. وَالْبُخْلِ وَالْجُبْنِ، وَضَلَعِ الدَّيْنِ، وَغَلَبَةِ الرِّجَالِ

Allahumma 'innee 'a'oodhu bika minal-hammi walhazani, wal'ajzi walkasali, walbukhli waljubni, wa dhala'id-dayni wa ghalabatir-rijaal.

O Allah, I seek refuge in you from grief and sadness, from weakness and from laziness, from miserliness and from cowardice, from being overcome by debt and overpowered by men (others). [Reference Sahih Al Bukhari 2893]

True Integrity:

One of the greatest tests of Character is when we are able to help someone else while we are going through our own storm. That is true integrity.

Knowing that being strong is to forgive for the sake of Allah, to make someone smile when our own heart is broken; to comfort a friend when we ourselves could lose hope.

Indeed, your hardest times often leads to the greatest moments of your life. Keep the faith. It will all be worth it in the end. Keep your head high. For, Allah gives His hardest battle to His strongest soldiers.

Remember that you can still cry and have patience.

You can still breakdown and fall to your knees and still have perseverance. It's not about a robot, it's about surrendering, enduring, trusting in Allah's Will. Believing that Allah will find a way out for you.

The key? Seek the help of Allah by helping others.

O Allah, help everyone who is going through a hardship. Bless them with beautiful patience and grant them the strength to overcome it.

“Whoever seeks the pleasure of Allah by the displeasure of people, Allah will suffice him against the people. Whoever seeks the pleasure of people by the displeasure of Allah, Allah will leave him to the patronage of people.” - Prophet Muhammad.

A servant of Allah's committed a sin and said: O Allah, forgive me my sin.

And He said: My servant has committed a sin and has known that he has a Lord who forgives sins and punishes for them.

Then he sinned again and said: O Lord, forgive me my sin.

And He said: My servant has committed a sin and has known that he has a Lord who forgives sins and punishes for them.

Then he sinned again and said: O Lord, forgive me my sin.

And He said: My servant has committed a sin and has known that he has a Lord who forgives sins and punishes for sins. Do what you wish, for I have forgiven you.

O son of Adam, you seek the world as one seeks what he must have, and you seek the Hereafter as one who has no need of it. The world will suffice you as long as you do not seek it, yet by seeking the Hereafter you will acquire it. Thus, understand your affair.

“Do you think the righteous don't commit sins? They simply hide them and don't expose them. And they seek forgiveness for them and do not insist on them. And they admit to them and don't justify them. And they do good after they wrong themselves.” - Ibn Al-Qayyim.

“What is meant for you, will reach you even if it is beneath two mountains. And what is not meant for you will not reach you even if it’s between your two lips.” - Imam Al-Ghazali

“When I run after what I think I want, my days are a furnace of stress and anxiety. If I sit in my own place of patience, what I need flows to me, and without pain. From this I understand that what I want also wants me, is looking for me and attracting me. There is a great secret here for anyone who can grasp it." - Rumi

“Take advantage of five matters before other matters: your youth before you become old; your health, before you fall sick; your wealth, before you become poor; your free time before you become preoccupied, and your life, before your death.” - Prophet Muhammad.

How wonderful is the case of a believer; there is good for him in everything. If prosperity attends him, he expresses gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him.

If you want a friend, ALLAH is sufficient.

Yes, if Allah is the friend, everything is your friend. If you want companions, the Koran is sufficient. Indeed, for in the imagination one meets with the prophets and angels in it, watches the events in which they were involved and becomes familiar with them. If you want possessions, CONTENTMENT is sufficient.

Yes, one who is content is frugal; and one who is frugal, finds the blessing of plenty. If you want an enemy, the SOUL (nafs) is sufficient. Yes, one who fancies himself is visited with calamities and meets with difficulties. Whereas one who is not fond of himself, finds happiness, and goes to mercy. If you want advice, DEATH is sufficient.

Yes, one who thinks of death is saved from love of this world, and works in earnest for the Hereafter. The one who offers the supplications knows that there is Someone (Allah) Who hears the wishes of his heart, Whose hands can reach all things, Who can bring about each of his desires, Who takes pity on his impotence, and answers his poverty!

O ALLAH! Make the Koran our friend, make it our pleasure in the grave, make it our interceded on the day of judgement, make it light for us on the sirat bridge, make it an escort for us to paradise, make it a protection for us from hell, make it a guidance for us.

15 - Travellers to and from Medina teaching Muslim Bedouins

Due to the Prophet's ﷺ constant recitation and teaching of the Koran, its memorization spread among the population of Medina and other cities, and extended to include Bedouins in the vast Arabian desert. Many of those groups' delegates who came to embrace Islam and learn the Koran from the Prophet Muhammad (Upon him be Peace and Glory) would teach Bedouins on their way back as documented, for example, in the story of ʿAmr ibn Salāmah.

Travelers would pass by us on their way back from [meeting with] the Prophet. We used to ask them to teach us the Koran. They informed us that the Prophet Muhammad (Upon him be Peace and Glory) said, "Let the one with the most [memorization of] Koran lead you in prayer." So, I used to lead them [my people] and I was one of their youngest [but] the one with the most memorization of the Koran.

The story reveals how people used to compete over memorizing the Koran and how ʿAmr compared himself to the rest of his people who, despite their distance from the center of the Muslim community, were regularly learning and teaching the Koran.

16 - Early models of Koran schools

The Prophet Muhammad (Upon him be Peace and Glory) encouraged Koran group learning both through his actions and words. As described by ʿAbdullāh ibn ʿUmar, the Prophet Muhammad (Upon him be Peace and Glory) used to gather the companions to recite the Koran and learn from him: "We used to read [a verse that requires] prostration [sujūd al-tilāwah] to the Prophet Muhammad (Upon him be Peace and Glory) so he would prostrate and so all of us would do so until we had no room to move." The Prophet Muhammad (Upon him be Peace and Glory) also verbally encouraged individuals to collectively learn the Koran by stating, "A group does not gather in one of the houses of God Most High reciting the Koran and studying it together, except that tranquillity descends upon them, mercy envelops them, the angels encompass them, and God mentions them to those in His presence." The Prophet Muhammad (Upon him be Peace and Glory) praised the voices of a Yemeni group of companions, saying, "I know the voices of a group of Ashʿarīs at night when they enter, and I know where they settled down because of their voices with the Koran at night, even if I did not see where they settled and when they settled during the day."

Even before Meccan Muslims could publicly meet to learn the Koran, multiple places housed regular group recitation and instruction. Dār al-Arqam was the first, serving as a secret gathering place for Koranic learning from the Prophet Muhammad (Upon him be Peace and Glory) for three years. Abū Bakr also established a small mosque in his house's yard, where he would pray and recite the Koran out loud, beautify his voice as means of daʿwah, and cry and weep out of spiritual ecstasy. Many Meccan disbelievers, including women and children, used to gather around his house to listen to his recitation.

After the number of Muslims grew to 40, and after Omar, father of Hafsa converted to Islam, the Prophet Muhammad (Upon him be Peace and Glory) transitioned from secret daʿwah to publicly inviting people to Islam. The first mosque in Medina to host Koranic recitation was established by Rāfiʿ ibn Mālik al-Zuraqī before the immigration of the Prophet.

Rāfiʿ was one of the first six Medinan Muslims from al-Anṣār and was one of the 12 Medinans who famously pledged their belief in Islam to the Prophet Muhammad (Upon him be Peace and Glory) at al-ʿAqabah. Rāfiʿ established a mosque and Koran school after learning ayāt from the Prophet Muhammad (Upon him be Peace and Glory) and taking some sheets that had verses written on them, as will be discussed later.

In documenting the organized teaching activities of Muṣʿab ibn ʿUmayr and ʿAbdullāh ibn Umm Maktūm in Medina before and after the Prophet's move to it, some scholars mentioned the house of Makhramah ibn Nawfal. Known as the House of Reciters (Dār al-Qurrāʾ), it hosted ibn Umm Maktūm upon his move to Medina. Al-Kittānī relied on these reports in furnishing early historical proof for establishing Koran schools.

One of the most important Koranic educational sites, where several companions learned how to recite the Koran and memorized many chapters, was al-ṣuffah. Given its proximity to the Prophet's Mosque, the buzzing recitation of the people of al-ṣuffah always echoed there.119 Al-ṣuffah sheltered many companions who could not afford housing. These companions' main occupation was learning and teaching the Koran as well as the practices of its lived example, the Prophet Muhammad.

Al-ṣuffah "was not only a welfare shelter but also a school for the Koran's memorization and for teaching its rulings. The Prophet Muhammad (Upon him be Peace and Glory) used to deploy many of them [the people of al-ṣuffah] to the [different] tribes to teach them the Koran and the fiqh of the religion."

According to Bāqillānī, the circumstances and the characteristics of ahl al-ṣuffah necessitated that they memorize all of what was revealed of the Koran during their stay in it. Among their special characteristics, the people of al-ṣuffah never wavered in their commitment to the Koran or support for Islam. Their worship and certainty that they deserved Allah's praise in the Koran kept increasing. Group recitation of the Koran is recommended by virtue of clear evidence and the practice of the early and late generations of scholars.

After the death of the Prophet, the companions continued this legacy of Koranic education, and their students numbered in the thousands. Ibn ʿUmar narrated about his father, "I have seen the Commander of the Faithful (amīr al-muʾminīn) Omar, father of Hafsa sitting on the pulpit (minbar) while the immigrants (muhājirūn) and the anṣār were surrounding him; he was teaching them the religion and the Koran as a teacher teaches children."125 Koran programs and schools for children, which we know today as maktab or kuttāb across diverse Muslim cultures, are fruits of ʿUmar's numerous contributions to Koranic education. Al-Nafrāwī (d. 1126) said,

The first to gather children in the maktab was Omar, father of Hafsa. He ordered ʿĀmir ibn ʿAbdullāh al-Khuzāʿī to commit to teaching them [Koran] and ʿUmar assigned him a salary from the public treasury (bayt al-māl). Among those children were the unintelligent and the intelligent.

ʿUmar ordered ʿĀmir to write for the unintelligent on his tablet (lawḥ) and only to teach the intelligent without writing. ʿUmar also made sure that the children learned things prone to fade with time such as [their] lineage, ethnicity, and tribal association. The children asked ʿUmar to reduce their maktab hours, so he ordered their teacher to sit [for teaching only] from after fajr prayer to forenoon and from ẓuhr prayer to ʿaṣr prayer, and then the children rested for the day.126

When ʿUmar came back to Medina after being gone for a month during the conquest of Sham, people missed him, so they went to receive him [outside the city]; the children journeyed almost 40 kilometers away from Medina to receive him. They met ʿUmar on Thursday, spent the night with him, and came back to Medina together on Friday.127 Since they were exhausted from the trip, ʿUmar gave them Thursday and Friday off. This weekend "became a sunnah until the Day of Judgment. ʿUmar made duʿā for anyone who applies this custom [sunnah] to be given [all] good and for anyone who cancels it to be restricted in their provision."128

Many other companions were themselves expert Koran teachers. Abū al-Dardāʾ was the leading Koran teacher of the Damascus mosque with more than 1600 students. He used to divide his classes into groups of ten and appoint an assistant instructor (ʿarrīf) for each group.129 Abū Mūsā al-Ashʿarī was appointed as the envoy of Basra where he also taught the Koran. Despite the difficulty of assuming such public office, Abū Mūsā was known for his daily Koran teaching, organization of classes and direct supervision of teaching assistants at the Basra mosque. He once gathered the most advanced reciters of his students and they numbered 300.130 The companions, however, did not neglect the importance of combining memorization with the practice of Koranic teachings. Ibn Masʿūd spent 22 years in Kūfah teaching Koran and fiqh to numerous students. A famous revolution against the Umayyads was led by a group known as "the army of qurrāʾ" comprising 4000 of Ibn Masʿūd's students and their students.131

A diverse Koranic community

Memorization and recitation of the Koran were not limited to a specific class in society. Males, females, children, people of different cultural and ethnic backgrounds, persons with disabilities, and enslaved people, all learned and memorized the Koran. It is beyond the scope of this article to cover the biographies of the many companions from such backgrounds who were reciters and memorizers. Nonetheless, the following examples showcase how some of them were among the leading authorities of Koran during and after the time of the Prophet ﷺ.

When Omar, father of Hafsa stormed into his sister Fāṭimah's house to confront her regarding her acceptance of Islam, he found she and her husband learning Chapter Ṭāhā from the freed slave (mawlā) Khabbāb ibn al-Aratt. The indescribable impact of Ṭāhā's recitation, and his sister's devotion to her faith, eventually inspired 'Umar's conversion to Islam.

Another former slave, Sālim ibn Maʿqil, had once served Abū Ḥuthayfah ibn ʿUtbah. Abū Ḥuthayfah's wife, Thubaytah, eventually freed him. Abū Ḥuthayfah adopted him (prior to the abolition of adopting non-biological children) and Sālim became known as mawlā Abū Ḥuthayfah. Sālim was an expert qārī who taught several companions, including his former master, the Koran. As one of the early Muslims who migrated to Medina before the Prophet ﷺ, Sālim used to lead them in prayer since he was the most expert in Koran. Among those who prayed behind Sālim were the likes of Omar, father of Hafsa.132

While narrating the story of the false accusations against her, ʿAyshe, may Allah be pleased with her, described herself saying, "I was a young girl and I did not know much of the Koran."133 This statement implies that her knowledge of Koran was limited because of her young age and that adult women used to know much of it.134 Indeed, the Prophet's ﷺ wives, such as ʿAyshe, Ḥafṣah, and Umm Salamah, did not only memorize much of the Koran but also witnessed the descent of the

revelation in their houses. They saw how the Prophet Muhammad (Upon him be Peace and Glory) received the Koran from Jibrīl and how he taught it to people, and they followed his example in teaching it to women and men. In addition to being listed among the qurrāʾ from the companions, some of the Prophet's wives, especially ʿAyshe and Umm Salamah, were among the qirāʾāt transmitters.135 Several Hadith compilers reported some of the qirāʾāt the Prophet recited throughʿAyshe and Umm Salamah.

We should always strive to better our hearts and minds, and resolve to be a better person, as the Koran teaches Believers to be kind to one another.

Let me be a little braver when temptation bids me waver.

Let me strive a little harder to be all that I should be.

Let me be a little meeker with the brother that is weaker.

Let me think more of my neighbour and a little less of me.

What does our Prophet say about kindness?

Muhammad Rasulullah said: "Every act of kindness is a charity." (Bukhari, Muslim)

"Kindness is a mark of faith, & whoever is not kind has no faith." (Muslim)

"Verily, kindness is not found in anything except that it beautifies it, & it is not removed from anything except that it disgraces it." (Sahih Muslim 2594)

My Lord, I ask You for the good of this day & the good of what follows it.

Life is only a preparation for death and death is where the journey begins. Death is unpredictable to mankind, but clear to the angels of death.

The Angels of death do not hesitate for a split second to fulfil the commandment of Allah! It is not the heart attack, the virus, or the bullets or bombs, or the murders, or the massacres that causes our death, but the removal of our souls by the angels of death!

Maturity, happiness and moving on is choice. When we choose to ignore than to react, to be contented than to complain, to move forward than to look back, we make our lives better. We feel what we feed our thoughts. We see what we think life is. Sometimes, it's our own thoughts that are holding us back from living a better life. It's our own decisions that are stopping us. And then we always seek help through others, we even beg to Allah to help us improve our situation, but we cannot see that it is only ourselves who can help us. No matter how many help we get from others, the decision is still left on ourselves. It's your life. It's your decision. So, choose to be happy. Fight your negative thoughts. Feed your soul with positivity and contentment with Allah's decree. Give yourself a happier life. Break free from grievance. There's so much more to life. You have a Lord who has been so Merciful to you. Do not be blinded. And decide now to be better. Indeed, being a better person is a choice!

Ibn Al Qayyim said the word sadness does not appear in the Koran except in the form of forbidding it .. فلاخوف عليهم ولا هم يحزنون form of negating it. And the reason for this is because there is no

benefit for having sadness in the heart. The most beloved thing to the Satan is to make the believing slave sad by taking him off track. The Prophet sought refuge in Allah from sadness.

Ibn Al Qayyim said: Sadness weakness the heart and diminishes determination and wanting to go forward. And there is nothing more beloved to the devil than sadness of a believer.

For this reason, try to be happy, optimistic and think good about Allah. Have trust in what Allah is able to do and depend on Him. You will find happiness and pleasure in all situations.

Ibn Al Qayyim also said: Don't ruin your happiness with worry, and don't ruin your mind with pessimism. Don't ruin your success with deception and don't ruin the optimism of others by destroying it. Don't ruin your day by looking back at yesterday.

If you think about your situation, you will find that Allah has given you things without asking, so have trust in Allah that He doesn't prevent anything you want except there is goodness for you.

You could be sleeping and the doors of the heavens are being opened with duas being made on your behalf.

The silent narrow pathways of graveyards help you to understand the brevity of life. There is very little noise there - perhaps just the wind rustling through some lone trees and the faraway chatter of gravediggers that have taken a break from their work. Perhaps the muffled cries of the deceased's child or wife. Perhaps your own nervous heartbeat that thuds loudly in your chest and ears.

“A person is upon the way of life of his close companion so each of you should be careful whom you take as a close friend.”

The effect that the kind of company you keep has on you has further been illustrated again by the beautiful words of our Apostle where he has mentioned in a Hadith found in both Bukhari and Muslim: “The example of a pious companion and an evil companion is like that of a musk seller and a person blowing a furnace. As for the musk seller, he may give you some or you may purchase some from him or you would obtain a beautiful fragrance from him. As for the person blowing the furnace, he may either burn your clothing or you would obtain an unpleasant odour from him.”

While we ensure that we only join good company, let us for a moment think, what kind of friend have we been to our colleagues at work, classmates at school and neighbours at home? Have we been encouraging them to participate in activities that are irreligious.

Am I responsible for the first puff of a cigarette that he took, the first taste of drugs, the first sip of alcohol, the first attempt at gambling, the first time he went clubbing, was I the wingman for his first date, was I responsible for the first pornographic movie or magazine which has passed through his hands? If our answer to any of the above is positive then let us ponder over the verse in Surah Furqaan (25:26-29) wherein Allah says that the wrongdoer would bite his hands on the day of Resurrection saying, “Would that I had not taken such a person as a friend, he led me astray from the message of Allah after it came to me.”

Who then is a sincere friend?

One who sticks with you through thick and thin, through prosperity and adversity, above all the one who is concerned about your welfare both in this world and the hereafter. Allah says in Surah Zukhruf (43:67) “On that day close friends would be enemies of each other.”

Narrated Abu Huraira: Allah's Messenger (peace be upon him) said, “The generous man is near Allah, near Paradise, near men and far from Hell, but the miserly man is far from Allah, far from Paradise, far from men and near Hell. Indeed, an ignorant man who is generous is dearer to Allah than a worshipper who is miserly.” Tirmidhi transmitted it.

One of the female memorisers of the Koran was Umm Waraqah bint ʿAbdullāh ibn al-Ḥārith al-Anṣārī, who the Prophet Muhammad (Upon him be Peace and Glory) used to call the martyr (shahīdah). He used to visit her and ask his companions to join him saying, “Let’s go visit the shahīdah.” He approved of her having a person (muʾadhdhin) to raise the call to prayer (adhān) specifically for her at her house. The Prophet’s ﷺ prophecy came true when she was killed during the reign of ʿUmar by one of her servants.

Hujaymah bint Ḥuyayy, known as Umm al-Dardāʾ and Abū al-Dardāʾ's wife, was one of the famous memorizers of the Koran. She was highly dedicated to learning and teaching it and is reported to have said, "I love to read it [exactly] as it was revealed."

Asmāʾ bint Yazīd ibn al-Sakan (or Umm ʿĀmir al-Ashmaliyyah) was a famous reciter who had scribes write parts of the Koran for her. She participated in the compilation of the Koran during the time of Abū Bakr and shared her memorization with Zayd ibn Thābit, the head of the compilation committee, alongside a personal copy transcribed by Ubayy ibn Kaʿb. She was reported to have said, "I [learned how to] read 21 chapters before the Prophet Muhammad (Upon him be Peace and Glory) moved to us from Mecca."

During his lifetime, the Prophet Muhammad (Upon him be Peace and Glory) frequently instructed his companions to teach their children the Koran, many of whom memorized significant portions of it. For example, ʿAbdullāh ibn ʿAbbās memorized all of al-mufaṣṣal when he was 13 years old. After the Prophet Muhammad (Upon him be Peace and Glory) moved to Medina, Zayd ibn Thābit was brought to him by people who told the Prophet ﷺ, "This is a young boy who has memorized from what Allah has sent down upon you 17 chapters." The Prophet Muhammad (Upon him be Peace and Glory) was impressed and instructed him, "O Zayd, learn the writing style [or the language] of the Jews. Indeed, by Allah I do not trust them concerning my book [the Koran]." Within 15 days, at the ripe age of 11 years, Zayd had learned their language and began translating their messages to the Prophet Muhammad (Upon him be Peace and Glory) and writing his responses to them.

Zayd's role in orally and textually preserving the Koran was exceptional, as will be discussed below.

The Prophet's sunnah of teaching children the Koran was earnestly adopted by his companions and their successors, who followed his exact style of reading in the manner we know today through the science of tajwīd.

The first generation [of this ummah] did not recite the Koran nor teach it to children except in [the style of proper] recitation (murattalan) and articulation (mujawwdan). A child did not graduate from the maktab until he was fully skilled in reciting the Koran; the only thing missing for him was knowing the rules and terminologies that are called today the science of tajwīd. Moreover, they [the first generation] used to also teach their children in the maktab the obscure words of the Koran (gharīb al-Koran),143 some of its morals and the Arab's poetry that contain them, a summary of the principles of creed and fiqh mentioned in the Koran, and some hadiths that described the Prophet's morals.

Hence, the child graduated the maktab sufficiently knowledgeable in language, hadith, poetry, creed, and fiqh. If such an amount were the only religious education he obtained, it would have sufficed him for all necessary worldly and religious matters.

As much as it is important to obtain knowledge, it is equally important for us to pray to Allah for all our needs. We desperately seek protection from adverse impact to underlying illnesses.

We desperately seek protection from being bedridden.

We desperately seek protection from becoming dependent for our basic needs

We desperately seek protection from passing on the virus to others.

We desperately seek protection from becoming overwhelmed.

We desperately seek protection from adverse side effects of the medication or vaccine.

Yaa Allah! Please grant complete shifa to all who are ill and in pain.

Yaa Allah! Please let us not stop worshipping You no matter what the circumstances.

Allah! Don't let me ever turn away from You, no matter how many trials and difficulties You test me with. Let these difficulties serve to make me a stronger Muslim and more sincere to You.

O Allah! Your mercy on us in this world, at the time of our death, in our graves, on the day of reckoning, at the time of our questioning, at the time of crossing over pulsirat.

O Allah! Please grant us emancipation from the torments of hell.

O Allah! Please grant us Janatul Firdus without reckoning.

Sometimes in our daily life, we get bouts of strange feelings and uncertainty. We don't know what to do, how to act. We feel exhausted and tired. Crying seems to be the only option to vent out our irritation and helplessness. In such vulnerable moments we can try to make dua and let our lips and tongue do dhikr of Allah. Say something, anything, just talk to Allah. Connect with Allah. This intimate connection will ease our mind and soothe our heart.

All the worries and tensions which affect us are related to the materialistic life of this world. Our soul knows what it longs for. It longs for Allah and His nearness. So don't deny this connection when the soul badly needs it. It's the best way to calm down ourselves.

This is the very essence of what Allah means when He says,

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Unquestionably, by the remembrance of Allah hearts are assured. Surah Ar-Ra'd, Ayah 28

Death leaves a heartache that no one can heal. And love leaves a memory that no one can steal.

How to deal with the death of a loved one:

Death is an irrefutable fact we can't deny. Time and again, we lose ourselves in this transient world thinking that we are going to live here forever. As a result, Allah reminds us and shows us signs with the loss of a loved one to show that everything in this world is just temporary.

Losing a loved one is undeniably a grief-stricken and moment, especially for the family and close friends. Although according to Qur'an 2:156, that a soul belongs to Allah and will return to Him in time, still it is a painful moment seeing our loved one passed away. Only those people who have experienced it can truly know the depth of pain it brings when it strikes. It hurts deep down in the core that sometimes you feel numb with emotion. The Muslim community has a prescribed way in Islam on how to deal with such inconsolable loss-without violating Islamic values. These are the pieces of advice that can help.

1. Dua (Supplications)

Duas or supplications are the biggest weapons of a firm believer of Islam and they are unquestionable. While the believer is still alive, he/she makes Duas for our well-being, and now that he/she has gone to the afterlife, that person relies on our Dua since he/she desperately needs them now.."

O Allah, light the graves of Muslims who have passed away and make life easier for those who are still alive!

Sending divine blessings on Prophet Muhammad is the highest and the most meritorious act in our Deen. This 'Divine Blessings' is called Durood Shareef.

The importance of reciting Durood Sharif/Salawat to Beloved Prophet Rasool Allah have said:

1. "On the day of Qiyamah the person closest to me will be the one who has sent the most Durood unto me." (TIRMIZI)

2. "On Fridays, send Durood abundantly on me, as it is presented before me." (ABU DAWUD)

3. "If any person, who writing my name, sends darood Sharif to me,then for as long as my name remains in that book, Angels will make Du'a of mercy for him." (SAADAT-UD-DAERAIN)

4. "Whoever recites Durood at my grave, hear it myself. And whoesoever recites it from a distance, Angels present them to me." (BAIHAQI)

5. "On the day of Qiyamah, that person will be protected from the frightfulness of Qiyamah who recited Durood abundantly to me." (SA'AYA)

6. "For the reciter of Durood, Allah sends 70 blessings on him and the angels make dua for him 70 times."(TIBRANI)

Remember Allah in the times of ease and Allah will remember you in times of difficulty - Prophet Muhammad

What does Islam teach us?

The principles of Islam teach us to be messengers of peace; to be like water, gentle enough to wash away tears and strong enough to drown hatred. To be Muslim is to protect the weak, the orphan, the beggar, the disabled of all races and cultures. To be Muslim is not to be color-blind, but to see the differences between people and to celebrate that diversity as a product of the free will that God chose to give us. As the Qur'an says, “And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed, in that are signs for those of knowledge.” (30:22)

The strength of your imaan and your tawakkul in Allah will see you through any rough patch. Nobody knows your pain and suffering more than your creator. Truth is nobody really cares as much as Allah so when you're going through some of the worst days, be patient. Fa sabr sabran jameel. Have tawakkul in Allah how else will you learn never to take the best days for granted? One way or another the sun will shine again. Verily through hardship comes ease. Through hardship you grow so embrace the pain they are blessings. Allah is all knowing and most wise, you’re growing spiritually. Tawakkul means placing one’s trust in Allah. Whatever happens never changes our imaan, our faith, that Allah wishes good for us.

Have complete trust that Allah's plan is the best plan. When a person spends his entire day with no other concern but Allah alone, Allah will take care of all his needs and take care of all that is worrying him; He will empty his heart so that it will be filled only with love for Him.

Our Prophet said: "Guarantee for me six things from yourselves and I will guarantee Jannah for you...Be truthful when you speak, fulfil what you promise, fulfil what you are entrusted with, protect your chastity, lower your gaze, and keep your hands away (from harming others). (As-Silsilah As-Sahiha 1470)

"We all have our days where we feel we can't survive. Sometimes dreams are shattered, friendship may fall apart, loved ones may hurt us, finance may worry us, sickness may overtake us and we lose the people we love. But ALLAH will always be there to guide us even through the toughest of times. Never lose faith & always hope for the best. When you find a dream inside your heart don't ever let it go because dreams are the seeds from which beautiful tomorrows grow. Appreciate each day as a special gift filled with abundance.

Allah won't give you more than you can handle. If your situation seems harder than most, it's because Allah knows you're strong enough for it and He wants to make you stronger...! Please be patient and trust Allah's plan.

O my Rabb! I have indeed wronged my soul, please forgive me." 28:16

"O Allah, Lord of the Seven heavens, Lord of the Magnificent Throne, be for me a support against shaytaan and his helpers from among your creatures, lest any of them abuse me or do me wrong. Mighty is Your patronage and glorious are Your praises. There is none worthy of worship but You. Ya Allah, most certainly I have wronged myself, and there is NO ONE ELSE except YOU Who will Forgive my sins and change them into good deeds.....Forgive me with a Forgiveness from You and hide me under the Shade Of Your Rahmah. Indeed You are The Ultimate Forgiver & the Most Merciful.....! O Allah, forgive our sins which hinder in the acceptance of our prayers and duas &

Forgive our sins which bring about Your Displeasure and block us from attaining Your Pleasure!! Ya Rabb Remove all the evil surrounding us, today & everyday! Bless us with good health and Give Barakaa in our work & our time! Make us of those who when they leave this dunya are freeing themselves of a prison and entering a beautiful and blissful after life! It is enough Honour for us that we are Your servants and enough Pride for us that You, Almighty are our Rabb!! Amen.

Making dua to anyone other than Allah alone (asking a Saint, or jinn or angels or Prophet Jesus or Muhammad etc) is making a partner with Allah in worship is shirk.

Prophet said, "Dua is worship." (Then he recited the verse) "And your Lord says, 'Call upon Me; I will respond to you.' Indeed, those who #disdain My worship (by calling upon anyone else) will enter Hell in humiliation." [40:60] (#Bukhaari 714)

Prophet Muhammad said, "Whoever dies while calling upon others beside Allah will enter Hellfire."(Bukhārī 4227)

A day's prayer:

My beloved Lord, please open the doors ot Your abundant mercy so that | may visit Your Holy House.

Oh Allah, make my entire life a Hajj, a pilgrimage from all that I am to all that You are. Forgive me for my shortcomings and purify me with Your grace, so that | can become a pilgrim on the path of Your love. In the words of my beloved Prophet!

Oh Allah, distance, me from my sins just as You have distanced the east from the west.

Oh Allah, purify me of my sins as a white robe is purified of filth. Oh Allah, cleanse me of my sins with snow, water, and ice.

Oh Allah, I lovingly await Your invitation to come visit You, both in this life and the next. I place my hope in Your mercy and place my trust in Your perfect timing. In Your generous names I pray! Amen.

The Prophet said, Kindness is a mark of faith and whoever is not kind has no faith because kindness is a quality of Allah (Ar-Rauf) and we cannot actualize true faith if we do not foster the seed of kindness Allah has planted within us. We come to know Allah through service of His creation. This is why the Prophet Muhammad pleads us to “be kind for whenever kindness becomes part of something it beautifies it, whenever it is taken from something it leaves it tarnished.” (Bukhari)

A poet said: "I slept and dreamt that life was joy. I awoke and saw that life was service. I acted and behold, service was joy.” True giving is realizing that there is no giver and receiver because none of us own what we give or are given, we are only caretakers of it. Why should we give charity?

Charity is more than just giving a percentage of our wealth to someone in need, it is being grateful for the opportunity to be an instrument of Allah's Kindness.

A brief prayer: "O Allah! I am in desperate need of Your help. Please do not leave me to myself for even the blink of an eye because my eyes are blind without You by my side. In the darkness I cannot see, it is Your light that bestows sight upon me. My Lord, I am the mistakes in my words and actions, but You are the cause of all that is good that happens. You take what is broken and make it beautiful. You take my sins and make them into seeds; with Your forgiveness You make a garden from the graveyard of the past that still haunts me. Lord, do not give me what | deserve, don’t judge based on what | am worth. Give to me based on Your generosity not my deeds. Cover me in the cloak of Your Love! Cover me in the cloak of Your Mercy! Protect me from the voices of the darkness that curse me. Protect me from my own ego that tries to hurt me. You are my only refuge, my only safe place. Return me time and time again to the straight path of Your timeless Grace. Amen!"

Prophet Muhammad said, "No one should seek to me for assistance. Indeed, it is Allah (Alone) Who is to be sought for assistance and help." (At-Tabarani)

Muhammad said, "If you ask, then ask of Allaah, and if you seek help, then seek the help of Allaah." (Tirmidhi, 2516)

"None has the right to be worshipped but He, so call upon (invoke) Him (Alone) making your worship pure for Him Alone." (Quran 40:65)

Say (0 Muhammad): "I have been forbidden to worship those whom you invoke (call upon) besides Allah" (Quran 40:66)

When Allah decrees that a door in your life should be OPEN, it surely will.

No matter how hard you try to close it, no matter how far you run away from it, it will remain open until you walk through it

And when Allah decrees that a door is to be CLOSED, understand that it's because that's better for you!

No matter how many times you knock on that door, try to break it down, or cry on your knees in front of it, begging it to open again, it will never be opened.

Always know beyond the shadow of a doubt, know in your heart of hearts, that when you trust Allah and walk forward, He will open a more beautiful door for you. And you will walk through it. And perhaps you will even praise Him for having closed the door you loved so much!

Indeed, Allah is Al-Khabeer - The All Aware & Al-Fattah - The Opener. He is Al-Mujeeb- The Responsive. Trust that Allah's plans are the BEST for you. No matter what, always remember that your Rabb loves you and has always intended good for you!

Prayers and Fasting:

One of the most blessed months is Ramadan. It is a month of prayer and fasting. We should pray so that Allah makes the path easy for us, and that Allah answers our prayers in a way that brings us closer to Him. I ask that Allah opens our heart wide and reminds us to water the seeds of generosity, love and kindness within us. We should pray so that Allah uses us as mirrors reflecting His qualities of mercy and love upon all people without discrimination, so we are healing for those who are ill, and offer a helping hands to those who are struggling, and give to those who are in need, and we should pray that Allah uses us to answer the prayers of others in the most beautiful and perfect way. Indeed, Allah's love is all encompassing, completely embracing, forever lasting. He is close, He is near, and to Him, we are dear. The Creator of everything beautiful and the vastest space of love; deemed you so worthy and a receiver of all of the above. Put your trust in Allah, in Him have the highest hopes, with Him you are capable, and by Him you are loved the most.

Everything that happens in our lives is a message from God, a signpost, a soft loving nudge for us to return to Our Lord. Every trial and every blessing is God saying "My creation come back to Me." Whether our Lord speaks to us through the summoning of patience in times of difficulties or gratitude in times of blessing, He continuously calls us to return to the ease and peace that comes from belief in Him. It is when we seek refuge in our Lord that we see that in our mess there is a message, in our trial there is a triumph, and through our trust in a Loving God we see that in every difficulty there is ease because every feeling is a door that Allah opens for us to walk closer to Him. When we see the world in this way, duality disappears, there is no longer good and bad because all paths converge into one, all religions become the religion of surrendering to the Divine Will. Listen to every whisper of pain and joy, listen to every emotion and feeling, lean into every place of resistance and conflict because everything that occurs Allah has chosen to write for you.

Allah sees your pain; He knows what you are feeling and He loves you infinitely more than anyone can in a billion lifetimes. You don't need to come perfect to Allah you just have to come trying. As the Qur'an says, "And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good." (29:69) So keep striving and know that Allah knows exactly what you are going through. As Allah says, "Fear not. Indeed, I am with you both; I hear, and I see." (20:46) His vision pierces passed your masks, passed your fake smiles, passed all the walls you hide behind. Allah loves you right now, as you are in this very moment. You do not earn His love through prayer, you learn to receive it through prayer. Turn to Allah and ask for His help

and remember you don't need to have everything together before you approach Him. He is waiting for you. Come as you are to Allah as He is!

A prayer for the day: My Lord, help me surrender all that I am, so that I can receive all that You seek to give me. Allah, help me to lay down the burden of doubt and to walk freely in faith, trusting that Your plans for me will always be greater than my greatest dreams. Allah, forgive me for the mistakes I have made and the mistakes I will make. My Lord, please remind me that Your goodness will always be greater than my faults, and that Your love will always be greater than my shame. Oh Allah, shine Your light upon me, so that my eyes can awake to Your truth and so that my heart can be illuminated by the reflection of Your beauty. In Your sublime Names I pray, Ameen.

Every feeling, every thought, and every outward manifestation in the world is a teaching from your Lord. Don't ignore the pain and anxiety, lean into them, for they carry a message from God. Within the understanding of this temporary pain resides your eternal cure because the pain puts you on the search for a deeper peace. Everything on this Earth was created for the purpose to help you remember the holiness of who you truly are and why you are really here. When you realize this, when you realize that your purpose is to love, to know, and worship your Lord you will enter a place of no division, you will only see the world in terms of walking towards Allah or walking away (51:56). When you are aligned with the true purpose of being human, the trial and blessing become one, all multiplicity is united because you are awakened to the fact that every event, every feeling, and every thought is a way that Allah speaks to you and calls to you to return back to His loving embrace!

A prayer: Ya Aleem (Oh All Knowing) & Ya Waliy (Oh Friend and close Protector), teach me the depths of things as you taught Prophet Yusuf peace be upon him. Ya Ghafur (Oh All Forgiving), forgive me for what I did know and wasn't able to act upon. Ya Kareem (The Most Generous), your kindness is greater than we can ever imagine. Your closeness is healing. Your vastness is calming, and Your Love is greater than our self doubt. Your wisdom sets everything aright. You love who loves You. And we are the absolute luckiest, and most blessed, to have You. Keep us close to You, forgive us our sins, help us to realize that You love us more than we can imagine, and strengthen us, Ya Qawiy (Oh Most Strong), to make the most of what you've given us. All Praise is to You, send peace and blessings upon Prophet Muhammad, and the last of my prayer, is that all gratitude is to Allah, Lord of the worlds.

Where is Allah? The companions had asked, how far is Allah? The answer was He is closer to us than our jugular veins, and closer to us than the best of friends. Allah wants us to know that He is Ever Near to us, knowing and overwhelmingly compassionate to everything we experience, and constantly and all responsive to every prayer.

Infinity cannot be measured. You cannot wrap your hands around Allah because He is not limited like matter, which can be reduced to particles. Everything in our realm, although it is a sign for God, is at best a shadow of His qualities. Nothing in existence is God for He is not made of atoms that can be quantified. Allah is the mathematician; He cannot be entirely captured in the math that He created. God is the writer of existence; He cannot be entirely expressed through finite words. As the Qur'an says, "If all the trees on earth were pens and the ocean ˹were ink˺, refilled by seven other oceans, the Words of Allah would not be exhausted. Surely Allah is Almighty, All-Wise" (Qur'an 31:27). We will always be limited in seeing God as He is and that is part of the gift. It is in seeing how infinitely small we are that we experience something of God's infinity. In the face of infinity our finitude, no matter how great, is ultimately nothingness. Allah is one and we are zero in comparison to His grandness and yet somehow 0 and 1 are as close to each other as they are far apart mathematically. For as the Qur'an tells us, Allah is closer to us than our jugular vein and simultaneously unlike anything in creation. God is both omnipresent and transcendent, He is both the first and the last, and the hidden and the apparent. When we acknowledge that we cannot know God as He is for He breaks the limits of the mind we come closest to experiencing His unknowable nature through our humble admittance that we cannot know Him as He knows Himself. Our acceptance of our poverty allows us to experience His richness. Our acceptance of our lack allows us to be receptive to His abundance. The more we accept our humanity and fallibility the more we can experience God's divinity. So come needy, come poor, come broken, come empty-handed, and come with all your nothingness for that is the only way you can receive a God greater than infinity.

A moment of Gratitude:

It is remarkable to think about the fact that we are all born believers. Every human is born believing in Allah! It's our innate nature to believe in God. Belief in God is not based on theorems or debates.

We may seek out knowledge, nature, or science as a means to strengthen our faith, but the reality is faith is innate, it's your birthright. This is why in Arabic the word used for one who doesn't believe in a God is "kafir" or essentially can be translated as "one who covers the truth." In other words, belief in God is not something we achieve or something we must learn, but rather when we begin to let go of our pictures, our traumas, and the veils we have accumulated through the experiences we have had, the way we were raised, and the culture we grew up in. This is perhaps why the path to God is surrender. Surrendering what we think we know in order to receive a wisdom that precedes time and space. The mind is based in duality, so it struggles to understand unity. Oneness cannot be understood just as infinity cannot be measured. Allah's singularity is something we experience by letting go of our ego, of our separation, of our judgement and arrogance. Allah is always there, it is we who get in the way of our experiencing of Allah's presence. In sense, we don't need to look for God out in the world, we just need to break through the walls we have put up against Him inside. After all, you can be in front of the most beautiful palace, but if you have a single blindfold over your eyes all you will see is black. I pray that Allah helps us to remove the veils that cover the eyes of our hearts and prevent us from witness His all-encompassing beauty: "That is Allah your Lord! there is no god but He, the Creator of everything, Therefore, worship Him, for He is Guardian over all things." (Qur'an 6:102)

Abide to all the Friday Sunnah, recite Surah Al-Kahf, send lots of durood and pray for you, your family and the entire Ummah. Do not forget all our brothers and sisters suffering around the World.

"O Allah, on this blessed day help, protect and support the believers in Palestine, ease their pain and suffering, forgive our sins and transgressions and ease the suffering of ummah all over the world. O Bestower of Mercy, bestow Your mercy on them and grant them victory against the oppressors. Amen!"

Allah's Messenger talked about Friday and said, "There is an hour (opportune time) on Friday and if a Muslim gets it while praying and asks something from Allah, then Allah will definitely meet his demand." And he (the Prophet) pointed out the shortness of that time with his hands. (Sahih al-Bukhari 935)

The memorizers of Koran among the companions

The Koran's widespread dissemination across all classes of society in the early Muslim community did not undermine the accuracy of its oral transmission. Indeed, the Koran was constantly being mass recited and taught in the most correct wording and precise articulation. As noted earlier, the incentives to memorize, preserve, and teach the Koran superseded those of pre-Islamic poetry. In addition to uncountable stories illustrating the companions' dedication to memorizing, studying, and reciting the Koran in prayers day and night, the sīrah documents the names and biographies of tens of them who were given the titles of qurrāʾ or ḥuffāẓ.

The title qurrāʾ was commonly attributed to the ḥuffāẓ of the Koran revealed up to the time they were given the title. Later, the title qurrāʾ only referenced those who had memorized the Koran in its entirety. The term also acquired different designations across disciplines such as qirāʾāt and fiqh. Contrary to the term's classical connotation in the morphological and Koranic literature as being related to 'reciters,' a modern view of the term qurrāʾ contends that villagers (ahl al-qurā) were confused with reciters, qurrāʾ, which the former exploited to gain political and social prestige.146 It is unlikely that many Muslims fell into such a rudimentary error. Furthermore, even if this imposed distinction was historically and morphologically valid,147 it "does not strictly undermine the historical existence of a concomitant class of readers."148 As shown below, the qurrāʾ title emerged as early as the fourth year after the hijra.

The qurrāʾ were at the forefront of successive battles and wars during the lifetime and after the death of the Prophet ﷺ, which raised concerns about the loss of the Koran's bearers. In 4/625, a few months after the martyrdom of 70 companions in the battle of Uḥud, about 80 other companions

(known to be qurrāʾ) were deceitfully martyred in the two expeditions of al-Rajīʿ (a name of a well eight miles away from Asfan) and Biʾr Maʿūnah (a name of well in Hijaz whose exact location is not well-identified). These 80 companions were sent by the Prophet Muhammad (Upon him be Peace and Glory) upon the request of some non-Muslim tribes to teach their people the Koran and the basics of Islam.

Al-Rajīʿ is a tragic story of a cunning plot by the ʿAḍal and Qārrah tribes, who killed eight of the Prophet's ten envoys and handed the other two to Quraysh who killed them in continuation of their revenge on Muslims. Before receiving the news about al-Rajīʿ's group, the Prophet sent 70 companions to the Arab leader, Mālik ibn ʿĀmir,149 who had requested a group of qurrāʾ to teach his people. Mālik rejected the Prophet's ﷺ invitation to become Muslim but showed interest in learning more about Islam alongside his people. Despite the Prophet's ﷺ reluctance to dispatch his companions in large numbers to the Najd areas, which at the time hosted many of his enemies, he honored the protection (jiwār) promised by Mālik. Dishonorably, Mālik's nephew, ʿĀmir ibn al-Ṭufayl, called upon some of his allies to kill the entire group while it was camped around Biʾr Maʿūnah. Sixty-nine of them were killed; only one injured survivor was able to make it back to Medina, where he died a couple of years later. It is narrated that Allah had revealed a verse stating His pleasure with those companions, but the verse was later abrogated.150 Many supernatural wonders (karāmāt) that these companions experienced before and after death are widely documented in the sīrah literature.

Biʾr Maʿūnah's qurrāʾ were known for two distinct qualities: their knowledge of the Koran and their commitment to social services. Anas ibn Mālik said, "We used to call them the qurrāʾ. They used to cut wood during the day and pray all night."151 Their occupation during the day was logging; they used to collect and store wood near the rooms of the Prophet's ﷺ wives and the ṣuffah for Muslims who were in need of it. They were reported to always be busy in the evenings with learning Koran and praying in groups. One narration affirms that "their families used to think that they were always at the Mosque, and the people of the ṣuffah always used to think they were with their families."152 Their passing grievously saddened the Prophet ﷺ. Anas said, "Never did I see the Messenger of Allah ﷺ in so much grief [at the loss of a] small army as I saw him in grief for those 70 men who were called qurrāʾ (and were killed) at Biʾr Maʿūnah; and he invoked curses for a full month upon their murderers."153

The Prophet's invocation, mentioned by Anas, was practiced in congregational prayers (known as qunūt). Distinct from other types of qunūt, this practice of the Prophet Muhammad (Upon him be Peace and Glory) legislated what is known in fiqh to be the qunūt of calamities (qunūt al-nawāzil) which Muslims practice until today when a calamity afflicts them. The Prophet's qunūt, which reflected his deep grief over the qurrāʾ, was not due to a lack of contentment with their passing. Rather, as al-Asnawī (d. 772/1370) points out, the Prophet Muhammad (Upon him be Peace and Glory) made qunūt focused on "averting the rebellion of [those] killers and requiting the calamity of Muslims by [asking for] successors for them because they were [a group of] the brave qurrāʾ."154

Identifying or recognizing companions based on their association with the Koran or certain parts of it was a common phenomenon that demonstrates the centrality of the Koran in the community's life. For example, some companions were called 'the people of Chapter al-Baqarah,' which was, according to al-Bāqillānī, a metaphor for those who had memorized the whole Koran.155 Al-Bāqillānī explained that since al-Baqarah is the longest and the most difficult chapter to memorize, it was rare for the companions to start their memorization with it. Rather, they used to start with the short chapters from al-mufaṣṣal and would only memorize al-Baqarah after memorizing most of the other revealed parts of the Koran. This was the custom of the early immigrants, those who had a long companionship with the Prophet ﷺ, and those who embraced Islam later or at a young age.

The concern over losing the qurrāʾ in wars only increased with time. From the incidents of al-Rajīʿ and Biʾr Maʿūnah to other major battles such as Ḥunayn, and even shortly after the death of the Prophet Muhammad (Upon him be Peace and Glory) in the Battle of al-Yamāmah where 40 qurrāʾ were martyred, the need to both orally and textually preserve the Koran became a critical communal obligation. However, the number of remaining qurrāʾ after al-Yamāmah likely exceeded the known total of 120 martyred. This can be inferred from ʿUmar's fear that "if qurrāʾ continue to be killed in large numbers in other battles, a large portion of the Koran will be lost."156 ʿUmar made this comment to Abū Bakr when advising him of the importance of textually compiling the Koran, after highlighting that "extensive killing" had already taken place. These deliberations resulted in the multistage process of compiling and transcribing the Koran. ʿUmar's (and other companions') fear over the loss of qurrāʾ did not betray a lack of conviction in the Divine promise to protect the Koran. They were simply following the Prophet's example of utilizing every means possible to preserve the text, recognizing that the heavenly promise would be manifested in their human efforts.

The number of memorizers (ḥuffāẓ) during the time of the Prophet ﷺ

Undoubtedly, there were many memorizers and bearers of the Koran during the time of the Prophet ﷺ. Teaching Koran was regarded as such a sacred act of worship that the companions were discouraged from accepting compensation for teaching it, which resulted in juristic differences among the schools of law over the validity of being compensated for Koranic teaching. As shown above, various hadith reports, the biographies of the Prophet's companions provide clear evidence for the wide oral transmission of the Koran.

Wahb Ibn Munabbih said:

"A scholar once asked another greater than him in knowledge, "How much should I build?" He replied "As much as shelters you from the sun and the rain." He asked "How much food should I eat?" He replied "More than what keeps you hungry and less than what makes you full."

He asked "How much should I wear?" He replied "As the Messiah (Isa) did." He asked "How much should I laugh?" He replied "As much as appears on your face but does not make audible your voice."

He asked "How much should cry? "He replied, "Never tire from crying out of the fear of Allah." He asked "How much should I hide my deeds?" He replied "Until people think you had not done a good deed."

He asked "How much should make public my deeds?" He replied "As much as will let the keen follow your example but not have the people talk about you."

Wahb said. "Everything has two ends and a middle. If you grab one end, the other will slant, but if you take the middle, both ends will balance. Stick to the balanced middle in all affairs." [Abu Nu'aym, Hilyatu Al-Awliya 4:45]

Forgive, and forget, and be grateful:

The Koran teaches us to be kind. In each verse, we learn how to be a better human being. Many scholars have studied the Koran and they have been astounded by the level of accuracy in it.

A handful of seemingly contradictory hadiths list four, five, or six memorizers among the companions.157 Some scholars reconcile the differing numbers by interpreting the reports as 1) a subjective preference for or comparison between certain groups of the companions, or 2) placing an emphasis on a particular level of mastery of the Koran. Other scholars consider the reports to be 3) inauthentic in terms of their isnād or meaning due to inadequacies in numbering or historical events, 4) contradicted by a large number of other reports stating the memorization of many companions, or 5) counteracted by the practical difficulty of encompassing the exact number of memorizers in such circumstances of ongoing revelation and mass education.158

Putting together several reports establishes that 21 companions memorized the entire Koran during the life of the Prophet. The number reaches 23 by including Mujammiʿ, who is said to have

memorized all of it except for two or three chapters,159 and Abdulwāḥid, whose companionship with the Prophet is disputable.160 This number excludes the companions who completed their memorization after the death of the Prophet. Al-Qāsim ibn Sallām's list, as reported by al-Suyūṭī, includes 13 more companions who finished memorizing the Koran after the Prophet Muhammad (Upon him be Peace and Glory) passed.

Despite the companions numbering in the tens of thousands, why are there only a few of them documented as ḥuffāẓ? Theʿarḍ of the entire Koran required close proximity to the Prophet Muhammad (Upon him be Peace and Glory) over a lengthy period, especially since the Koran was revealed over 23 years. Moreover, the gradualness of revelation may have prevented many companions from declaring that they themselves had memorized the entire text since they were uncertain about what would be revealed or abrogated from what they already had memorized, let alone testifying for the memorization of others. If that was necessarily the case, the number of the memorizers of all of what was revealed was not popularly known. It was not possible for them to know. Hence, it is not improbable that a number of the companions memorized [the entire] Koran during the time of the Prophet without declaring that about themselves and without others talking about them. The reason is that memorization cannot be widely known except after the Prophet's death, the cease of the revelation, and knowing the last revealed parts of the Koran, and that a chapter has been fully completed, structured, and arranged with its verses [in the muṣḥaf].

It is also possible that many companions memorized the entire Koran but concealed that fact to avoid the boasting that nullifies God's reward.162 Multiple reports show the companions' wariness of publicly declaring their memorization of the Koran. Al-Ḥasan al-Baṣrī (d. 101/728) was reported to have said, "We have witnessed people, one of whom has memorized the [entire] Koran without their neighbour knowing. And we have witnessed people for whom there is no deed they can perform in secret that will be publicized at all." Those who declared their memorization may have done so for reasons they deemed beneficial for the community.

The Koran taught us to make peace with our enemies and to forgive those who attack us.

Holding grudges and hating on people is like drinking poison and hoping the other person die...

You destroy yourself when you have grudge.

You destroy yourself when you hate on someone. A grudge is an emotion invoking resentment, bitterness and even hatred towards someone who has wronged you in the past. It potentially ensnares you in anger and makes you prone to persistent rumination of that action rather than moving forward with your life. You might think that harbouring ill-will harm the person you're mad at, but ultimately, you're the one who suffers from it.

A grudge also affects your ability to cope with or resolve your issue and keeps you stuck in the past-trapped in an unpleasant event or interaction that causes you and only you distress.

You don't necessarily have to forget what they did to you but you can understand why they did it without manifesting all those toxic emotions within you. Often people do nasty things to others because they're suffering themselves. Why be caught up with their demons?

Imam Ibn Al-Qayyim stated: "Blessings are a test from Allah. By way of them, the gratitude of the grateful and the ungratefulness of the ungrateful become apparent." [Fawaid Al Fawaid]

Count your blessings and say Alhamdulillah!! Alhamdulillah - a word we are all too familiar with. It stands as a simple utterance but is entrenched in profound meaning and divine devotion. In literal terms, it means "Praise Be to Allah!"

As Muslims, we have all grown up hearing the use of the word "Alhumdulillah" in our daily lives, but do we truly understand the significance of the word?

It is the first phrase of the first verse of Surah Fatiha which is the first Surah of the Quran.

We recite Surah Fatiha and hence, Alhumdulillah in every single Raka'ah! We often tend to utter words in an automatic fashion but sometimes we forget the deep implications of those words.

Alhumdulillah is a form of high praise of Allah (SWT) and it is very much loved by Him.

Saying Alhumdulillah is an expression of high praise and utter gratitude before Allah (SWT), the most Gracious, the ever Merciful, for bestowing us with His endless blessings - spiritually, materialistically etc. which He continues to give us.

Being grateful is one of the main attributes of a Muslim and is an integral part of being a good believer.

Allah says And if you would count the favors of Allah, never could you be able to count them. Truly, Allah is Oft-Forgiving, Most Merciful (Surah Nahl: 18).

O Allah, when you give me wealth, do not take away my happiness. When you give me strength, do not take away my intelligence. When you give me victory, do not take away my humility. When you give me humility, do not take away my dignity.

O Allah! I stand before you with my tears flowing, and my heart at your door crying in humility, for my sins are many, and my good deeds are little.. So bestow your mercy upon me with your generosity.

O Lord! On this blessed day, may we not see illness as a cause of despair. Help us to use the opportunity to turn to You for Mercy and Healing. We beseech you to remove the illness, cure the disease. You are the one who cures. There is no cure except Your cure. O Allah, Provide us with a way out from every difficulty and grant us relief from every worry."

"O Allah! Open the floodgates of barakah in time, in good health, of good opportunities, of good companionship and of rizq.

O Allah, provide us with a way out from every difficulty and grant us relief from every worry."

O Allah, please guide me towards what's right, help me to accept what comes, grant me enduring patience and contentment and keep me thankful always."

O Allah, I can't but you can. I am weak but You are strong. Take me in, not because of me, but because of You.

Your mercy is stronger than my weakness. Your perfection is greater than my humanness. I beseech you to replace what's lost, mend what's broken and allow my hope in You to kill my despair.

O Allah, I can't but you can. I am weak but You are strong. Take me in, not because of me, but because of You. Your mercy is stronger than my weakness. Your perfection is greater than my humanness. I beseech you to replace what's lost, mend what's broken and allow my hope in You to kill my despair."

If someone wishes his/her Dua to be accepted this is the best time to pray is midnight. We all should make a practice to offer this tahajjud salaah so that we can come more and more close to Almighty Allah. It gives inner strength.

As Prophet S.A.W Said: "Allah, Our Lord, descends (in a manner befitting His Majesty) to the nearest heaven to us of this universe during the last third of the night and says: 'Is there anyone to call upon Me so that shall respond to him (fulfil his prayer). Is there anyone to ask of Me that I may grant his request. Is there anyone to seek My forgiveness so that I shall pardon him (and forgive his sins) "." [Al-Bukhari and Muslim]

We should pray Qiyaam al-Layl (TAHAJJUD), for it is the habit of the righteous people who came before you, and it will bring you closer to your Lord, expiate for bad deeds, prevent sin, and expel disease from the body. [At-Tirmithi and Ahmad]

Companions would also generally refrain from describing a person as a memorizer of the Koran in case said person had mistakenly missed a verse or a word. Indeed, evidence suggests that they avoided bestowing such a title on anyone who did not memorize the whole Koran, its abrogated verses, and modes of recitation through direct learning from the Prophet. The companions also did not deem anyone a memorizer merely for committing the Koran to memory. Instead, memorizers also had to know the legal rulings of the Koran and abide by them. A man told Abū al-Dardāʾ once, "This son of mine has compiled (i.e., memorized) the Koran." Abū al-Dardāʾ said, "O Allah, I ask for your forgiveness! The one who compiled (i.e., memorized) the Koran is [only] the one who listens to it and obeys." Thus, it is not surprising for the likes of Omar, father of Hafsa to say, upon hearing ʿUqbah ibn ʿĀmir's beautiful voice as he recited Chapter al-Tawbah, that it was as if he did not know it was revealed.166 There is no chance that ʿUmar did not know of the chapter, especially since it was publicly recited during ḥajj and widely taught for its commandments and admonitions. His comment thus confirms that mere retention is not what defines a person of the Koran.

A similarly high threshold is evident in the juristic interpretation of the Prophet's statement on who is the most qualified to lead prayers: "The person who is best versed in the recitation of the Book of Allah should lead the prayer."167 Is the best in Koranic recitation someone who is an expert qārī or knowledgeable of law (fiqh)? In explaining the Shāfiʿī school's position of giving priority of leading prayers to a person of fiqh, al-Juwaynī (d. 478/1085) said,

The apparent meaning of the hadith implies giving precedence to the best in Koranic recitation. However, al-Shāfiʿī interpreted the hadith and explained it in the truest manner, saying that it was common among the companions that the best in Koranic recitation is the best in fiqh. It was reported that they used to learn the Koran five verses in a row, and did not move beyond them [to new verses] until they learned what they contain [of rulings] and applied them. Hence, the qurrāʾ were jurists at that time.168

Thus, out of reverence for God's Book and a stringently high standard for what counts as true memorization, the companions avoided proclaiming themselves or others memorizers or collectors of the Koran. Although this makes it challenging to identify the exact number of ḥuffāẓ from the companions, it also confirms that they were numerous.

The existing data illustrate the following points about the oral preservation of the Koranic text:169

In addition to mass delivery, the entirety of the text was conveyed by the Prophet Muhammad (Upon him be Peace and Glory) to a group of his companions in his lifetime.

The large number of memorizers guaranteed the accuracy of transmission, with an available channel for review or correction embodied in the presence of the Prophet ﷺ.

The number of ḥuffāẓ was sufficient to establish tawātur—sure knowledge (ʿilm yaqīnī) of its being true, according to the preponderant opinion that tawātur does not require a particular number of transmitters.170 Rather, tawātur is established by the transmission of a group that unanimously reports something; the concordant transmission of its members renders the report's falsity highly unlikely.171 Those who stipulated a particular number of transmitters differed broadly over the actual number, ranging from four to more than a hundred.172 Regardless of the specific number, it is agreed that wide transmission must occur in every link in the chain. If a report lacks group transmission in even one link, it is not mutawātir. Hence, there is a well-established tawātur of the entire Koran by a sufficient number of companions. The widespread dissemination of the Koran and firm religious commitment to it by the first Muslim generation suggests that there could have been more ḥuffāẓ among the companions.

The application of the particulars of tawātur to the first recipients of the Koran should not neglect the role of mass transmission. Thousands of other companions memorized different portions of the Koran, collectively preserving a complete account of the entire text. The late scholar al-Kawtharī (d. 1952) said,

One habit of the companions was to teach the Koran piecemeal. They would teach one person chapters and teach another person other chapters so that each of them might bear their [distinct] portion of memorization to increase the number of memorizers in all possible means. Hence, some memorized the entire Koran, and others only memorized select chapters which were memorized by many others. Thus, the rest of the Koran was distributed over groups [of people]. [Additionally, among] those who were not memorizers … one of them would always recognize if a reciter made a mistake [in recitation]. This was because of their significant recitation of, and continuous listening to, the Koran.173

This collective transmission constitutes another layer of tawātur and represents a type of mass supervision over the delivery of the Koran that guarantees its protection against change or distortion.

All in all, even if only a few companions had memorized the Koran, as some may argue, it is not necessary for every single transmitter to have memorized and transmitted every part of the text. Rather, for large texts to achieve tawātur status, it is sufficient that a large number of transmitters collectively transmit their parts. Al-Māzirī (d. 536/1141) analogized this argument to the transmission of the famous pre-Islamic ode of Imruʾ al-Qays, “Halt, you two companions, and let us weep” (qifā nabki). If 100 different men each memorized a verse of the poem, the poem would have still been considered mutawātir. The inimitable composition of the Koran was enough incentive for the companions, irrespective of any religious motivations, to memorize it.

Remembering God:

Think of Allah and He will remember you. But don’t think that your remembrance of God is what makes God remember you. God is not dependent on you. His love is not tied to your love of Him. His love holds existence in its palms, His love makes flowers bloom, gives roses their perfume, makes oceans rise, creates space and time, gives the sun its light, and vision to your eyes. His love makes stars flicker in the night, makes the moon wax and wane, His love cannot be contained in words made of shapes pointing to meanings that escape the grips of the human mind like sand in the hands of time. God is elusive and can’t be held in arms of language. Like the air we breathe, God’s love is everywhere. God’s love is the beginning, it’s the first thing, it’s the cause, and origin of all that He chose to create when He whispered “Be” into the nothingness that couldn’t be seen. Our love is a response to Him having loved us first. Remember God so that you can see that He has never forgotten you. Remember God not because your remembrance makes Him turn toward you, but like the Earth turning toward the sun, your remembrance makes you aware of the divine light that has always been shining upon everyone. Loving Allah nourishes us and it lifts our hearts. It sustains and it fills. It accepts and overlooks. It loves and is your personal handbook. It is light and always there. Ready to receive and guide you with care. It is strong and unshakeable. Even when we think we aren't able. Even when we've been forgetful. Nurturing it will make us the most successful.

"And whoever submits themselves to Allah and is a doer of good-then they have grasped the most trustworthy handhold. And with Allah rests the outcome of all matters.” Chapter Luqman, Verse 22

We should not hide from our fallibility and speak to the loving Allah everyday. We may be loud about our desperation and need for God because it is in fully accepting our humanity that we are able to receive the truth of God’s Divine Perfection. Alhamdullilah! Alhamdullilah for having a Lord who always accepts us into the embrace of His mercy.

"And seek help in patience and As-Salaah (the prayer) and truly, it is extremely heavy and hard except for Al-Khaashi'oon [i.e. the true believers in Allah - those who obey Allah with full submission, fear much from His punishment, and believe in His Promise (Paradise) and in His Warnings (Hell)].” [Al-Baqarah 2:45]

It is not a coincidence that the word for “intellect” in Arabic which comes from a root word that can also mean “to tethering an animal with a leash to prevent it from running,” the value of the intellect is determined by its ability to curtail the animalistic desires within us, so that we have the space to be able to witness and recognize the signs of God.

However, to become caretaker of the Earth, or mirror of God on Earth, is not only about behaviour modification, but about ego and heart transformation. In Islamic theology, the heart is generally considered the "organ of perception,' because the world is experienced through the filter the heart, not the eyes,

We do not see the world put through the curtain that our heart. When the spiritual heart is dead, we become worse than blind.

Life tests us in different ways. We face situations where we feel overwhelmed by the burden of our difficulties. We become despondent, our hopes thin out, the future seems blurred and the whirlpool of negativity sucks us in till the point we feel suffocated. The long dark tunnel of suffering seems never ending.

Going through various tests in life is compulsory. Everyone's test is different. Allah knows what is the maximum strength of a person and He gives him a test accordingly. Tests do not mean that Allah doesn't love us or wants to punish us. In fact, it's Allah's way to judge us, to see if we can still trust Him, love Him, call out to Him the same way we did when we were at ease. Tests are also a way to raise our status in the hereafter.

Prophet Muhammad went through numerous different tests in life and so did the other Prophets. Each story which Allah relates in Quran has a happy ending. These endings give us hope to trust in Him, and look forward to the good time.

There is no god worthy of worship except Allah. He is Alone and He has no partner whatsoever. To Him Alone belong all sovereignty and all praise. He is over all things All-Powerful.

Abū Hurayrah narrates that the Messenger of Allah ﷺ said: "He who says [the above] 100 times in a day will have a reward equivalent to that of freeing 10 slaves. 100 good deeds will be recorded to his credit, and a 100 of his sins will be blotted out from his scroll. He will be safeguarded against the devil on that day till the evening; and none will surpass him in doing better good deeds except someone who has recited these words more often than him." (Bukhārī 3293)

The Messenger of Allah Muhammad said: "Whoever says [the above] 100 times in the morning and evening, none will surpass him in doing better good deeds except someone who has recited it more than him." (Nasā'ī in al-Sunan al-Kubrā 10410)

Allah mentions in Surah Insharah that it is Allah who removed the burden from Prophet Muhammad, burden which was weighing him down and Allah knew about it.

We often pass through a phase of life where we find ourselves at a dead end. We feel that our problems have heavily burdened us. Hope seems to flicker and suffocation doesn't let us breathe. We just don't know when will the good time come and we assume that darkness would never be over.

Allah mentions in Surah Al Inshirah twice to put emphasis on this phrase so that hope can sink into us: "So, undoubtedly, along with the hardship there is ease. Undoubtedly along with the hardship there is ease. So, undoubtedly, along with the hardship there is ease. Undoubtedly, along with the hardship there is ease." Surah Al Inshirah, Ayah 5-6

Let us remind ourselves that all this is temporary. When we're upset, we only tend to focus on the problems. We forget that Allah has blessed us with uncountable good as well. If one thing is not going our way, or even if several things aren't going our way, we must bear patience and make intense dua to Allah for it. We must be grateful to Allah for all the good that we do have. Allah was there for us in the past. He resolved our issues and gave us peace and happiness so He is capable of doing it again.

The problems of our life are phasic. They come and go. Islam negates superstitions. There is no such thing as bad luck or the stars not being in our favour etc. Whatever good and bad we experience, it is from Allah. A believer knows that his life will be a mix and match of good days and tough days which he has to conquer with gratitude and patience alternatively.

A special prayer:

The Importance of praying to keep the heart firm on your religion:

Anas bin Malik narrated: The Messenger of Allah Muhammad used to say a lot: "O Turner of the hearts, keep my heart firm upon your religion" So I (Anas) said: O Messenger of Allah, we have believed in you and believed in everything you have been sent with, so are you afraid for us? He said: "Yes. Indeed the hearts are between two fingers from the fingers of Allah - He turns them however He wills" Indeed the Prophet (peace and blessing s be upon him) used to do so, and taught us to do so, as in the hadeeth of Umm Salamah by Shihr who said: 'I said to Umm Salamah: 'O Mother of the Believers, what is the duaa' which the Prophet (peace and blessing s be upon him) would supplicate the most while in your presence?' So she said: 'The frequent supplication of his was:

"O, Turner of the hearts, make my heart firm on Your religion." And also reported by Imaam Ahmad, from the hadeeth of 'Aisha (radhiyaAllahu anha): 'The Dua' which the Prophet (peace and blessing s be upon him) used to supplicate with a Number 2091]

The Prophet's statement upon the passing of his son Ibrahim: "The eyes shed tears and the heart is grieved, and we will not say except what pleases our Lord." (Muslim #2315)

Feel your pain within limits as our beloved beautifully exemplified for us and use it upon healing to help you in your ascension to the better version of you that awaits. Because if you don't use, it will consume and occupy you in destructive ways that will leave you fragmented, disoriented and unable to progress and will leave you unrecognizable to your own self and those who love you."

The best time for sending blessings upon the Prophet is Friday. Aws ibn Aws reported: The Messenger of Allah said, "Verily, the best of your days is Friday. Adam was created on it, and on it he died, and on it the trumpet will be blown, and the shout will be made, so send blessings upon me for your blessings are presented to me." They said, "O Messenger of Allah, how will our supplications reach you once you have decayed?" The Prophet said, "Verily, Allah the Exalted has forbidden the bodies of the prophets from decaying."

Allah is always there for us, may we never forget that. Even when our eyes can't capture Him, may we not forget that He is always watching us.

It is important to teach others about the love of Allah. Whenever you will invite other towards righteousness and try to stop them from the bad the response you will face will most likely be bitter and that is when patience comes in! That is when you have to be patient. when you'll be labelled as "extremist" or "religious fanatics" etc. Remember, Prophet Muhammad too faced an extremely disturbing time due to Dawah, but due to His great patience He became victorious and made Islam dominate the whole world!

"Light upon Light. Allah guides to His Light whom He wills."- Qur'an 24:35

Who is Allah? An-Nur- The Light, The Illuminator, The One who Reveals. The One who is the divine light of all the worlds. The One whose light who illuminates the heart. The One who is the light of wisdom and guidance. The One whose light clarifies, manifests and reveals and who clears away all darkness and directs aright. Surah an-Nur (24:35) has a beautiful, mystical passage from the Qur'an describing the Light: The One light by which the obscure is made clear. The One Allah is the light of the heavens and the earth. A likeness of His light is as a pillar on which is a lamp - the lamp is in a glass, the glass is as it were a brightly shining star - lit from a blessed olive-tree, neither eastern nor western, the oil whereof gives light, though fire touch it not - light upon light. Allah guides to His light whom He pleases. And Allah sets forth parables for men, and Allah is Knower of all things."

How can we praise that Glorious Allah?

Ibn al-Qayyim said: Saying: 'Subhan Allah wa bi hamdih, 'adada khalqihi, wa rida nafsihi, wazinata 'arshihi, wa midaada kalimatihi'

Glory and praise be to Allah, as much as the number of His creation, as much as pleases Him, as much as the weight of His Throne and as much as the ink of His words is many times better than merely saying Subhanallah. It achieves of knowing Allah, Exalting Him and Glorifying Him, when his/her Dhikr is connected to the huge numbers mentioned.

This is manifested when we understand what this Dhikr means:

When the worshipper says Subhan Allah wa bi hamdihi, 'adada khalqihi, it is like a statement and explanation of what the Lord Deserves of glorification the number of every created being, what has been and what will be, for eternity. It includes an affirmation that Allahis above all things, and Glorifying and Praising Him this huge number cannot be comprehended by anyone who counts; the end of it can never be reached. It includes the person's aspiration to do such endless tasbeeh (glorification of Allah). What the person says is not intended to limit the glorification to that number or level; rather he or she is saying that what Allah Deserves of glorification is glorification which reaches that number even if it has no limit, because the creation of Allah will always be ongoing and will never be limited by a number or figure. What is meant is that this tasbeeh has reached a level of perfection and majesty that indicates that it should be better than others and if something else were weighed against it, it would outweigh it. This is what some of these words refer to of the perfect qualities of Allah and praising Him by declaring Him to be above all things.

After Fajr prayer, make sure to say this Glorification three times. And say it before your Du'as as well, In Shaa Allah. If said with sincerity and deep invocation and understanding.

The love for the Hereafter:

This world and everything in it will be destroyed one day, but often how beautiful this world seems to us that we often forget how temporary are we for this Dunya. The problem comes in when we make the Dunya become the goal and not the means to the ultimate goal. The Dunya is a place where we are for a time, and all that is in the world should be used for or avoided with the ultimate goal of pleasing Allah in mind.

Our goal is not to be as rich, or as powerful, or as comfortable as we possibly can in this life. This life is just a means to the hereafter where what we do in the Dunya will determine our position with Allah. And Allah knows how we forget the Dunya's place in our journey to the hereafter. He says in the Quran: But you prefer the worldly life, while the Hereafter is better and more enduring. [87:16-7]

You can whisper God into your prayer beads endlessly and wear robes perfumed with faith, but love does not awaken in words alone. Love cannot be captured by religion. Love is not something man can interpret. Love is too grand to fit on a path of cobblestones and intentions. Love transcends the grasp of the intellect, it is beyond where time and space intersects and yet it weaves through every atom in the air that we breathe through. Everything speaks of love, but love can’t be held in letters and it cares little for poetry. Love is beyond language, but surrendering with love is the only way to God. Worship without love is not worth it. To love is to die, it is to let go of the self and be dissolved in the Divine. Devotion without the death of the ego means nothing for in duality love cannot be made. Lovers cannot make love where the ego stays and separates unity into you and me and her and him, love is where there is no you and no I, where there is no space and no time. Love lives where everything collides. Love lives where we escape the limitations of labels and signs. We are in love even when we are searching for love. We are drowning in love even when we are thirsty for love. Where can you go where love is not, when love comes from God? Where can we be without love being near, when love is the reason that we are here? Love is the silence that holds meaning in its palms. Love is the fragrance of the rose. Love is the rose, love is the soil, the sun, the rain and everything in-between. Love is awake even when we dream. Love lives where life can’t reach. Love walks where paths are not paved, love walks where death’s blade can’t kiss love’s feet. Love may bleed, but love does not leave. Love may weep, but love does not grieve because love knows no distance because love knows no other. Love can only know love for to understand love is to become love, so love with your whole heart until love is all that you are.

Our love should be for the hereafter, and not this cheap earth. When we start chasing the world for Dunya's sake instead of using it as a means to our real goal (pleasing Allah) that is when our priorities are mixed up. And we start to suffer from a serious spiritual disease.

The Prophet said: "It is not poverty that I fear for you, but what I fear for you is that the world (the Dunya) will be presented for you just as it was presented for those before you, then you will compete for it, and it will destroy you, just as it destroyed them." [Ibn Majah]

As a physical disease destroys the body, a spiritual disease destroys the soul. When we put the love of the world before the love of Allah, diseases like greed, arrogance, ingratitude, jealousy, vanity all start to take over our heart and destroy our lives.

O Allah, remove the love of this Dunya from our hearts and fill our hearts with Your love. Amen!

With Hardship Is Ease: This is a message for anyone who is going through some difficulty in their life, be that in their marriage, at work, in their Deen or anything else. Life was never meant to be an easy ride. It was never meant to be a smooth sail. The journey in this world is expected to be rocky. The personal battles, the struggles, the hardships, the falls - are all part of the tests of this dunya.

But know, O slave of Allah, that too will pass. For light always follows darkness and ease always enter with hardship, followed by another ease, and anticipated rewards.

For did you not hear the words of Allah? 'Verily, with hardship is ease'? So, keep pushing forward, keep walking even if you can't see an open door, because Al-Fattah will provide for you from where you didn't imagine in ways you never expected, through doors you thought were tightly locked.

Your key, is patience so seek peace in the Qur'an and in Allah’s remembrance. In His remembrance do hearts find true rest and tranquillity. This life is not a place of absolute happiness. There are highs and lows but Allah will never test you with more than you can handle. In His wisdom and justice, He tries people according to their levels so know that your trial is according to your level. In your moment of darkness have glad tidings of the light which will follow and bear patiently with whatever comes your way.

Some days it will seem like your back is against the wall, but don't you see how the bird flies for miles until it eventually reaches its food? The towering tree doesn't grow tall overnight it sends its roots far and wide and then begins the slow, painful climb skywards. Likewise, your rise to the heights of Jannah won't be easy but keep going until you reach your goal.

Yes, the road is long. Yes, the nights are dark and lonely but know that whoever has Allah, then he has the ultimate protector and to Allah belong the treasures of the heavens and the earth - He gives them to whoever He wills.

Keep your eye on the goal and keep moving towards it. The seas of life will get rocky and there will be storms, but in the morning perhaps there will be perfect stillness with no waves at all.

With hardship comes ease, with trials come rewards and with patience comes Jannah. Do not think about past sadness. By reliving the past and its tragedies, one exhibits a form of insanity - a kind of sickness that destroys their resolve to live for the present moment. Those who have a firm purpose to move forward have filed away and forgotten most of these occurrences of the past, and they will never again see light, since they occupy such a dark place in the recesses of their troubled minds.

Episodes of the past are finished with. Sadness cannot retrieve them, melancholy cannot make things right, and depression will never bring the past back to life. This is because the past is non-existent.

Do not live in the nightmares of former times or under the shade of what you have missed. Save yourself from the ghostly apparition of the past. Do you think that you can return the sun to its place of rising, and return the baby to its mother's womb, milk to the udder, or tears to the soaking eyes that wept them?

May Allah forgive us our shortcomings.

By constantly dwelling on the past and its happenings, you place yourself in a very frightful, dangerous, and tragic state of mind. Reading too much into the past is a waste of the present. When Allah mentioned the affairs of the previous nations, He, the Exalted, said: That was a nation who has passed away. [Qur'an 2. 134]

Our former days are gone and done with, and you benefit nothing by carrying out an autopsy over them, or by turning back the wheels of history. The person who lives in the past is like someone who tries to saw sawdust. Of old, they used to say: "Do not try to remove the dead from their graves."

The Koran reminds us to not hold too tightly to this world and its outcomes because, “The life of this world is an illusion.” (57:20) Just as the smoke rising from an incense looks like a solid pillar, but is made of smoke, this world looks solid, but it is vanishing. This world is tightly packed energy masking itself as form. So don’t use an eternal God as a means to a mortal world, use this world as a means to getting closer to God for “That which is from the presence of Allah is better than any bargain or passing delight!” (62:11)

Our tragedy is that we are incapable of dealing with the present: neglecting our beautiful castles, we wail over dilapidated buildings. If every man and every spirit were to try jointly to bring back the past, they would most certainly fail.

If you feel terribly sad, talk to Allah, and make ablution and pray.

MERITS OF ABLUTION (WUDU):

"The adornment of the believer (in Jannah) will reach the places where the water of Wudu reaches (his body)." [Hadith in Muslim].

"He who performs the Wudu' perfectly (i.e., according to Sunnah), his sins will depart from his body, even from under his nails." [Muslim].

He who performs the Wudu' perfectly (i.e., according to Sunnah), his sins will depart from his body, even from under his nails." [Muslim].

When a believer washes his face (in the course of Wudu), every sin which he committed with his eyes, will be washed away from his face with water, or with the last drop of water; when he washes his hands, every sin which is committed by his hands will be effaced from his hands with the water, or with the last drop of water; and when he washes his feet, every sin his feet committed will be washed away with the water, or with the last drop of water; until he finally emerges cleansed of all his sins." [Muslim].

The companions said: O Messenger of Allah! How will you recognize those of your Ummah who are not born yet? He (Prophet) said, "Say, if a man has white-footed horses with white foreheads among horses which are pure black, will he not recognize his own horses?" They said; "Certainly, O Messenger of Allah!" He (Muhammad) said, "They (my followers) will come with bright faces and white limbs because of Wudu; and I will arrive at the Haud (Al-Kauthar, the fountain of paradise) ahead of them." [Muslim].

Therefore, pray with sincerity and do not give life's events more than what they are really worth. Do not look for your self-worth in the eyes of people; look for your worth from within your conscience. If your conscience is at peace then they won't harm you. You will ascend high and if you truly know yourself then what is said: Do not carry the worries of this life because this is for Allah. And do not carry the worries of sustenance because it is from Allah. And do not carry the anxiety for the future because it is in the Hands of Allah.

Carry one thing: How to Please Allah. Because if you please Him, He pleases you, fulfils your heart and enriches you. Allah Does Not forget the good you do. Nor Does He forget the good you did to others and the pain you relieved them from.

The first Ṭabaqah of Qurrāʾ (1st century)

The different generations (ṭabaqāt) of qurrāʾ from the time of the companions to later centuries are documented in multiple biographical works showcasing the uninterrupted chains of delivering and teaching the Koran. These works include Ṭabaqāt al-qurrāʾ by Abū ʿAmr al-Dānī (d. 444/1053), Maʿrifat al-qurrāʾ al-kibār ʿalā al-ṭabaqāt wa-l-aʿṣār by al-Dhahabī (d. 748/1348), and Ghāyat al-nihāyah fī ṭabaqāt al-qurrāʾ by Ibn al-Jazarī (d. 833/1429). Since al-Dānī's book is not in print today, al-Dhahabī's Maʿrifat al-qurrāʾ is considered one of the most notable works in the field. Ibn al-Jazarī stated in the introduction of his work that it encompassed the content of al-Dhahabī's and, thankfully, al-Dānī's works. Moreover, al-Dhahabī's Maʿrifat al-qurrāʾ drew the attention of scholars like Tāj al-Dīn ibn Maktūm (d. 749/1348), who supplemented it with 20 more biographies, and Najm al-Dīn ʿUmar ibn Muḥammad al-Hāshimī (d. 885/1480), who rearranged it alphabetically.

In Maʿrifat al-qurrāʾ al-kibār, al-Dhahabī classified 18 generations from the time of the Prophet Muhammad (Upon him be Peace and Glory) to the 8th/14th century, with a total number of 734 qurrāʾ. Al-Dhahabī listed seven companions who received the Koran directly from the Prophet Muhammad (Upon him be Peace and Glory) as the first class and 12 of their students as the second class. This article will focus only on the first and the second ṭabaqāt.

The seven companions whom al-Dhahabī listed in the first ṭabaqah are:

ʿUthmān ibn ʿAffān (d. 35/656), one of the Prophet's scribes of revelation and the Caliph after which the codex of the final compilation of the Koran was named (muṣḥaf ʿUthmān). ʿUthmān was known for his constant recitation of the Koran. He was reported to have recited the entire Koran in one rakʿah of the night prayer.

ʿAlī ibn Abī Ṭālib (d. 40/661), one of the Prophet's ﷺ scribes. He praised ʿUthmān's compilation of the Koran, and he was the teacher of Ibn ʿAbbās in Koranic exegesis (tafsīr). ʿAlī taught one of the most famous qurrāʾ of the tābiʿūn Abū ʿAbdulraḥmān al-Sulamī (d. 74/693), who testified that ʿAlī was the most expert Koran reciter.177 Once the Prophet Muhammad (Upon him be Peace and Glory) died, ʿAlī was occupied with compiling the Koran and arranging it chronologically in the order of its revelation, which is said to be the reason for his late pledge to Abū Bakr's appointment as a Caliph.

Ubayy ibn Kaʿb (d. 35/656), described by the Prophet Muhammad (Upon him be Peace and Glory) as the most expert reciter of this ummah. The Prophet Muhammad (Upon him be Peace and Glory) once said that Allah commanded him to read to Ubayy. Ubayy was a member of ʿUthmān's committee that transcribed the Koran in its final style and order.

ʿAbdullāh ibn Masʿūd (d. 32/560), about whom the Prophet Muhammad (Upon him be Peace and Glory) said, "I approve for my ummah whatever Ibn Umm ʿAbd [Ibn Masʿūd's nickname] approves for them."178 He ﷺ also said, "Whoever would like to recite the Koran fresh as it was revealed, let him recite it according to the recitation of Ibn Umm ʿAbd."179 Among the Prophet's companions, Ibn Masʿūd is considered the greatest contributor to the mass teaching of the Koran.180

Zayd ibn Thābit (d. 45/665), one of the Prophet's primary scribes and the head of both Abū Bakr's and ʿUthmān's committees. In the battle of Tabūk, the Prophet Muhammad (Upon him be Peace and Glory) assigned him the flag of his tribe, Banū al-Najjār, and said to him, "Koran [always] leads."181

Abū Mūsā al-Ashʿarī (d. 44-52/664-72). The Prophet ﷺ, praising his beautiful voice, said, "This man has been given a mizmār [a melodic instrument] among the mazāmīr [plural of mizmār] of the family of Dāwūd, peace be upon him."182

Abū al-Dardāʾ al-Anṣārī (d. 32/652) established the Koran's teaching circles in Damascus's mosque and led the dissemination of the Koran in the Syrian region.

Muḥammad Jabal supplemented al-Dhahabī's first generation list with six other companions who fulfilled the conditions of ʿarḍ or iqrāʾ to the Prophet ﷺ, teaching students, and being in the isnād of the ten canonical qirāʾāt. Based on extrapolations from various biographical works, these six companions are:

Omar, father of Hafsa (d. 23/644) explicitly stated that the Prophet Muhammad (Upon him be Peace and Glory) taught him the Koran. Several accounts evince ʿUmar's memorization of the entire Koran. Multiple narrations document his leading of the prayers with several long chapters of the Koran.183 Ibn Masʿūd testified to his memorization and said "He was the best reciter of the Koran among us." ʿUmar is in the isnād of six canonical qirāʾāt185 which confirms his direct reception from the Prophet Muhammad (Upon him be Peace and Glory) and his contributions as a Koran teacher. Moreover, ʿUmar was known for revelation validating his views five times.186 Some ʿulūm al-Qurʾān works dedicated a sub-discipline to parts of the Koran that came to affirm what some of the companions expressed.187 A sign of ʿUmar's unique connection with the Koran is found in al-Suyūṭī's statement that this sub-discipline is founded on the Koran's agreements with ʿUmar, to which scholars have dedicated independent books.

-Asqaʿ (d. 85/704), reported by his student Ibn ʿĀmir (d. 118/736), the canonical qārī, to have read to the Prophet.

Muaz (d. 18/639), one of four companions from whom the Prophet Muhammad (Upon him be Peace and Glory) instructed people to learn the Koran. He was sent to the Levant, alongside Abū al-Dardāʾ, to teach people Koran. Ibn ʿĀmir read to both of them.

Faḍālah ibn ʿUbayd (d. 53/672), reported to have read to the Prophet ﷺ. Ibn ʿĀmir was also reported to hold Faḍālah's personal codex following Faḍālah's recitation.

ʿAbdullāh ibn Omar, father of Hafsa (d. 74/), reported by Ibn al-Jazarī to have narrated different readings, which confirms his reading to the Prophet. Ibn ʿUmar is in the isnād of three canonical Qiraat.

There are several keys to attaining blessing in life:

1-Tilaawah of the Quraan: Allah has made the Quraan al Kareem a source of barakah, if we ponder over its meaning and we live our lives according to its teachings. And for this reason, our beloved messenger said about the home in which Quraan is recited: The malaaikahs live in it, the sheitan's flee from it and it expands for the family and goodness increases in it.

2-Saying bismillah and making the zikr of Allah: The messenger said: if a man enters his home and he mentioned Allah's name upon his entrance and before he ate, the devil says to his companions, there is no home nor food for you here.

3-Charity: Sadaqah is the means of attaining barakah in a home is to give sadaqah...especially secret sadaqah because it extinguishes the anger of Allah.

If you follow these advise, then Allah will fill your life with happiness and blessings and all your prayers will be accepted.

We all have many dreams, and there are times when your dreams and wishes scare you. They make you afraid because you aren't sure if you would be able to turn them into reality. Reaching them seems impossible. And this saddens you, because you know deep down how much they mean to you.

Prophet Zakariya had one such wish. A dream he wanted to make reality. He longed for something that seemed impossible. And just like any of us, he was afraid to tell everyone about it. They would laugh at him, and mock him for wanting a son when he was old and weak. For wanting a son when his wife was not able to conceive.

He could've lost hope; he could've dismissed the thoughts in his mind. But, he called out to Allah. He turned to Him and supplicated to Him secretly. With the belief that Allah would never turn away his supplication. With the belief that even if no one listened, even if no one understood, Allah would.

"When he called to his Lord a private supplication." (19:3)

"He said, "My Lord, indeed my bones have weakened, and my head has filled with white (hair), and never have I been in my supplication to You, my Lord, unhappy." (19:4)

"And indeed, fear the successors after me, and my wife has been barren, so give me from Yourself an heir..." (19:5)

Do you know what happened next? (Allah said) 'O Zakariya! Verily, We give you the glad tidings of a son, His name will be Yahya (John). We have given that name to none before (him)." (19:7)

Allah heard him. Prophet Zakariyya's prayers was accepted. And this surprised the Prophet. Of course, he believed in the power of Allah, but he wondered how it would happen.

He said: "My Lord! How can have a son, when my wife is barren, and I have reached the extreme old age." (19:8)

How was the impossible going to become a reality?

[An angel] said, "Thus [it will be]; your Lord says, 'It is easy for Me, for I created you before, while you were nothing." (19:9)

SubhanAllah! He was reminded that for Allah anything is easy. For Him, there is no impossible. For Allah, there is no difficult. He says 'Be' and so it will be...

You might be in the most difficult of situations thinking that there is no way out, but He can make things okay. You might not believe in your dreams, but He has the power to make them come true. You might be laughed at for believing in something that seems impossible, but He can turn it into reality.

And you need to remember this. You need to hold this close to your heart. Because there will come moments when you start to lose all hope. There will come moments where you think there is no way out. There will come moments where you won't be able to move on.

But, you will have to remember, that for Allah, anything is easy.

Allah will take away your pain when you least remember it. Allah will take away your pain when you least expect it. He will make your dreams come true in a way that'll leave you surprised for a very long time.

And when this happens, you will be reminded of the power of your prayers that you made to Allah!

You will be reminded of His Power.

Tell yourself that in the in the darkest nights, Allah is with you.

In the deepest waters, Allah is with you.

In the hardest seasons, Allah is with you.

In your doubt filled days, Allah is with you.

In your worst heartbreaks, Allah is with you.

In your heaviest depression, Allah is with you.

In your fearful anxiety, Allah is with you.

In your most painful grief, Allah is with you.

Allah is with you in every moment of every day, in sickness and in health, in life and in death, in every success and every failure Allah is with you.

Even when your heart is not with Allah, He is with you, so study the Koran with all your heart and witness the miracle in every verse of the Holy Book.

Anas ibn Mālik (d. 91/533) was very close to the Prophet Muhammad (Upon him be Peace and Glory) and served as his servant for ten years. Ibn al-Jazarī said in his biography that "he transmitted the Koran from the Prophet Muhammad (Upon him be Peace and Glory) through hearing." While hearing seems to be a lower level than ʿard, it is considered a substitute for ʿarḍ, especially in this case since Anas, given his long companionship, is likely to have also done ʿard to the Prophet.

Jabal added three more companions known to be knowledgeable of the Koran and likely to have also taught others: Abū Bakr, ʿUbādah ibn al-Ṣāmit (d. 34/655), and ʿUqbah ibn ʿĀmir (d. 58/678). Indeed, Abū Bakr is known to have led Muslims in prayer several times, often with long chapters that only skilled memorizers could recite in prayer. Practicing his instruction that "the person who is best versed in the recitation of the Book of Allah, should lead the prayer," the Prophet Muhammad (Upon him be Peace and Glory) appointed Abū Bakr to lead the main congregation, comprising the muhājirūn and the anṣār, when he was sick. Being the best of the Prophet's companions, Abū Bakr was undoubtedly one of their best qurrāʾ.

The biographies of the above-mentioned companions (the seven mentioned by al-Dhahabī and the six added by Jabal) illustrate common characteristics regarding their knowledge of the Koran. Specifically, they all:

Read directly to the Prophet ﷺ, as explicitly or implicitly mentioned in authentic reports.

Received the Koran orally, not in writing.

Memorized the entire Koran.

Taught a generation of companions and successors.

Come at the top of the isnāds of the ten canonical qirāʾāt.

Hence, employing the tawātur theory, "the Koran's isnād was never interrupted nor subjected to solitary transmission (āḥād) since the time of the Prophet.

The second Ṭabaqah of Qurrāʾ (1st and early 2nd century)

Al-Dhahabī listed three companions and nine tābiʿūn who read to other companions of the Prophet Muhammad (Upon him be Peace and Glory) based on the criteria that: 1) each one of them recited the Koran to one or more companions of the first ṭabaqah (only the aforementioned list of seven companions compiled by al-Dhahabī), and 2) all 12 of the second ṭabaqah are links in the isnāds of the ten canonical qirāʾāt. Jabal complemented al-Dhahabī's list, following al-Dhahabī's criteria, with 14 other companions. Al-Dhahabī's list includes:

Abū Hurayrah (d. 57-8/676-7), a late convert to Islam (7th/628) who nonetheless was a ṣuffah resident who committed all his time to the Prophet ﷺ. He is widely known for his transmission of hadith and is reported to have read the Koran directly to the Prophet [ﷺ].200 Abū Hurayrah read to Ubayy ibn Kaʿb and taught ʿAbdulraḥmān al-ʿAraj, who was one of Nāfiʿ's (d. 169/785) teachers (one of the ten canonical qurrāʾ). Abū Hurayrah taught Abū Jaʿfar (d. 130/747), who is also reported to have taught Abū ʿAmr (d. 154/770). Both are from the ten qurrāʾ.

ʿAbdullāh ibn ʿAbbās (d. 68/555), the most famous exegete among the companions, who read to Ubayy and Zayd. Ibn ʿAbbās taught Saʿīd ibn Jubayr, Sulaymān ibn Qattah al-Baṣrī, ʿIkrimah ibn Khālid al-Makhzūmī, and Abū Jaʿfar. Out of the ten qurrā, Ibn ʿAbbās is in the isnād of the qirāʾāt of Abū Jaʿfar, Nāfiʿ, Ibn Kathīr (d. 120/737), and Abū ʿAmr.

ʿAbdullāh ibn al-Sāʾib (d. before 70/557) was a very young companion who learned from Ubayy and Omar, father of Hafsa. He taught Mujāhid ibn Jabr and Ibn Kathīr. Ibn al-Sāʾib is in the isnād of Ibn Kathīr and Abū ʿAmr.

Al-Mughīrah ibn Abī Shihāb al-Makhzūmī (d. 91/709), a tābiʿī who read to ʿUthmān and taught Ibn ʿĀmir.

Ḥiṭṭān ibn ʿAbdullāh al-Raqāshī (d. after 70/557), a tābiʿī who read to Abū Mūsā al-Ashaʿrī and taught al-Ḥasan al-Baṣrī, his link to the reading of Abū ʿAmr.

Al-Aswad ibn Yazīd al-Nakhaʿī (d. 75/562), a tābiʿī who read to Ibn Masʿūd and taught Yaḥyā al-Asadī and Ibrāhīm al-Nakhaʿī, among others. Al-Aswad is in the isnād of Ḥamzah and al-Kisāʾī.

ʿAlqamah ibn Qays al-Nakhaʿī (d. 62/681) a tābiʿī who was born during the lifetime of the Prophet Muhammad (Upon him be Peace and Glory) and learned from Ibn Masʿūd who told him, "If the Prophet Muhammad (Upon him be Peace and Glory) had seen you, he would have been pleased with you."201 ʿAlqamah taught Ibrāhīm al-Nakhaʿī, ʿUbayd ibn Naḍlah, and Yaḥyā ibn Waththāb. ʿAlqamah is in the isnād of Ḥamzah (d. 156/722), al-Kisāʾī (d. 189/804), and Khalaf (d. 229/843).

Abū ʿAbdulraḥmān al-Sulamī (d. after 70/557), a tābiʿī and a son of a companion who read to the most prominent qurrāʾ of the companions including ʿUthmān, ʿAlī, Ibn Masʿūd, Ubayy, and Zayd (to whom he read the Koran 13 times). Among his students were al-Ḥasan and al-Ḥusayn (the Prophet's grandsons), ʿĀṣim (one of the ten qurrāʾ), ʿAtāʾ ibn al-Sāʾib, Abū Isḥāq al-Subayʿī. Ibn Mujāhid said, "The first to teach Kūfans the agreed upon reading that conforms to ʿUthmān's codex was Abū ʿAbdulraḥmān al-Sulamī."202 Al-Sulamī taught in Kūfah for 40 years until he died at the age of 90. Al-Sulamī is in the isnād of ʿĀṣim, Ḥamzah, al-Kisāʾī, and Khalaf.

ʿAbdullāh ibn ʿAyyāsh al-Makhzūmī (d. after 70/557), a tābiʿī who read to Ubayy and taught Abū Jaʿfar, Shaybah ibn Naṣṣaḥ, ʿAbdulraḥmān ibn Hurmuz, Muslim ibn Jundub, and Yazīd ibn Rumān—all of whom were among Nāfiʿ's teachers. Ibn ʿAyyāsh is in the isnād of Abū Jaʿfar, Nāfiʿ, and Abū ʿAmr.

Abū al-Rajāʾ al-ʿUṭāridī (d. 105/723), a tābiʿī who became Muslim during the lifetime of the Prophet Muhammad (Upon him be Peace and Glory) but never saw him and died at the age of 127 or 130. Al-ʿUṭāridī read to Abū Mūsā al-Ashaʿrī and Ibn ʿAbbās and taught Abū al-Ashhab al-ʿUṭāridī who taught Yaʿqūb (one of the ten qurrāʾ).

Abū al-Aswad al-Duʾalī (d. 69/689), a tābiʿī who became Muslim during the lifetime of the Prophet Muhammad (Upon him be Peace and Glory) but never saw him. Al-Duʾalī read to ʿUthmān, ʿAlī, and taught his son Abū Ḥarb, Yaḥyā ibn Yaʿmur, and Naṣr ibn ʿĀṣim. Al-Duʾalī is in the isnād of Abū ʿAmr and Ḥamzah.

Abū al-ʿĀliyah al-Riyāḥī (d. 90-6/708-14), a tābiʿī who became Muslim during the caliphate of Abū Bakr. Al-Riyāḥī read to ʿUmar, Ubayy, Zayd, and Ibn ʿAbbās. Ibn Abī Dāwūd said, "There is no one after the companions who is more knowledgeable of the Koran than him [al-Riyāḥī]."203 Al-Riyāḥī is in the isnād of Abū ʿAmr, Ḥamzah, al-Kisāʾī, Yaʿqūb (d. 205/820), and Khalaf.

Following the same criteria of al-Dhahabī (reciting to one or more of the first ṭabaqah and being links in the isnād of the ten qirāʾāt), Jabal added 14 tābiʿīn. He attempted to rank their level of companionship (ṣuḥbah) with the companions by reference to their age groups (early versus young) and debatable companionship with the Prophet Muhammad (Upon him be Peace and Glory) himself. Below is Jabal's list in chronological order:

Masrūq ibn al-Ajdaʿ (d. 63/682) who read to Ibn Masʿūd and taught Ibn Waththāb. Masrūq is in the isnād of Ḥamzah, al-Kisāʾī, and Khalaf.

ʿAmr ibn Shuraḥbīl al-Ḥamdānī (d. 63/682), who read to Ibn Masʿūd and taught Abū Isḥāq al-Sabīʿī. ʿAmr is in the isnād of Ḥamzah, al-Kisāʾī, and Khalaf.

ʿUbaydah ibn ʿAmr al-Salmānī (d. 72/691) who became Muslim during the lifetime of the Prophet Muhammad (Upon him be Peace and Glory) but never saw him. He read to Ibn Masʿūd and taught Ibrāhīm al-Nakhaʿī and others. Al-Salmānī is in the isnād of Ḥamzah, al-Kisāʾī, and Khalaf.

ʿĀṣim ibn Ḍamrah al-Sakūnī (d. 74/693) who read to ʿAlī and taught Abū Isḥāq al-Sabīʿī. ʿĀṣim is in the isnād of Ḥamzah, al-Kisāʾī, and Khalaf.

ʿUbayd ibn Naḍlah al-Khuzāʿī (d. 75/694), who read to Ibn Masʿūd and taught Yaḥyā ibn Waththāb. He was the muqrī of Kūfah in his time and his companionship with the Prophet ﷺ, according to al-Dhahabī, is debatable (meaning it is possible that he met the Prophet ﷺ). Ubayd is in the isnād of Ḥamzah, al-Kisāʾī, and Khalaf.

Zayd ibn Wahb (d. after 80/699), who traveled to see the Prophet Muhammad (Upon him be Peace and Glory) but did not make it before his death. Zayd read to Ibn Masʿūd and taught Sulaymān al-ʿAmash. Zayd is in the isnād of Ḥamzah, al-Kisāʾī, and Khalaf.

Umm al-Dardāʾ Hujaymah bint Ḥuyayy (d. after 80/699), who read to her husband Abū al-Dardāʾ and taught ʿAṭiyyah ibn Qays, Yūnus ibn Hubayrah, and Ibrāhīm ibn Abī ʿAblah (who read the Koran seven times to her). ʿAṭiyyah ibn Qays is one of her most prominent students—he became the leading qārī of Damascus after Ibn ʿĀmir, and it was reported that people would correct their copies of the Koran according to his reading.

Zirr ibn Ḥubaysh (d. 82/701), who read to Ibn Masʿūd, ʿUthmān, and ʿAlī as well as taught ʿĀṣim and many others. He died at the age of 120. Zirr is in the isnād of ʿĀṣim, Ḥamzah, al-Kisāʾī, Yaʿqūb, and Khalaf.

ʿAbdulraḥmān ibn Abī Laylā (d. 83/702), who read to ʿAlī and taught his own son ʿĪsā. Ibn Abī Laylā is in the isnād of Ḥamzah, al-Kisāʾī, and Khalaf.

Saʿd ibn Iyās (d. 96/714), who lived during the lifetime of the Prophet Muhammad (Upon him be Peace and Glory) but never met him. He read to Ibn Masʿūd and taught ʿĀṣim and Yaḥyā ibn Waththāb. Saʿd is in the isnād of ʿĀṣim, Ḥamzah, al-Kisāʾī, and Khalaf.

ʿUbayd ibn Qays al-Kulābī, a tābiʿī (d. unknown) who read to Ibn Masʿūd and taught Ibn Waththāb. ʿUbayd is in the isnād of Ḥamzah, al-Kisāʾī, and Khalaf.

Ibn ʿĀmir (d. 118/736), one of the ten qurrāʾ who read to multiple companions including Abū al-Dardāʾ, Muʿādh, Faḍālah, Wāthilah, Muʿāwiyyah, and, arguably, ʿUthmān.

Muḥammad ibn Muslim al-Zuhrī (d. 124/741), who read to Anas ibn Mālik and taught Nāfiʿ (one of the ten qurrāʾ).

A growing Koranic community: Communal responsibility towards the Koran

Knowledge and memorization of the Koran kept spreading among Muslims after the time of the Prophet ﷺ. Many companions memorized the Koran, and the number of Koran teachers and reciters multiplied during the reign of Omar, father of Hafsa, who used to assign governmental funds to memorizers. Prayer was a significant mode of preserving the Koran, as reflected in the early Muslims' connection to prayer and dedication to perfecting its intimate communing with God through His words. Intriguingly, some companions and tābiʿūn were reported to have recited the entire Koran in one rakʿah, and some used to recite the entire Koran 60 times in Ramadan. Several reports and discussions exist in the tradition pertaining to the preferred routine of completion (khatm) of the Koran.

How did Omar, the father of Hafsa ensure the Koran was being accurately recited?

One of the main causes of the Koran's increased dissemination in society was Umar's regulation of the Ramadan night supererogatory prayer (tarāwīḥ). Umar had appointed three qurrāʾ—Ubayy ibn Kaʿb, Muʿādh ibn al-Ḥārith, and Tamīm al-Dārī—and scheduled their leading-prayer shifts based on the pace of their recitation. One of the narrations describing their recitations states that they used to recite chapters consisting of more than 100 verses (miʾīn) and that the companions would lean on their sticks to tolerate the length of the prayer. Sometimes the prayer would last till near dawn (fajr).

Umar maintained the organization and support of this practice and requested that the various Muslim regions under his rule adopt it in the 14th year after the hijrah. Umar's practice of tarāwīḥ persisted and proliferated during the time of Uthman and ʿAlī, when the recitation and memorization of the Koran continued to spread rapidly. Importantly, there is no documented claim from that era alleging that the Koran was altered, added to, or distorted in terms of its order or style of recitation in any way. Tarāwīḥ remains a method of memorizing and transmitting the Koran today.

Which Path to Follow?

The path of Holy Prophet Muhammad (Peace be up Him) is the path that takes you to Allah. It is the path that keeps you sane and righteous. It is the path that protects you from the filth of this world!

Allah says in the Qur'an, "God has not made for any man two hearts within his body." (Qur'an 33:4) Here Allah uses the word, "rajool" which is a term that is used only for men and thus in the literal sense this verse excludes woman. Two things stand out here: firstly, although the Qur'an often refers to hearts as "hearts that are in the chests," using the word "sudoor" for chest, here Allah specifically uses the word "jahwf" which is a reference to the entirety of the body. The beauty of the Qur'an's subtle language is wonderfully articulated in this verse. Whereas a man can have only one heart in their body, a woman, if she is pregnant, can have more than one heart in her body. Therefore, women are excluded from this verse because it doesn't apply to them in the physical and literal sense. Linguistically there is something so beautiful and subtle about the language. SubhanAllah. However, if we look at this verse beyond the literal meaning and see this as a reference to the spiritual heart then the insight becomes that we all only have one heart that is the seat of our consciousness. That heart is not the physical one but the spiritual heart. And since we only have one heart the heart can only turn to one thing at a time. When your heart faces the creation, it turns away from perceiving Allah and when it faces Allah the creation dissolves away. Just as light and darkness cannot occupy the same place, truth and falsehood cannot co-exist. As the Qur'an says, "…We hurl the truth against falsehood, and truth obliterates it- see how falsehood vanishes away!" (Qur'an 21:18)

In other words, we are being reminded to be vigilant over what we witness and what we give space to in our minds and what we make space for in our hearts. When our hearts are on Allah we begin to witness the entire existence as a sign for Allah. So, it doesn't mean enjoying the beautiful things of this world is bad, only that we should do so with utmost awareness of Allah's all-encompassing presence. Ya Allah, help us to turn our hearts to you alone in all things, in all times and all places!

When we repent, we are called to say Astaghfurillah or "I seek forgiveness from Allah" until we can respond to a situation rather than reacting to it. In other words, tawba is used as a means of realignment so that we live our life by intentional design instead of living by default, influenced by the wounds and traumas of our past experiences. Our feelings are not something happening to us, but something happening for us so that we may become aware of the places we can turn in deeper surrender towards Allah. Repentance is about letting go of what holds you back. Like a shadow that follows you and is dissolved in the presence of light, when we repent we let go of the burdens of our actions by receiving the forgiveness of Allah.

One of the best ways to have all sins forgiven is by performing the Hajj:

What is Hajj? "Hajj is [during] well-known months, so whoever has made Hajj obligatory upon himself therein [by entering the state of ihram],there is [to be for him] no sexual relations and no disobedience and no disputing during Hajj. And whatever good you do - Allah knows it. And take provisions, but indeed, the best provision is fear of Allah And fear Me, O you of understanding!"

We do not need to understand every element of our sin to let go of it. The seed doesn't need to understand the nature of the sun's light to be moved and transformed by it. It is the same with repentance. When we repent we are turning to Allah first before we ever turn to our understand- ing of a situation. Our interpretations lead to separation instead of unity, for as a teacher of mine once said, "You cannot be right and in the love at the same time." In other words, right and wrong are based in duality, but being in the love of Allah is based in unity. At its core, a sin is any moment we turn away from Allah and towards the creation or our ourselves to fulfil our needs. During the process of tawba we are asked to reflect upon where we went off course. This process gives us space to identify what our heart was seeking through the mistake so that we can, in turn, use prayer and supplication to turn our heart's longing back to Allah.

Repentance is not about our sins as much as it is about Allah's forgiveness. When we seek refuge in Allah's mercy we are turning from our human qualities towards His divine attributes. Whether we wrong ourselves or others wrong us, tawba is the vehicle that turns us from our pain, blame and disappointment back toward Allah, who is the source of all hope, mercy, and peace.

Beneath manifested forms, all multiplicity in existence points to the essential unity and oneness of Allah. As the thirteenth-century mystic Ibn Arabi beautifully says, “The whole universe is from Him, in Him, with Him, through Him. The world becomes a means to dive into the infinite ocean of Oneness.” Everything here is a mirror that reflects divine qualities of beauty and majesty of the One God. As an anonymous writer once said, “The light at the end of the tunnel is not an illusion, the tunnel is.” The declaration of la illaha illa Allah is a reminder that all shapes and forms are like a mirage before the face of God. Allah is the only Truth, Al- Haqq. As the mystics say, “The World is not Allah but there is nothing else but Allah.” Nothing moves without Him. Nothing lives and exists without Him. The Divine spirit or ruh, was blown into the dead earth of humankind to give us life. We live because of Al-Hayy, The All-Living. We see because of Al-Basir, The All-Seeing. We hear because of As-Sami,’ The All-Hearing. Everything we are mirrors the beauty of our Lord. We are because He is.

The Qur’an emulates the omnipresence of Allah beautifully when it says, “To Allah belongs the east and the west, wherever you turn there is the face of Allah” (Qur’an 2:115). The shahadah or declaration of faith begins with witnessing Allah’s oneness in all things. Prophet Muhammad and all the prophets before him were sent to teach us that Allah’s presence is infused in every moment and that everything in existence points back to His One Truth. It’s from the love, light, and mercy of Allah that existence bloomed into being. The Qur’an told us of Divine unity, but it was Muhammad (peace be upon him) who showed us how to live the message of Allah’s oneness with mercy and gentleness.

How precious is the time of a believer? One can always repair a damage that has been done except the time that has been lost. One can always bounce back from a loss. But the loss Allah mentions in Surah Asar is IRREPARABLE, INEVITABLE, & NEVER-ENDING!

Allah swears by the passing time. that is literally flying away with great speed making all of us chase this dunya. It's normal for humans to get busy in our lives without paying heed towards our Deen, then we wonder why are we so restless? It's because this speedily passing time is making us chase this dunya which can never be ours. It's a passing cloud, a dream, a test! The sole reality is that we're being tested in this world and we'll be held accountable in Akhirah.

Allah categorically mentions the following things one has to do in order to not be among the losers:

1.Believe:

Believe in Allah & His messenger. To believe in them also includes believing in what they've have commanded us to do. It means to live by the law and order they have given us.

2. Doing righteous deeds:

Fulfilling your duties ordained by Allah in Quran & Hadith, and also refraining from that which he has made unlawful for us.

3. Advising others towards righteousness:

When you become a practising Muslim it is obligatory for you to now invite other towards the Al-Haq - The Truth - Righteousness! Invite others towards Islam. Invite others towards good deeds. Stop others from doing bad and harming their soul along with ruining their Akhirah and becoming a loser through gaining the inevitable/irreparable loss that Allah talks about in this chapter. As a Muslim, we should like for others what we like for ourselves! If we prefer prayers, Quran.. Veil...Jannah. all the goodness for ourselves then why not for our Muslim brothers and sisters?

Preservation of the Koran by Memorisation:

For the following generations, memorising the Koran was held to be a communal obligation (farḍ kifāyah). Due to multiple hadiths in which the Prophet Muhammad (Upon him be Peace and Glory) warned against forgetting what had been memorized from the Koran, some jurists held such

forgetting to be a major sin (kabīrah). In support of this position, they cited the hadith in which the Prophet Muhammad (Upon him be Peace and Glory) said, “The sins of my ummah were shown to me. I did not see a sin greater than a chapter or verse of the Koran given to a person who then forgot it.”

Despite its debatable authenticity, this hadith is understood by many jurists to establish the prohibition of forgetting the Koran. However, they disagreed extensively on the meaning of forgetting (e.g., complete loss of memory, inability to read from the muṣḥaf, neglect of its commands and prohibitions), valid excuses for forgetting (e.g., unintentional noncommitment to revising, occupation with other important studies or work to secure necessary lawful provision, mental issues), age-based accountability (differentiating between what was memorized at a young age versus adulthood), subjective memory strength and retention abilities, and the degree of sinning (major or minor) based on the intention and cause of forgetting.

For example, Ibn Ḥajar al-Haytamī (d. 974/1566) divided (nisyān) into two categories: unintentional nisyān and intentional negligence (isqāṭ). He concluded his detailed fatwā on this issue by saying,

It is understood from what I have stated that the [exact] point of forgetting is the removal [of the memorized] from the memory capacity (al-quwwah al-ḥāfidhah) so that one no longer retains it by heart as they used to before... Being able to read from the muṣḥaf does not prevent the sin of forgetting because we are ritually obligated to memorize by heart. Hence, imams [of jurisprudence] explicitly stated that its memorization is a communal obligation upon the ummah. Additionally, most of the companions did not [know how to] write, but they had it [the Koran] memorized by heart… nisyān in the meaning I explained [intentional negligence] is a major sin even if [it was of] one verse as they [earlier scholars] stated. Even if one forgets one letter to such an extent that it requires work and repetition [to be remembered], they are sinful. If it does not reach that level and one can remember once they are reminded, they are not remiss.

In his treatment of the same issue, Ibn Ḥajar al-ʿAsqalānī narrated that Ibn Sīrīn (d. 110/729) said, “They [the righteous forebears] used to despise the one who forgets the Koran and to speak harshly of him.”

Written transmission of the Koran during the time of the Prophet

The illiteracy of Arab society at the time of the Prophet Muhammad (Upon him be Peace and Glory) is well-known. Less known is that despite this pervasive illiteracy, writing did exist among the Arabs: “Be wary of the opinion of those who say that the Arabs were not people of writing and pens.”

According to Ahmad al-Jallād, “The abundance of written records in Arabia suggests that writing was widespread among both settled people and nomads… however, its function among both groups was quite different.” Nonetheless, only select types of the Arab literature of the Ḥijāz, where the message of Islam commenced, were \documented in written form before and during the time of the Prophet. Aside from writing for practical purposes such as letters, memoranda, treaties, and legal materials, “religious materials (with the eventual exception of the Koran), poetry and literary prose, genealogy, and historical traditions were transmitted orally” in the early Islamic centuries.

Poetry, prose, oration, and storytelling were the primary means of preserving the heritage of this part of the Arabian Peninsula.

Writing was more common in the Arabian North and the South.216 Ancient South Arabia, with its thousands of public transcriptions, “exemplifies a literate society,” yet that does not necessarily reflect a “widespread literacy among the general population.” Compared to the Ḥijāz, where

writing was not as common, even the venerated art of poetry "was not often put into writing in South Arabia." As for the development of the Arabic script, in the South the people of Yemen used to write in al-Musnad script, while in the North, the Nabataeans adopted a writing style derived from the Aramaic prevalent in the Levant.

The Ḥijāzī Arabs learned this style of writing centuries before Islam. It eventually developed into the Ḥijāzī script, the same one in which the Koran was written.

The Koran explicitly acknowledges that most Arabs were illiterate by describing them (ummiyyīn) as well as the Prophet Muhammad (Upon him be Peace and Glory) (ummiyy) as "unlettered" in 62:2 and 7:157-8. The word ummiyyīn, according to the majority of exegetes, refers to those who do not know how to read or write.

The Prophet Muhammad (Upon him be Peace and Glory) did not read or write, nor did many of the Arabs of his time. Nevertheless, consider the following verses:

It is for Us to collect it and to give you the ability to recite it.

Indeed, this is in the former scrolls [scriptures].

A Messenger from Allah reciting purified pages [scriptures].

These verses of the Koran suggest the importance of preserving the Koran not just orally but in writing. Indeed, in arguing for the obligation to take all possible means of preserving the Koran, some scholars also cited the verse "This is the Book" and "His [Allah's] Book" as indications that Allah's revealed speech should be preserved by "writing it in sheets."

Unsurprisingly, then, the textual preservation of the Koran was a duty established by the Prophet Muhammad (Upon him be Peace and Glory) himself. He commanded people to write it down and appointed, organized, and supervised his scribes of revelation. After the Prophet's death, this duty transformed into a farḍ kifāyah which his companions fulfilled. This organized scribal work came despite Arab society's widespread illiteracy and, as shown below, played a pivotal role in fulfilling Allah's promise to preserve the Koran.

Literature on writing the Koran and the scribes of the Prophet:

Two terms are commonly used in the various reports about the textual documentation of the Koran: collection (jamʿ) and compilation (taʾlīf). Al-Bukhārī (d. 256/870) dedicated in his Ṣaḥīḥ a separate section for each: "Section on the Collection of the Koran" (bāb jamʿ al-Qurʾān) and "Section on the Compilation of the Koran" (bāb taʾlīf al-Qurʾān). In his commentary on the Ṣaḥīḥ, Ibn Ḥajar al-ʿAsqalānī noted that jamʿ al-Qurʾān is a collection of its sheets in a particular style while taʾlīf al-Qurʾān is arranging the verses of a chapter or the order of the chapters. When sheets are bound together, they are known as a codex which, in the case of the Koran, is called a muṣḥaf. Parchment (a stiff, flat material made from the untanned skins of goats or sheep) was scarce during the time of the Prophet. Hence, he commanded his companions to write the Koran on other available materials such as palm leaf, stalk, and stump, as well as scapula bones, clay, the skin of animals, and certain kinds of rocks.

Identifying the scribes of the Prophet Muhammad (Upon him be Peace and Glory) requires examination of a vast literature of books dedicated to the topic as well as the works of sīrah, ṭabaqāt, shamāʾil (characteristics of the Prophet), and history. Books that document the names and biographies of the scribes of the Prophet Muhammad (Upon him be Peace and Glory) date back to as early as the 3rd/9th century, such as Kitāb al-Kuttāb by ʿAmr ibn Shabbah (d. 262/877), which is no longer extant. Subsequent works include al-Miṣbāḥ al-Mudiyy fī Kuttāb al-Nabyy by Muḥammad ibn Ḥadīdah al-Anṣārī (d. 783/1381), the most extensive examination of the topic ever undertaken.

Al-Anṣārī had two primary foci: the scribes of the Prophet Muhammad (Upon him be Peace and Glory) and the messengers and letters Muhammad deployed to the kings and rulers of his time. After beginning the list with the four Caliphs, al-Anṣārī listed the rest of the scribes alphabetically. Still, no work independently dedicated to the Koranic scribes of the Prophet Muhammad (Upon him be Peace and Glory) exists in our tradition—a gap that some contemporary Muslim scholars have attempted to fill.

Since the literature typically defines a scribe as someone who used to write anything for the Prophet not just Koran, but letters, legal documents, land deeds, and translations—scholars have disagreed on the number of Koranic scribes. Al-Aʿẓamī observed that almost every scholar he reviewed added more names to the list compiled by his predecessor.

One exception, however, is ʿAmr ibn Shabbah, who named 23 scribes, despite coming after al-Yaʿqūbī (d. after 292/905), who listed only 13 scribes in his Tārīkh.

The following scholars complemented al-Aʿẓamī's list and provided different scribal counts based on their selected criteria: Al-Masʿūdī (d. 345/965) listed 16 scribes in his al-Tanbīh wal-Ishrāf, Ibn ʿAbd al-Barr (d. 463/1071) listed 25 in al-Istīʿāb, Ibn ʿAsākir (d. 571/1167) listed 23 in Tārīkh Dimashq, al-Qurṭubī (d. 671/1273) listed 26 in his Tafsīr, al-Anṣārī listed 44 in al-Miṣbāḥ al-Mudiyy, al-ʿIrāqī (d. 806/1403) listed 42 in his didactic poem al-Alfiyyah on sīrah,233 Sibṭ ibn al-ʿAjamī (d. 841/1438) listed 43 in his gloss on Qāḍī Iyāḍ's al-Shifā, Yaḥiā al-ʿĀmiriyy al-Ḥaraḍayy (d. 893/1487) listed 25 in Bahjat al-Maḥāfil, and al-Shabrāmallisī (d. 1087/1676) listed 40 in his legal gloss on al-Manhāj.234

Based on a survey of such tremendous scholarship, as well as numerous works of literary professions (inshāʾ) and political treatises, most contemporary works put the number of scribes at over forty. ʿAlī al-Dabbāʿ (d. 1380/1961), in Samīr al-Ṭālibīn, noted that the total number of the Prophet's scribes is 43 or 44, 14 of whom were specifically Koranic scribes.

In his Tārīkh al-Muṣḥaf al-Sharīf, ʿAbdulfattāḥ al-Qāḍī (d. 1403/1982) stated, "The Prophet had 40 scribes before the revelation of the Koran came to completion."236 The Shia scholar Abū ʿAbdullāh al-Zinjānī (d. 1359/1941) stated, in his Tārīkh al-Qurʾan, that the Prophet Muhammad (Upon him be Peace and Glory) had 43 scribes, listing 29 known to have specifically written the Koran.

More recently, al-Aʿẓamī listed 48 scribes of the Prophet Muhammad (Upon him be Peace and Glory) in his Kuttāb al-Nabyy, in which he treated their biographies. However, in The History of the Qurʾanic Text, al-Aʿẓamī stated that the Prophet Muhammad (Upon him be Peace and Glory) had a total of 65 scribes without specifying whether they transcribed the Koran or fulfilled other duties. In one section of his Wathaqat Naql al-Naṣṣ al-Qurʾanī, Muḥammad Jabal attempted to differentiate between Koranic and non-Koranic scribes of Prophet Muhammad (Upon him be Peace and Glory) through inference, compiling a total of 29 companions. Ghānim al-Ḥamad, in Rasm al-Mushaf, identified 43 as the overall number of the Prophet's scribes. In his more recent work Aṣālah al-naṣṣ al-Qurʾānī, he briefly discussed seven of them when covering the stages of writing the Koran during the lifetime of Muhammad.

Because of a strong emphasis on the role of ʿAlī ibn Abī Ṭālib in the life of the Prophet Muhammad (Upon him be Peace and Glory) and the preservation of the Islamic traditions, al-Mayānjī was unduly strict in counting the number of the scribes of the Koran. While he distinguished the scribes of the Koran in a dedicated section, he limited them to only six companions, not at all of whom were certainly Koranic scribes. In an odd insistence on proving discrepancies between different reports, al-Mayānjī excluded the names of Abū Bakr, ʿUmar, ʿUthmān, al-Mughīrah, ʿAmr ibn al-Āṣ, Khāild ibn al-Walīd, and Muʿāwiyah. His arguments for some of these exclusions will be discussed below.

Finally, works on political theory and administrative law in the early Islamic era list those companions appointed to governmental or executive positions, including the scribes. Among the most extensive contemporary references on the Prophet's lifetime is ʿAbdulḥayy al-Kittānī's two-volume book on the Prophet's governmental system, al-Tarātīb al-Idāriyyah. The third section of the first volume is dedicated to various topics related to the writing professions as organized by the Prophet Muhammad (Upon him be Peace and Glory) including his different types of dictated writings, his scribes, his style of dictation, his ways of addressing his correspondents, the structure of his official letters and statements, his translators, his spokespeople and poets, and his instructions to the scribes regarding the materials used and how to sign, date, stamp, and mail them. Moreover, Muhammad Hamiduallah's (d. 1422/2002) collection of the "political documents" written during the time of the Prophet Muhammad (Upon him be Peace and Glory) and his four succeeding Caliphs is a significant reference for early writings and the scribes of the Prophet.

The following sections on the scribes of the Koran will adopt Jabal's bipartite categorization based on the Meccan and Medinan periods of the life of the Prophet.

Writing the Koran in the Meccan period

The revelation of the Koran in the Meccan period lasted for 13 years. Since it was longer than the Medinan period, the Meccan period witnessed the revelation of more Koranic chapters. Of 45 long or medium chapters (from al-Baqarah to al-Aḥqāf), 35 are Meccan. This quantity of revelation may have necessitated textual transcription to protect it from potential losses or mistakes. The Prophet Muhammad (Upon him be Peace and Glory) paid early attention to the importance of preserving the revelation in writing and combating illiteracy among Muslims. He (Muhammad) was reported to have said, "record knowledge with writing."

Al-Azharī (d. 370/981) highlights the importance of written documentation, saying, "Writing [guarantees] more accuracy than the hearts of men." Writing the Koran in an illiterate society affirms that such documentation did not stem from happenstance or merely reflect common cultural practice. Instead, it was a Divine inspiration and an intentional plan for the future of the new religion and its book.

The Prophet Muhammad (Upon him be Peace and Glory) said, "Do not write down anything from me, and he who wrote down anything from me except the Koran should efface that." This hadith indicates that some companions were already writing everything the Prophet Muhammad (Upon him be Peace and Glory) said. The Prophet Muhammad (Upon him be Peace and Glory), though, wanted them to focus on the Koran's writing. Later, he permitted the companions to write down his quotes as well. Muhammad (Upon him be Peace and Glory) must have issued this ban on non-Koranic writing as early as his companions started writing down what he was conveying to them, meaning in Mecca. His (initial) prohibition of non-Koranic writing established a distinction between human and Divine speech that protected the latter from distortion. This distinction in writing added another layer of protection to that offered by the unparalleled rhetorical style of the Koran. Evidently, then, the prevalence of illiteracy in Meccan society did not negate the existence of writing and writers. By the advent of Islam, there were 17 scribes among the Quraysh. As known in the history books, the Quraysh wrote on a sheet documenting their official boycott of the Prophet Muhammad (Upon him be Peace and Glory) and Meccan Moslems. Multiple companions among the early Meccan Muslims were penmen, including Abu Bakr, Umar ibn al-Khattab, Uthman, ʿAlī, Saʿīd ibn Zayd and his wife Fatimah bint al-Khattab, and Khabbāb ibn al-Aratt. The story of how Umar embraced Islam, highlighted above, relates that Said, his wife Fatimah, and Kabab were reading Koran from a sheet that had verses from Chapter Taha and possibly also Chapter al-Takwīr. There were likely multiple other sheets that contained written Koran.

The Prophet's scribes in the Meccan period

Scarcely does the existing literature explicitly identify anyone as a Meccan scribe of revelation. Moreover, the harsh conditions characteristic of the Meccan period of Islam possibly concealed many details regarding the transcription of the Koran during that time. However, sīrah works

generally list the scribes who wrote everything the Prophet Muhammad (Upon him be Peace and Glory) dictated, including Koran, messages, correspondences, and other deeds and documents. It is possible to identify who among them were specifically Meccan scribes if they meet three criteria: a scribe of the Prophet (as long as this scribe's transcription was not specified for anything other than the Koran), an early Muslim, and a resident of Mecca. In applying these three conditions, four names rise to the top of the list:

Shuraḥbīl ibn Ḥasanah (d. 18/639), said to be "the first [companion] to write for the Prophet." His status as the first Prophetic scribe indicates he began writing before he migrated to Abyssinia, which in turn suggests that he wrote Koran, since the Prophet Muhammad (Upon him be Peace and Glory) did not correspond with anyone in writing during the pre-Abyssinian period.

Khālid ibn Saʿīd ibn al-ʿĀṣ (d. 13/634), said to be the second person to embrace Islam after Abū Bakr. Khālid was the first to write, "In the name of Allah, the Most Gracious, the Most Merciful" (Bismillāh al-Raḥmān al-Raḥīm).

Ḥanẓalah ibn al-Rabīʿ al-Tamīmī (d. 52/672), known as "The Scribe" (al-kātib) before Zayd ibn Thābit won that title.

ʿAbdullāh ibn Sʿad (d. 36-37). According to Al-ʿAsqalānī, he was the first person from Quraysh to write the revelation for the Prophet Muhammad (Upon him be Peace and Glory) in Mecca.

Abdullāh ibn Sʿad is known for the controversy surrounding his apostasy from Islam during the life of the Prophet. He eventually revoked his apostasy, became Muslim again, and participated in multiple conquests before he died as a Muslim.

Other companions who embraced Islam early and fulfilled general scribal duties for the Prophet Muhammad (Upon him be Peace and Glory) were:

Abū Bakr

Omar, father of Hafsa

Al-Mayānjī questioned whether Abū Bakr and ʿUmar were from among the Prophet's scribes, despite multiple biographies affirming that they were. Al-Mayānjī also stated that Abū Bakr was unlettered, a claim for which he cited no evidence besides Ibn ʿAbd Rabbih (d. 328/940) not listing him among the 17 men who knew how to write at the advent of Islam.

ʿUthmān, when the rebels attacked him and struck his hand with a sword, said, "By Allah, it is the first hand to transcribe the mufaṣṣal."

ʿAlī ibn Abī Ṭālib

Ṭalḥah ibn ʿUbayd Allāh (d. 36/656)

Al-Zubayr ibn al-ʿAwwām (d. 36/656)

Al-Arqam ibn Abī al-Arqam (d. 55/675)

Ḥāṭib ibn ʿAmr ibn ʿAbd Wud (d. unknown)

ʿĀmir ibn Fuhayrah (d. 4/625)

Abū Salamah ibn ʿAbd al-Asad (d. 4/625)

Muʿayqīb al-Dūsī (d. 40/660)

Abān ibn Saʿīd ibn al-ʿĀṣ (d. 13/634). He was Khālid's brother (mentioned above).

The Koran was transcribed concomitantly with its revelation. Several companions reported that the Prophet Muhammad (Upon him be Peace and Glory) would call on scribes when he received new revelation and instruct them to write and place it in its assigned chapter.

Although not commonly reported in classical or contemporary ʿulūm al-Qurʾān works, some of the Koran-inscribed sheets in Mecca were sent to Medina to support the ongoing dissemination of the Koran.

Ibn Ḥajar al-ʿAsqalānī reported from Ibn Isḥāq (d. 150/767) that Rāfiʿ ibn Mālik al-Zuraqī was "the first to bring Chapter Yūsuf to Medina." Admittedly, this report does not explicitly mention whether the chapter was received from the Prophet Muhammad (Upon him be Peace and Glory) orally or in writing. However, al-ʿAsqalānī reported another narration from al-Zubayr ibn Bakkār (d. 256/870) that the Prophet Muhammad (Upon him be Peace and Glory) gave Rāfiʿ, when they met during the pledge of al-ʿAqabah, what was revealed to him over the previous decade. Rāfiʿ, in turn, took that from the Prophet Muhammad (Upon him be Peace and Glory) to Medina, where he gathered his people and started teaching them what he had brought from the Prophet.

Writing the Koran in the Medinan period

The Prophet's ﷺ efforts to maintain written documentation of the Koran continued after his move to Medina. During the Meccan period, there was no need to write anything besides the Koran. However, the situation changed drastically after the immigration to Medina due to the complex needs of the new society. Accordingly, after victory in the Battle of Badr, the Prophet Muhammad (Upon him be Peace and Glory) issued a different kind of ransom for the captives lacking financial resources: teaching Medinan children how to write. Each captive was responsible for teaching ten children.

Thus, illiteracy decreased among the Arabs after the spread of Islam amongst them. Consequently, the number of scribes increased, and their scribal duties diversified to include a range of tasks that extended beyond transcribing the Koran to include other Prophetic statements and decisions.

Contrary to a common belief that registers (diwāns) were established after the death of the Prophet, simple forms of diwāns were developed during his time and by his command. The word diwān, in its early usage, references the place where a transcriber sits, a logbook, or a register.

According to al-Qalqashandī (d. 821/1418) in his administrative encyclopaedia on the composition of chancery documents Ṣubḥ al-Aʿshā, the first chancery in Islam was established during the time of the Prophet ﷺ, as represented in his letters and correspondences. Although the official establishment of army and revenue registers is attributed to his successors, most popularly to Caliph Omar, father of Hafsa, prototypical forms of such registers emerged in the lifetime of the Prophet.

The existence of such diwans can be inferred from several hadiths. Ḥudhayfah narrated that "the Prophet Muhammad (Upon him be Peace and Glory) said, 'List the names of those people who have announced that they are Muslims.' So, we listed 1,500 men."

This "listing" implies a practice of written record-keeping. Once, after the Prophet Muhammad (Upon him be Peace and Glory) stated that "it is not permissible for a man to be alone with a woman, and no lady should travel except with unmarriageable kin (maḥram)," a man responded by saying, "O Allah's Messenger! I have enlisted (uktutibtu) in the army for such-and-such battle, and my wife is proceeding for hajj." The Prophet Muhammad (Upon him be Peace and Glory) said, "Go and perform the hajj with your wife."

Al-Bukhārī titled the section under which this hadith was reported using the word for someone "who was enlisted" (uktutiba), meaning enlisted in writing. Moreover, several companions were reported to have registered their alms dues and contributions (amwāl al-ṣadaqāt) for the Prophet.

Al-Mayānjī, based on a variety of sources, identified eight diwāns established by him ﷺ which are: 1) the diwān for transcribing the Koran, 2) the diwān for writing down the sunnah, 3) the diwān for treaties, pledges, peace agreements, and feoffments, 4) the diwān for claims, lawsuits, and financial disputes, 5) the diwān of the army, 6) the diwān for alms (zakāh), spoils, charities, and their recipients, 7) the diwān of chancery for correspondences with kings, tribes, deputies, and envoys, and 8) the diwān of delegates.

The Easiest way to be Successful:

The best way to live in Allah's mercy is to always remain in the state of purity.

The Messenger of Allah (PBUH) said, "Shall I not tell you something by which Allah effaces the sins and elevates ranks (in Jannah)?" The Companions said; "Certainly, O Messenger of Allah." He (PBUH) said, "Performing the Wudu' thoroughly in spite of difficult circumstances, walking with more paces to the mosque, and waiting for the next As-Salat after observing Salat; and that is Ar-Ribat, and that is Ar-Ribat." [Muslim].

Remain cheerful and trust in Allah. Do not wallow over bitter memories, because remember, bitterness is a Killer. We tend to think that circumstances causes us to become bitter, but this is not always the case, it is a characteristic we develop.

To swallow a daily dose of poison would be unthinkable. Yet this is what you do if you awaken each morning with bitter thoughts that belong to the past.

Bitterness is a killer. But who does it hurt? Only you. Certainly not the one who has wronged you!. He is probably is not even aware of it so why submit to it?

A bitter person always seems to find a good reason to be bitter.. the list goes on... Valid reasons, maybe. Painful, certainly! Even worthy of some human emotion. But it takes only a little - yes just a little time and effort to work through the pain, hurt, disappointment, sadness or anger. "Wonderful in theory," a bitter person might say. "But I can't forget." You can forget; but whether you choose to is another matter. It takes time to re-pattern negative thoughts. Forgiveness is the key to happiness as is ablution the key to prayer.

When you feel sad, remember the verse of the Koran: "O you who believe! When you intend to offer As-Salaah (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles." [al-Maa'idah 5:6]

Abdullah b. 'Amr reported: We returned from Mecca to Medina with the Messenger of Allah, and when we came to some water on the way, some of the people were in a hurry at the time of the afternoon (Asr) prayer and performed ablution hurriedly, and when we reached them, their heels were dry, no water had touched them. The Prophet Muhammad said: "Woe to (dry) heels, because of Hellfire. Make your ablution thorough." [Sahih Muslim 241]

The Messenger of Allah (upon him be peace) said: "Wudu' is half the Iman." [Muslim].

The Messenger of Allah said, "Whoever of you performs Wudu' carefully and then affirms: Ash-hadu an la ilaha illallahu Wahdahu la sharika Lahu, wa ash-hadu anna Muhammadan abduhu wa Rasuluhu [I testify that there so no true god except Allah Alone, Who has no partners and that Muhammad is His slave and Messenger, the eight gates of Jannah are opened for him. He may enter through whichever of these gates he desires (to enter)." Muslim Hadith.

Remaining in a pure state will cause our lives to be filled with joy. Blessing is a word we hear often but sadly we have lost it in our homes, so we find no barakah in time, nor in sustenance or our wealth and children, so what then is the key to barakah.

The Prophet's scribes in the Medinan period

Uthman, Ubayy ibn Kaʿb, and Zayd ibn Thābit were among the most critical scribes in the Medinan period, heavily influencing the process and the final stages of standardizing the Koranic text. Ubayy was the first to write the Koran for the Prophet Muhammad (Upon him be Peace and Glory) in Medina. If Ubayy was not available, Zayd ibn Thābit used to be assigned to write. ʿUthmān testified for himself, as mentioned earlier, describing his hand as "the first hand to transcribe the mufaṣṣal."

Zayd, one of the anṣāri children who learned from Badr's captives, became the most important figure of Koranic transcription and compilation during and after the time of the Prophet. The people of Medina knew him as "the scribe of revelation" (kātib al-waḥy).

The instant documentation of revelation: As mentioned earlier, the instant transcription of newly revealed Koran was a common practice of the Prophet Muhammad (Upon him be Peace and Glory) with his scribes in both Mecca and Medina.

Zayd ibn Thabit's residential proximity to the Prophet Muhammad (Upon him be Peace and Glory) eased his commitment to writing the Koran, as "I was his [the Prophet's] neighbour. When the revelation would come to him, he would call on me to write it down." Koranic transcription took a more specialized form in Medina through Zayd's work who, given his proximity to the Prophet, kept the writing tools (sheets, tablets, inkpot) ready at his house to be instantly available for the call of the Prophet. Upon the revelation of verse 4:99, the Prophet said, "Call Zayd for me and let him bring the board, the inkpot, and the scapula bone [or the scapula bone and the ink pot]." Zayd led the committee that compiled the Koran during the caliphate of Abu Bakr and the one that transcribed it during the caliphate of Osman.

In addition to these three companions, others who were known to write for the Prophet Muhammad (Upon him be Peace and Glory) in Medina without a specification of the content of writing were:

Abdullāh ibn Rawāḥah (d. 8/629)

Thābit ibn Qays (d. 12/633)

Abdullāh ibn ʿAbdillāh ibn Ubayy ibn Salūl (d. 12/633)

Khālid ibn al-Walīd (d. 21/642)

Abdullāh ibn al-Arqam (d. before 35/624). He was al-Arqam's son.

Ḥudhayfah ibn al-Yamān (d. 36/656)

Ḥuayṭib ibn ʿAbd al-ʿUzzā al-Qurashī (d. 54/673)

Saʿīd ibn al-ʿAṣ (d. 59/678)

Muʿāwiyah ibn Abī Sufyān (d. 60/680)

Buraydah ibn al-Ḥuṣayb al-Aslamī (d. 63/682)

Numerical Series

In every age, the Koran reveals one of its never-ending miracles.
The mathematical logic that relates the number of a surah to the number of its verses, words and letters is still totally unrevealed to humankind.
Similarly, the way the surahs of the Koran are ordered, and the way the number of verses, words and letters are determined, remain a mystery!
Exploring some of the hidden mysteries of this logic will definitely be a fruitful achievement for mankind, especially in disciplines related to digits and numbers!
Let's just take one example..
Examine the 2 surahs of Al-Nisa (Women) and Ibrahim (Abraham).
Chapter Al-Nisa is number 4 in the Koran. It has 176 verses and 3762 words.
Chapter Ibrahim is number 14 in the Koran. It has 52 verses and 830 words.
So, what is the relationship between Chapter Al-Nisa and Chapter Ibrahim?
Do you notice any numerical link between the 2 surahs? Examine these numbers carefully!
Now, I'm going to reveal one of the aspects of the hidden relationship between the 2 surahs!
Place the order number of Chapter Ibrahim to the right of the number of its verses. The result is 5214.
Now, place the order number of Chapter Ibrahim to the left of the number of its verses. The result is 1452.
The difference between the 2 numbers: 5214 – 1452 = **3762**.
Examine this number carefully!
Isn't it the number of the words of Chapter Al-Nisa?!
Do you think this could be a mere coincidence?
Then, let's have another example..
Chapter Al-Nisa is number 4 in the Koran. It has 176 verses and 3762 words.
Chapter An-Naba' (the Tidings) is number 78 in the Koran; It has 40 verses and 174 words.

What is the relation between Chapter Al-Nisa and Chapter An-Naba' then? Do you notice any numeric link between the 2 surahs?
All you can see is just a set of unrelated numbers with no link among them!
Let's apply the same logic..
Place the order number of Chapter An-Naba' to the left of the number of its verses. The result is 7840.
Place the order number of Chapter An-Naba' to the right of the number of its verses. The result is 4078.
The difference between the 2 numbers: 7840 – 4078 = **3762**.
Again, examine this number carefully!
Isn't it the number of the words of Chapter Al-Nisa?!
In spite of that, some may stubbornly go on arguing that it could happen by chance.
If this is the case, let's have a third example..
Chapter Al-Nisa is number 4 in the Koran. It has 176 verses and 3762 words.
Chapter 'Abasa, (He Frowned), is number 80 in the Koran. It has 42 verses and 133 words.
Let's ask the question for the third time: What is the relationship between Chapter Al-Nisa and Chapter 'Abasa?
Find the answer for yourselves.
Place the order number of Chapter 'Abasa to the left of the number of its verses. The result is 8042.
Place the order number of Chapter 'Abasa to the right of the number of its verses. The result is 4280.
The difference between the 2 numbers: 8042 – 4280 = **3762**.
This is the number of the words of Chapter Al-Nisa, isn't it?!
Isn't it right?
Now that we have seen these obvious examples:
Would it have been possible for any human being to be guided to the discovery of the relation between Chapter Al-Nisa and these 3 surahs through the superficial appearance of numbers?
Definitely and absolutely NO. No one could do that!
But, what is the secret behind this hidden relation between these surahs and Chapter Al-Nisa?
Now, examine the 4 surahs being grouped together.

The surah	Its order
Al-Nisa (Women)	4
Ibrahim (Abraham)	14
An-Naba' (the Tidings)	78
'Abasa (He Frowned)	80
Total	**176**

Now, can you figure out why these surahs have this hidden relation with Chapter Al-Nisa?
Look at the sum of the order of these 4 surahs, which is 176.
The surahs are 4 in total, and this is the order of Chapter Al-Nisa!
The sum of the order numbers of the surahs is 176 and this is the number of the verses of Chapter Al-Nisa!
Here is another example for the application of the same rule..
Chapter Al-Furqan, (the Criterion), is number 25 in the Koran, and it has 77 verses.
Place the number of the surah to the right of the number of its verses. The result is 7725.
Place the number of the surah to the left of the number of its verses. The result is 2577.
The difference between the 2 numbers: 7725 – 2577 = **5148**.
Keep this number for later.
Reflections..
Chapter Al-Munafiqun, (the Hypocrites), is number 63 in the Koran. It has 11 verses.
Place the number of the surah to the left of the number of its verses. The result is 6311.
Place the number of the surah to the right of the number of its verses. The result is 1163.
The difference between the 2 numbers: 6311 – 1163 = **5148**.
Keep this number for the second time!
The same test applied for the third time..
Chapter Al-Takwir, (the Folding Up), is number 81 in the Koran. It has 29 verses.
Place the number of the surah to the left of the number of its verses. The result is 8129.
Place the number of the surah to the right of the number of its verses. The result is 2981.
The difference between the 2 numbers: 8129 – 2981 = **5148**.
The same number reasserts itself for the third time!
What does this number refer to?
This number 5148 equals 99 x 52.
Now, let's go to verse number 5148 from the beginning of the Koran:

هُوَ اللَّهُ الَّذِي لَ إِلَهَ إِلَّ هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ (22) هُوَ اللَّهُ الَّذِي لَ إِلَهَ إِلَّ هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَمُ الْمُؤْمِنُ الْمَ ُيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّ ا يُشْرِكُونَ (32) هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ (42) الحشر

"22. He is Allah, than Whom there is no other God, the Knower of the invisible and the visible. He is the All-Beneficent, the All-Merciful.

23. He is Allah, than Whom there is no other God, the Sovereign Lord the Holy One, Peace, the Keeper of Faith, the Guardian, the Majestic, the Compeller, the Superb. Glorified be Allah from all that they ascribe as partner (unto Him).

24. He is Allah, the Creator, the Shaper out of nothing, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifies Him, and He is the All-Mighty, the All-Wise." (Chapter Al-Hashr)

The first of these 3 verses is the one whose number is 5148 from the beginning of the Koran.
These 3 verses from Chapter Al-Hashr, (Exile), include the largest number of the Most Beautiful Names and Attributes of Allah!
In these 3 verses of Chapter Al-Hashr, there are 19 Beautiful Names and Attributes of Allah!
Remember that the first of these 3 verses is number 5148 from the beginning of the Koran, and that number = **99** x **52**.
99 is the number of the Most Beautiful Names and Attributes of Allah. But what does 52 refer to?
Examine the 4 surahs together..
The 3 surahs we have looked at and Chapter Al-Hashr, which is concluded with that three verses:

The surah	Its order	Frequency of the Name of Allah (الله)
Al-Furqan (the Criterion)	25	8
Al-Munafiqun (the Hypocrites)	63	14
Al-Takwir (the Folding Up)	81	1
Al-Hashr (Exile)	59	29
Total	**228**	**52**

Look at the sum of the repetition times of the Name of Allah (الله) in the 4 surahs. It equals **52**.
Remember that the Name of Allah (الله) is repeated in the Koran 2704 times. This number = **52** x **52**.
Note also that the sum of the order numbers of these 4 surahs is 228. This number = **114** + **114**.
You know that 114 is the number of the surahs of the Koran!
More highlights..
There are 3 surahs in the Koran each having 52 verses. They are: Ibrahim (Abraham), Al-Qalam (the Pen), and Al-Haqqah (the Reality).
Chapter Ibrahim has **52** verses, and it is number 14 in the Koran.
Chapter Al-Qalam has **52** verses, and it is number 68.
Chapter Al-Haqqah also has **52** verses, and it is number 69.
The sum of the order numbers of these 3 surahs is 151.
This number = **52** + **99**.
Glory be to Allah!
52 is the number of verses in each of the 3 surahs!
99 is the number of the Most Beautiful Names and Attributes of Allah! Contemplate this wondrous numerical patterning.
The world has not come to learn about the numeric arrays until quite recently!
For this reason, this technique is used as a system of secret symbols and codes.
Don't you find in the Koran's application of this method substantial evidence that the Holy Koran is centuries ahead of the human mind?!
Here, those who have reason to think and minds to reason are reassured that the phrasing and patterning of the Koran could not be but a Revelation from Allah!
The Holy Koran is undoubtedly the Word of God.

One Word Twice

The numerical system inherent in the text of the Holy Koran was not haphazardly established by Allah, but to meditate on it as we think deeply of the meaning of the words and verses of the Koran; as we contemplate the

creation of the skies, the earth and what lies in between; as we reflect on Allah's perfect and wondrous creation in ourselves and in what exists all around.
Like letters and words, numbers have their own language or means of expression.
Let's listen to that language through the following scene..
So, here is Chapter Al-Fatihah, (the Opening), which is referred to as (السبع المثاني) , [the Seven Oft-Repeated Verses]:
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)1(الْحَمْدُ لِلَّهِ رَبِّ الْعَٰلَمِيْنَ)2(الرَّحْمَنِ الرَّحِٰيمِ)3(مَالِكِ يَوْمِ ٰ الدِّينِ)4(إِيَّاكَ نَعْبُ ُدُ وَإِيَّاكَ نَسْتَعِّينُ)5(اِهْدِنَا الصِّرَاط المسْتَقِيمَ)6(صِرَاط الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَل الضَّالِينَ)7(

"1. In the name of Allah, the All-Beneficent, the All-Merciful.

2. *Praise be to Allah, Lord of the Worlds.*
3. *The All-Beneficent, the All-Merciful.*
4. *Owner of the Day of Judgment.*
5. *You (Alone) we worship; You (Alone) we ask for help.*
6. *Show us the straight path.*
7. *The path of those whom You have favored; Not (the path) of those who earn Your anger nor of those who go astray."*

Reflections..
Chapter Al-Fatihah is the Seven Oft-Repeated Verses; 14 equals **7** x **2**.
Word number 14 from the beginning of Chapter Al-Fatihah is the word
(إِيَّاكَ), [You (Alone)].
Word number 14 from the end of Chapter Al-Fatihah is the word (وَإِيَّاكَ), [You (Alone)].
The letters of the word (إِيَّاكَ), [You (Alone)], are repeated in Chapter Al-Fatihah 43 times.
43 is a prime number whose order on the list of prime numbers is 14.
Keep in mind that the word (إِيَّاكَ) , [You (Alone)], is mentioned in none of the surahs of the Koran except in Chapter Al-Fatihah.

> Would you like to make sure! So, here we go:
> The letter (ا) is repeated in Chapter Al-Fatihah 26 times.
> The letter (ي) is repeated 14 times.
> The letter (ك) is repeated 3 times.
> These are the non-replicated letters of the word (إِيَّاكَ) , [You (Alone)]..
> They are repeated in Chapter Al-Fatihah **43** times.
> Things are even more amazing than that!

Let's move to surah number 43 from the beginning of the Koran.
Chapter Az-Zukhruf (Ornaments of Gold) is number 43 from the beginning of the Koran.

> Do you have any doubt about that? Well, let's reflect:
> The letter (ا) is repeated in Chapter Az-Zukhruf 611 times.
> The letter (ي) is repeated 223 times.
> The letter (ك) is repeated 112 times.
> These are the letters of the word (إِيَّاكَ) , [You (Alone)]..
> They are repeated in Chapter Az-Zukhruf 946 times!
> This number = **43** x **22**.

Now, what do you think of this result?!
What if I show you what is more wondrous!
Reflections..
surah number 43 from the end of the Koran is Chapter Al-Jinn.

> Now, think carefully and deeply.
> The letter (ا) is repeated in Chapter Al-Jinn 232 times.
> The letter (ي) is repeated 50 times.
> The letter (ك) is repeated 19 times.
> These are the letters of the word (إِيَّاكَ), [You (Alone)]..
> They are repeated in Chapter Al-Jinn 301 times!
> This number = **43** x **7**.

What do you think of that as well!
Reflect on the pattern of 43 x 7 and how it signifies the Seven Oft-Repeated Verses!
Don't forget that 43 is a prime number whose order on the list of prime numbers is 14; that is, **7** x **2**.
Stop to ponder..
Chapter Al-Fatihah is the Seven Oft-Repeated Verses and 14 equals **7** x **2**.
Word number **14** from the beginning of Chapter Al-Fatihah is the word
(إِيَّاكَ), [You (Alone)].
Word number **14** from the end of Chapter Al-Fatihah is the word
(وَإِيَّاكَ), [You (Alone)].
The letters of the word (إِيَّاكَ), [You (Alone)], are repeated in Chapter AlFatihah **43** times.

Chapter Az-Zukhruf (Ornaments of Gold) is number **43** from the beginning of the Koran.
The letters of the word (إِيَّاكَ), [You (Alone)], are repeated in Chapter AzZukhruf 946 times. This number = **43** x 22.
Chapter Al-Jinn is number **43** from the end of the Koran!
The letters of the word (إِيَّاكَ), [You (Alone)], are repeated in Chapter AlJinn 301 times. This number = **43** x 7.
The letters of the word (إِيَّاكَ), [You (Alone)], are repeated in Chapter AzZukhruf and Chapter Al-Jinn 1247 times.; This number = **43** x **29**.
Don't forget that 29 is the number of the words of Chapter Al-Fatihah!
Reflections..
Let's move from Chapter Al-Fatihah to the surah immediately following it.

> Let's reflect..
> The letter (ا) is repeated in Chapter Al-Baqarah 4715 times.
> The letter (ي) is repeated 1596 times.
> The letter (ك) is repeated 832 times.
> These are the letters of the word (إِيَّاكَ), [You (Alone)]..
> They are repeated in Chapter Al-Baqarah **7143** times!
> Think carefully of this number. What do you see in it?

Look at it as 2 separate numbers, as follows: **71 43**.
71 is the order number of Chapter Noah in the Koran!
43 is the number of times the name of Noah is repeated in the Holy Koran!
Think once again of these two numbers: **71 43**!
Normally, 71 + 43 = **114**.
Yes, it is the number of the surahs of the Koran!
How magnificent the Koranic numerical system is!
It far exceeds the mental capabilities of the human mind!
Examine the various mathematical methods of the Koranic numerical system!
Remember..
Word number **14** from the beginning of Chapter Al-Fatihah is (إِيَّاكَ), [You (Alone)].
Word number **14** from the end of Chapter Al-Fatihah is (وَإِيَّاكَ), [You (Alone)].
The surah immediately following Chapter Al-Fatihah is Chapter Al-Baqarah. It is number 2 in the Koran.
The order of Chapter Yusuf (Joseph) in the Koran is number 12.
Thus, you can easily come to the conclusion that the sum of the order of Chapter Al-Baqarah and Chapter Yusuf = **14**.
The letters of the word (إِيَّاكَ), [You (Alone)], are repeated in Chapter AlBaqarah **7143** times.
The letters of the word (إِيَّاكَ), [You (Alone)], are repeated in Chapter Yusuf **2143** times.
See how number **43** asserts itself through the repetition of the letters of the word (إِيَّاكَ), [You (Alone)], in the 2 surahs!
The difference between the sum of the repetition of the letters of the word (إِيَّاكَ), [You (Alone)], in both verses = **5000**.
Examine this number and stop to ponder on it for a while!
What can you see in it?!
Why did this distinctive number emerge here?!
And what is its relation to the word (إِيَّاكَ), [You (Alone)]?!
This number conceals a great secret!
It is the secret of our existence in this world!
This number is not related to the word (إِيَّاكَ), [You (Alone)], but rather to another word!
What might this word be! This word is the second most important word in the Koran after the Name of Allah (الله)!
This word sums up the whole of the Koran!
Yes, the Koran as a whole is summed up in just one word!
Have you recognized this word?!
It is the word for the sake of which we were created!
It is the word (نعبد) , [worship].
Consider how this word is embraced by the word (إِيَّاكَ) from both sides: (5) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
"5. You (Alone) we worship; You (Alone) we ask for help."
As you see, the word (إِيَّاكَ) is mentioned twice.
The order of the first (إِيَّاكَ) is number 14 from the beginning of the surah.
The order of the second (وَإِيَّاكَ) is number 14 from the end of the surah.
In between came the word (نعبد), [worship], which is the main theme in Chapter Al-Fatihah, and in ~~the K~~oran as a whole!
Reflect on the verse once again:
(5) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
"5. You (Alone) we worship; You (Alone) we ask for help."
The verse is number **5** and between the first and the second mentioning of the word (إِيَّاكَ), [You (Alone)], there are **5** letters!

Now, have I answered your question: Why did number **5000** emerge out of the repetition of the letters of the word (إِيَّاكَ), [You (Alone)?!
5 is the number of the pillars of Islam!
5 is the number of the obligatory prayers of Islam (salahs)!
5 is the number of the stout of heart among the messengers!
5 is the number of the first revealed set of verses of the Koran!
5 is the number of repetition times of the name of the Prophet (God's glory and peace be upon him) in the Koran!
This is the knowledge and wisdom of Allah, Glorified and Sublime be He, as exemplified in number **5**.
Reflect, therefore, on the repetition of the letters of the word (نعبد), [worship], in Chapter Al-Fatihah itself:

The letter	ن	ع	ب	د	Total
Frequency in Chapter Al-Fatihah	11	6	4	4	**25**

The sum of the repetition times of the letters of the word (نعبد), [worship], in Chapter Al-Fatihah is 25; this number = **5** x **5**.
The prophets who were mentioned in the Koran are 25.
So, let's reflect on verse number 25 of Chapter Al-Anbiyaa (the Prophets):

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلاَّ نُوحِي إِلَيْهِ أَنَّهُ لاَ إِلَهَ إِلاَّ أَنَا فَاعْبُدُونِ (**25**) الأنبياء

"25. And We sent no messenger before you but We inspired him, (saying): There is no God save Me (Allah), so worship Me." (Chapter Al-Anbiyaa (the Prophets)
This verse speaks of the reason for which all prophets were sent; i.e., worship!
See how the Koranic numerical patterning is accurate and precise on the levels of digits and letters; numbers and words!
Can humanity at large collectively come up with the like of this amazing Koranic numerical patterning linguistically and numerically!
Can any sensible person claim that this Koran was phrased and patterned by a human being!
No, it is undoubtedly the Word of Allah.

Testimony of Christ – 1

The Messiah, Jesus, Son of Maryam (Mary) [PBUH]..
A noble prophet and a great messenger.. one of the Messengers of Strong Will and Stout Heart..
He lived all his life a righteous, noble, selfless and obedient servant of Allah..
Of the whole world, he only owned a woolen dress and a pair of shoes of tree bark..
In one of his miracles, he changed dunes of sand into gold, yet he saved none of it for himself..
In response to his prayer, a table spread with food was sent down from heaven, yet he often slept hungry..
He did not dream of a wife or have a house where he could live all his life..
He moved from one place to another on foot, and sometimes he rode a donkey..
Wherever he was when evening came, he would spend his night there.. the earth was his bed, the sky his cover, and a stone his pillow..
That was the Messiah, Jesus, son of Mary (God's glory and peace be upon him).. his life was all abnegation and devotion..
This is the Messiah, Jesus, son of Mary (God's glory and peace be upon him) the servant and messenger of Allah..
Therefore, he would be our Guest of Honor in this episode..
This dear guest will provide us with the decisive evidence that this Koran comprises the words of Allah, glory be to Him!
He will prove to Christians that Allah is the one and only God, with no partner, and that He, glory be to Him, neither begets nor was begotten..
He will also refute with evidence and figures the arguments of those who allege that he is the son of God..
He is the only person that was reported in the Koran that he said: I am the slave of Allah (إِنِّي عَبْدُ اللَّهِ)!
فَأَشَارَتْ إِلَيْهِ cradle: I am the slave of Allah (إِنِّي عَبْدُ اللَّهِ):These were the first three words that he uttered when he was in
قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا (92) قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا (03) مريم

"29. Then she pointed to him. They said How can we talk to one who is in the cradle, a young boy?
30. He spoke: Lo! I am the slave of Allah. He has given me the Scripture and has appointed me a Prophet." (Chapter Maryam)
The title (عبد الله), which means (the slave of Allah) or (the servant of Allah) occurs twice in the Glorious Koran:
(مريم03قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا)

"30. He spoke: Lo! I am the slave of Allah. He has given me the Scripture and has appointed me a Prophet." (Chapter Maryam)

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا (91) الجن

"19. And when the slave of Allah stood up in prayer to Him, they crowded on him, almost stifling (in order to listen to the Prophet's recitation of the Koran)." (Chapter Al-Jinn)

The title (عبد الله), or (the slave of Allah), in the first verse means the Messiah, Jesus, son of Mary (God's glory and peace be upon him).

The title (عبد الله), or (the slave of Allah), in the second verse means

Mohamed (God's glory and peace be upon him).

Now let's reflect on the letters of the word (عبد), which comprises three letters (namely: ع، ب، د)..

The letter (ع) is repeated in the two verses **5** times!

The letter (ب) is repeated in the two verses **5** times!

The letter (د) is repeated in the two verses **5** times!

The letters of the word (عبد) are repeated in the two verses **15** times!

Each letter is repeated exactly **5** times, not any other number!

The total number of the letters of the two verses is 75 letters; this number = **15** x **5**.

Amazing! What is the relationship between (عبد) [slave] and number **15**?

To answer this question, move with me to the first surah in the Glorious Koran:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)1(الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ)2(الرَّحْمَنِ الرَّحِيمِ)3(مَالِكِ يَوْمِ الدِّينِ)4(إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ)5(اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ)6(صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَ الضَّالِّينَ (7) الفاتحة

"1. In the name of Allah, the All-Beneficent, the All-Merciful.

2. *Praise be to Allah, Lord of the Worlds.*
3. *The All-Beneficent, the All-Merciful.*
4. *Owner of the Day of Judgment.*
5. *You (Alone) we worship; and You (Alone) we ask for help.*
6. *Show us the straight path.*
7. *The path of those whom You have favored; Not (the path) of those who earn Your anger nor of those who go astray." (Chapter Al-Fatihah)*

This is Chapter AL-Fatihah, the opening surah or chapter of the Glorious Koran before your eyes now..

Word No. **15** counting from the beginning of the surah is the word

(نَعْبُدُ)! [we worship]!

Word No. **15** counting from the end of the surah is the word (نَعْبُدُ)! [we worship]!

As such we can understand why the number of Tilawah (Recitation) Prostrations in the Koran is **15**!

Sujud Al-Tilawah (or Recitation Prostration) refers to these verses that contain an order for believers or reciters to prostrate themselves to Allah.

Prostration (Sujood) is the supremest status of submission and servility to Allah, glory be to Him!

We can also understand why the number of the words of

Chapter Al-Ikhlas are **15** in number!

The whole Koran has been revealed for this word (نَعْبُدُ); i.e. (We worship), only.

The whole Koran is summarized in Chapter Al-Fatihah, and Chapter AlFatihah is summed up in its central word (نَعْبُدُ); i.e. (We worship).

The word (نَعْبُدُ) is exactly in the middle of the surah..

It is preceded by 14 words and followed by 14 words!

Allah, glory be to Him sent messengers and sent down scriptures for this word only (نَعْبُدُ)!

Let's make sure about that..

Reflect on the word (نَعْبُدُ)..

Its letters are repeated in Chapter Al-Fatihah **25** times:

The letter (ن) is repeated in Chapter Al-Fatihah 11 times.

The letter (ع) is repeated 6 times.

The letter (ب) is repeated 4 times.

The letter (د) is repeated 4 times.

Now see how verse No. 25 in Chapter Al-Anbiyaa is concluded: وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّ نُوحِي إِلَيْهِ أَنَّهُ لَ إِلَهَ إِلَّ أَنَا فَاعْبُدُونِ (52) الأنبياء

"25. And We sent no messenger before you but We inspired him, (saying): There is no God save Me (Allah), so worship Me." ~~(Chapter~~ Al-Anbiyaa)

It is the only verse that defines the purpose of sending messengers and prophets!

The word (فَاعْبُدُونِ), which means (so worship Me), is word number 15 counting from the beginning of the verse!

You can notice that the order number of the verse is **25**, not any other number or figure!

The prophets and messengers mentioned in the Glorious Koran are **25** in number!

In all cases, number 25 = **5** x **5**.

Therefore, the word (نعبد); i.e. (We worship), occurs in verse No. **5** of Chapter Al-Fatihah!

5 is the number of the pillars of Islam!

But despite this some people may argue and claim that all this may happen by chance!

If so, follow up with us Episode 2 of the Testimony of Christ..

The Glorious Koran is undoubtedly the Word of God.

Testimony of Christ – 2

The Messiah, Jesus, Son of Maryam (Mary) [PBUH]..
Thanks to his prayers, The blind recovered their sight and the dumb spoke..
With a word of him, the deaf was able to hear..
He wiped his hand over a leper upon which the latter recovered a more beautiful skin..
With his prayers, the desperate sick were healed and the paralyzed stood up on their feet..
He did all that with permission of his Lord, seeking no wages or thanks from anyone..
This is the Messiah, Jesus, Son of Maryam (Mary) [PBUH], the servant and messenger of Allah..
I do not know why some people try to distort the image of this righteous, selfless worshipper and push it beyond its reality?
He says about himself: I am the slave of Allah (إِنِّي عَبْدُ اللَّهِ)!

Yes some people say he is the son of God, or even he is God!
Glorified be Allah, and High Exalted above what they say!
The description he gave to himself (عَبْدُ اللَّهِ), which means (the slave of Allah) or (the servant of Allah), occurs twice in the Glorious Koran..

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا (03) مريم

"30. He spoke: Lo! I am the slave of Allah. He has given me the Scripture and has appointed me a Prophet." (Chapter Maryam)

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا (91) الجن

"19. And when the slave of Allah stood up in prayer to Him, they crowded on him, almost stifling (in order to listen to the Prophet's recitation of the Koran)." (Chapter Al-Jinn)
The title (عَبْدُ اللَّهِ), or (the slave of Allah), in the first verse means the Messiah, Jesus, son of Mary (God's glory and peace be upon him).
The title (عَبْدُ اللَّهِ), or (the slave of Allah), in the second verse means
Mohamed (God's glory and peace be upon him).

> Now let's reflect on the letters of the word (عَبْدُ اللَّهِ) in both verses:
> The letter (ع) is repeated in the two verses **5** times.
> The letter (ب) is repeated **5** times.
> The letter (د) is repeated **5** times.
> The letter (ا) is repeated **15** times, which equals 5 x 3.
> The letter (ل) is repeated **15** times, which equals 5 x 3.
> The letter (ل) is repeated **15** times, which equals 5 x 3.
> The letter (ه) is repeated **5** times.
> These are the letters of the title (عَبْدُ اللَّهِ); they are repeated in the two verse **55** times! Glory be to Allah!
> Glory and praise be to the One Who perfected the composition of these letters in such accuracy!
> **More highlights..**
> We move to Chapter Al-Ma'idah (The Chapter on the Table Spread), No. 5 in the Glorious Koran..
> The table spread is one of the miracles of the Messiah, Jesus, Son of Maryam (Mary) [PBUH]:

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكُمْ فِسْقٌ الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (3) المائدة

"3. Forbidden unto you (for food) are carrion and blood and swine flesh, and that which has been dedicated unto any other than Allah, and the strangled, and the dead through beating, and the dead through falling from a height, and that which has been killed by (the goring of) horns, and the devoured of wild beasts, saving that which you slaughter (before its death), and that which has been immolated unto idols. And (forbidden is it) that you swear by the divining arrows. This is an abomination. This day are those who disbelieve in despair of (ever harming) your religion; so fear them not, fear Me! This day have I perfected your religion for you and completed My favor unto you, and have chosen AL- ISLAM for you as religion. Whoso is forced by hunger, not by will, to sin: (for him) lo! Allah is Oft-Forgiving, All-Merciful." (Chapter Al-Ma'idah)

> Now let's reflect on the letters of the word (عبد), which comprises three letters (namely: ع، ب، د):
> The letter (ع) is repeated in this verse **5** times!
> The letter (ب) is repeated in this verse **5** times! The letter (د) is repeated in this verse **5** times!
> The letters of the word (عبد) are repeated in this verse **15** times!
> Each letter is repeated exactly **5** times, not any other number!
> The same result and the same numeric significance!

In fact, the matter is even far more amazing!
Note the repetition pattern of the following letters..

The letter (ب) is repeated in this verse **5** times!
The letter (ح) is repeated in this verse **5** times! The letter (خ) is repeated in this verse **5** times!
The letter (د) is repeated in this verse **5** times!
The letter (ذ) is repeated in this verse **5** times!
The letter (ع) is repeated in this verse **5** times!
The letter (ه) is repeated in this verse **5** times1
The letter (ر) is repeated in this verse **10** times, which equals **5** x 2.
The letter (ي) is repeated in this verse **20** times, which equals **5** x 4. The letter (ا) is repeated in this verse **40** times, which equals 5**5**x 8.
The sum of the alphabetical orders of these ten letters = **115**.
The total number of the repetition times of these ten letters in the holy verse = **105**.
Notice the difference between the two numbers = **10**.
Letter No. **10** on the list of letters of the Arabic alphabet, namely the letter (ر) [r], which is repeated in the verse **10** times!
What does this amazing system of fives suggest?
Why has this verse come in surah No. **5** according to its order in the Glorious Koran?
Consider what the verse says at the beginning of its last third:
)الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الِ ْسْلَمَ دِينًا (!
"This day have I perfected your religion for you and completed My favor unto you, and have chosen AL-ISLAM for you as religion."
Now you have known why is this wonderful system of fives?!

5 is the number of the pillars of Islam as indicated in the holy verse!

We have gone too far..

Reflect on another example of the repetition of the letters that comprise the word (عبد)..
We move to the middle of the Koran and ponder on this verse from Chapter Al-Hadeed:
اَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الْخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّ مَتَاعُ الْغُرُورِ (02) الحديد

"20. Know that the life of this world is only play, and idle talk, and pageantry, and boasting among you, and rivalry in respect of wealth and children; as the likeness of vegetation after rain, whereof the growth is pleasing to the husbandman, but afterward it dries up and you see it turning yellow then it becomes straw. And in the Hereafter there is grievous punishment, and (also) forgiveness from Allah and His good pleasure, whereas the life of the world is but matter of illusion." (Chapter Al-Hadeed)

Reflect on the word (عبد), which means (slave):
The letter (ع) is repeated in this verse **5** times!
The letter (ب) is repeated in this verse **5** times!
The letter (د) is repeated in this verse **5** times!
These are the letters of the word (عبد); they are repeated in the verse **15** times!
Each letter is repeated exactly **5** times, and not any other number!
The same result and the same numerical significance!

Are you impressed by that?!
The matter is even much more impressive!
Now combine the two verses (from Chapter Al-Ma'idah and Chapter Al-Hadeed as above) together to see what is more impressive and wonderful:
حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّ مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ ذَلِكُمْ فِسْقٌ الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَ تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الِسْلَمَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (3) المائدة
اَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الْخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّ مَتَاعُ الْغُرُورِ (02) الحديد

Now let's reflect on the letters of the word (عبد), which comprises three letters (namely: ع، ب، د) in both verses:
The letter (ع) is repeated in the two verses together **10** times!
The letter (ب) is repeated in the two verses **10** times!
The letter (د) is repeated in the two verses **10** times!
Each letter is repeated in the two verses **10** times!
Letter No. **10** on the list of the Arabic alphabet is (ر), which is pronounced like (r)..

The letter (ر) is repeated in the first verse **10** times!
The letter (ر) is repeated in the second verse **10** times!
What do you expect is the total number of the words of the two verses?!
Yes! The total number of the words of the two verses is exactly **100** words; this number = **10** x **10**.
What do you think about these irrefragable numerical facts?!

Contemplate more impressive facts..

The letters of the word (عبد) are repeated in the two verses 30 times!

Now look at verse No. 30 of Chapter Maryam (The Chapter on Mary) in the Koran, and see what the Messiah, Jesus son of Mary, says: (مريم[03]قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا)

"30. He spoke: Lo! I am the slave of Allah. He has given me the Scripture and has appointed me a Prophet." (Chapter Maryam)

Throughout the Glorious Koran, no one, other than the Messiah

(God's glory and peace be upon him) said (إِنِّي عَبْدُ اللَّهِ); i.e. (I am the slave of Allah)!

The Messiah (God's glory and peace be upon him) says in this verse: (إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ); i.e. (I am the slave of Allah. He has given me the Scripture)!

The Scripture mentioned here is the Gospel!

The order number of the verse is 30, and the Gospel was revealed onto Jesus when he was 30 years old!

Note how numbers speak!

Rather, meditate on the full scene from Chapter Maryam:

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا (03) وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا (13) وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا) (23) وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا (33) مريم

"30. He spoke: Lo! I am the slave of Allah. He has given me the Scripture and has appointed me a Prophet.

31. And has made me blessed wheresoever I may be, and has enjoined upon me prayer and alms giving so long as I remain alive.

32. And (has made me) dutiful toward her who bore me, and has not made me arrogant, unblest.

33. Peace on me the day I was born, and the day I die, and the day I shall be raised alive!" (Chapter Maryam)

The Messiah (God's glory and peace be upon him) begins his words with a verse comprising **34** letters.

The Messiah's words (God's glory and peace be upon him) are included in the above four verses, which comprise **34** words!

The wonder is that the number of letters in these verses themselves is 148; and this number = **114** + **34**.

114 is the number of the surahs of the Koran!

34 is the number of repetition times of the name of Maryam (مريم) in the Koran!

Then the Koran comments on the Messiah's words with the following verse: (مريم**34**ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ)

"34. Such was Jesus, son of Mary: (this is) a statement of the truth concerning which they doubt." (Chapter Maryam)

As you see, the order number of this verse is **34**.

The wonder is that this verse comprises **34** letters!

Impressive Koranic numerical facts!

Would anybody after all this cast doubts on the source of this Koran?.

Modesty of the Koran

Humanity has never known as modest a book as the Glorious Koran!

It touches meanings with the loftiness of chastity and purity of modesty.

Is it possible that anything other than modesty and purity would emanate from the Lord of the Worlds, glory be to Him?

When the Koran is obliged to tell you about certain affairs, it uses modest and decent language.

It speaks about them quite politely and concisely, without going into details.

Consider, for example, When the Glorious Koran explained to Christians in simple logic that Jesus, the Messiah (God's glory and peace be upon him) is not a god and that his mother is not a goddess, either, it did not say to them that they defecated or urinated like all other people, and that these acts are not fit for a God worshipped by humans. Rather, it told them politely and briefly that 'they both used to eat (earthly) food', and stopped at this much! It is known to everyone that anyone who eats food needs to get rid of waste! Note the modesty of the Koran while reading the following verse:

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ انْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ انْظُرْ أَنَّى يُؤْفَكُونَ (57) المائدة

"75. The Messiah, son of Mary, was no other than a messenger, messengers (the like of whom) had passed away before him. And his mother was a saintly woman. And they both used to eat (earthly) food. See how we make the revelations clear for them, and yet see how they are turned away!" (Chapter Al-Ma'idah)

Think of the modesty of the Koran while speaking about the Messiah (God's glory and peace be upon him) and his mother (كَانَا يَأْكُلَانِ الطَّعَامَ), [And they both used to eat (earthly) food].

It used only three words, comprising 16 letters (in Arabic) without any details!

This verse is from Chapter Al-Ma'idah, which is Chapter No. 5 in the Glorious Koran.

Note where the repetition time No. 5 of the word (طعام), meaning 'food' from the beginning of the Koran:

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ
(5) المائدة

"5. This day are (all) good things made lawful for you. The food of those who have received the Scripture is lawful for you, and your food is lawful for them. And so are the virtuous women of the believers and the virtuous women of those who received the Scripture before you (lawful for you) when you give them their marriage portions and live with them in honor, not in fornication, nor taking them as secret concubines. Whoso denies the faith, his work is vain and he will be among the losers in the Hereafter." (Chapter Al-Ma'idah)

The word (طعام) in this verse is repetition time No. 5 of the word from the beginning of the Koran!
As clear to you, this verse is No. **5**.
This verse is in surah No. **5** in the Koran.
The order of the word (طعام) in this verse is word No. **5**.
The word (وَطَعَامُ) in this position comprises **5** letters!
The verse itself begins with a word that comprises **5** letters, namely (اليوم), which means (This day)!
The word (طعام) occurs twice in the verse.
In the first place, it takes order No. **5**.
In the second place, it is word No. 11.
It is quite a wonder that 11 is a prime number whose order on the list of prime numbers is **5**.
Note how we are back to number **5** from another route!
The wonder is that this is the only verse in which the word (طعام) is repeated!
The word (وَطَعَامُ) is repeated twice in this verse.
Now note where the word (طعام) is mentioned for the seventh time in the Glorious Koran.
It is mentioned in the following verse from Chapter Al-Ma'idah itself: مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ انْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ انْظُرْ أَنَّى يُؤْفَكُونَ (57) المائدة

"75. The Messiah, son of Mary, was no other than a messenger, messengers (the like of whom) had passed away before him. And his mother was a saintly woman. And they both used to eat (earthly) food. See how we make the revelations clear for them, and yet see how they are turned away!" (Chapter Al-Ma'idah)

Yes, it is the same verse which we were just talking about!
It is quite a wonder that the word (طعام) in this verse is word nuumber 16.
As it is obvious to you, the verse bears No. 75.
This nummber = **5** x **5** x 3.
The vere itself comprises 25 words. This number = **5** x **5**.
Now ponder on word No. 5 in the verse, i.e. (إل):

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ انْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ انْظُرْ أَنَّى يُؤْفَكُونَ (57) المائدة

> The letter (ا) is No. 1on the list of Arabic alphabetical letters.
> The order of the letter (ل) is No. 23.
> The order of the letter (ا) is No. 1.
> These are the letters of the word (إل); the sum of their alphabetical orders is 25. This number = **5** x **5**.
> Note the opening words of the above verse: مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ..
> *"The Messiah, son of Mary, was no other than a messenger.."*

The name of Jesus (عيشى) [PBUH] is not mentioned explicitly in this verse!
As a rule in the Koranic numerical structure, whatever is not mentioned in words is expressed in numbers!
It is a fact that the name of Jesus (عيشى) is repeated in the Koran 25 times. This number = **5** x **5**.
It is a wonder that the title of the Messiah, Son of Mary (الْمَسِيحُ ابْنُ مَرْيَمَ) occurs in this form in the Koran **5** times!

See how the verse begins with a word of two letters only (ما)..
The order of the letter (م) is No. 24 in the Arabic alphabet.
The order of the letter (ا) is No. 1 in the Arabic alphabet.
The sum of the two numbers is **25**.
The verse ends with the letter (ن), the letter whose order is No. **25** in the Arabic alphbet.
Thus, all ways lead to number **25**.
We should not forget that the verse comprises **25** words; and its number is 75; i.e. **25** x 3.
Wondrous Koranic numerical links!

Reflect on the verse again..

Note the opening clause of the verse:

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ انْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ انْظُرْ أَنَّى يُؤْفَكُونَ (57) المائدة

"75. The Messiah, son of Mary, was no other than a messenger, messengers (the like of whom) had passed away before him. And his mother was a saintly woman. And they both used to eat (earthly) food. See how we make the revelations clear for them, and yet see how they are turned away!" (Chapter Al-Ma'idah) It begins with the following clause: مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ..
'The Messiah, son of Mary, was no other than a messenger..' Now be ready for the surprise:

The letter (ا) is repeated in this verse 19 times.
The letter (ل) is repeated 11 times.
The letter (م) is repeated 9 times.
The letter (س) is repeated 3 times.
The letter (ي) is repeated 8 times.
The letter (ح) is mentioned once.
The letter (ا) is repeated 19 times.
The letter (ب) is repeated 3 times.
The letter (ن) is repeated 10 times.
The letter (م) is repeated 9 times.
The letter (ر) is repeated 5 times.
The letter (ي) is repeated 8 times.
The letter (م) is repeated 9 times.
These are the letters of the title of Jesus: the Messiah, Son of Mary (الْمَسِيحُ ابْنُ مَرْيَمَ); they are repeated in the verse **114** times!
114 is the number of the surahs of the Koran!
Reflect on the truth of the Messiah through this stunning Koranic numerical structure!
He is not the son of God, nor is he God, as Christians claim..
Like other humans, he used to eat food.. it is not becoming of a god to do that!
This is what numbers say and assert in more than one way to every sensible man of insight.
More highlights..

Reglect on the first verse of the Koran where the title of 'the Messiah' occurs:

إِذْ قَالَتِ الْمَلَئِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْخِرَةِ وَمِنَ الْمُقَرَّبِينَ (54) آل عمران

"45. (And remember) when the angels said: O Mary! Allah gives you glad tidings of a word from Him, whose name is the Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter, and one of those brought near (unto Allah)." (Chapter Al 'Imran)

The letter (ا) is repeated in this verse 16 times.
The letter (ل) is repeated 10 times.
The letter (م) is repeated 11 times.
The letter (س) is repeated 3 times.
The letter (ي) is repeated 10 times.
The letter (ح) is mentioned once.
The letter (ا) is repeated 16 times.
The letter (ب) is repeated 4 times.
The letter (ن) is repeated 6 times.
The letter (م) is repeated 11 times.
The letter (ر) is repeated 5 times.
The letter (ي) is repeated 10 times.
The letter (م) is repeated 11 times.
These are the letters of the title of Jesus: the Messiah, Son of Mary (الْمَسِيحُ ابْنُ مَرْيَمَ); they are repeated in the verse **114** times!
114 is the number of the surahs of the Koran!
The same result and the numerical significance itself, isn't it?!
It is undeniably the word of Allah, glory be to Him.

Truth from Your Lord - 1

Do not judge the truth by men; rather, judge men by the truth..
This is a statement that is widely spoken by many scholars and Hadith scientists..
It means that the truth is measured by men, but men are assessed by the truth.
Allah, glory be to Him, addressed His servant and prophet,
Mohamed, blessings and peace of Allah be upon him, by saying (الْحَقُّ مِنْ رَبِّكَ), which means (It is the Truth from your Lord), six times in six verses: (البقرة741) الْحَقُّ مِنْ رَبِّكَ فَلَ تَكُونَنَّ مِنَ الْمُمْتَرِينَ

"147. It is the Truth from your Lord (O Mohamed), so be not you of those who doubt." (Chapter Al-Baqarah)

الْحَقُّ مِنْ رَبِّكَ فَلَ تَكُنْ مِنَ الْمُمْتَرِينَ (06) آل عمران

"60. (This is) the truth from your Lord (O Mohamed), so be not you of those who waver." (Chapter Al 'Imran)

فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَؤُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَ تَكُونَنَّ مِنَ الْمُمْتَرِينَ (49) يونس

"94. And if you (Mohamed) are in doubt concerning that which We reveal unto you, then question those who read the Scripture (that was) before you. Verily the Truth from your Lord has come unto you. So be not you of the waverers." (Chapter Yunus)

أَفَمَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ شَاهِدٌ مِنْهُ وَمِنْ قَبْلِهِ كِتَابُ مُوسَى إِمَامًا وَرَحْمَةً أُولَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ فَلَ تَكُ فِي مِرْيَةٍ مِنْهُ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ وَلَكِنَّ أَكْثَرَ

النَّاسِ لَ يُؤْمِنُونَ (71) هود

"17. Is he (to be counted equal with them) who relies on a clear proof from his Lord, and a witness from Him recites it, and before it was the Book of Moses, an example and a mercy? such believe therein, and Whoso disbelieves therein of the clans, the Fire is his appointed place. So be not you in doubt concerning it. Lo! it is the Truth from your Lord; but most of mankind believe not." (Chapter Hud)

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ (45) الحج

"54. And that those who have been given knowledge may know that it (the Koran) is the truth from your Lord, so that they may believe therein and their hearts may submit humbly unto Him. Lo! Allah verily is guiding those who believe unto a right path." (Chapter Al-Hajj) أَمْ يَقُولُونَ افْتَرَاهُ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنْذِرَ قَوْمًا مَا أَتَاهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ

(3) السجدة

"3. Or say they: He has invented it? Nay, but it is the Truth from your Lord, that you may warn a folk to whom no warner came before you, that haply they may walk aright." (Chapter As-Sajdah)

Reflect well on the above-cited six verses..

What do you think is the total number of their words?

The total number of the words of these verses is 114, which is ~~the number of su~~rahs in the Glorious Koran!

Really, it is the truth from your Lord!

What do you expect now is the total number of the letters of these six Koranic verses?

It is 438 letters, which equals **73** X **6**.

Consider number **73** multiplied by number **6**.

You know the significance of number 6; it is the number of the verses. What about number **73**, then?!

> It is the sum of the alphabetical orders of the letters that comprise the name of Allah (الله):
> The letter (ا) is No. 1 on the list of Arabic alphabet.
> The order of the letter (ل) is No. 23. The order of the letter (ل) is No. 23.
> The order of the letter (ه) is No. 26.
> The above letters are the letters of the name of Allah.
> The sum of their order numbers on the list of Arabic alphabet = **73**.
> Glory be to Allah!
> **Reflect well..**

The statement (الْحَقُّ مِنْ رَبِّكَ), which means (It is the Truth from your Lord), consists of 3 words, comprising 9 letters. None of its letters is repeated!

Each of the letters of this statement (الْحَقُّ مِنْ رَبِّكَ) occurs only once!

Besides, the truth, as affirmed in the verse (الْحَقُّ مِنْ رَبِّكَ), is only one truth that never changes nor is pluralized!

Observe an even more wonderful fact..

The repeated letter in the name of Allah (الله) is the letter (ل). This letter is repeated in the six verses **47** times!

The repeated letter in the name of Mohamed (محمّد) is the letter (م).

This letter is repeated in the six verses **47** times!

The alphabetical order of the letter (ل) is No. 23, and the alphabetical order of the letter (م) is No. 24. The sum of the alphabetical orders of the two letters = **47**.

Chapter Al-Ikhlas, as a whole, addresses the subject of the oneness of Allah, glory be to Him, and of His attributes. This surah comprises **47** letters:

قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ)2(لَمْ يَلِدْ وَلَمْ يُولَدْ)3(وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (4) الخلص

"1. Say: He is Allah, the One!

2. *Allah, the eternally Besought of all!*
3. *He begets not nor was begotten.*
4. *And there is none comparable unto Him." (Chapter AL-Ikhlas)* In the Glorious Koran, there is a surah under the title of 'Mohamed' (محمّد); its order in the Glorious Koran is No. **47**.

What do you think in this regard?!

Consider what is even more wondrous..

The same six Koranic verses again:

الْحَقُّ مِنْ رَبِّكَ فَلَ تَكُونَنَّ مِنَ الْمُمْتَرِينَ (741) البقرةالْحَقُّ مِنْ رَبِّكَ فَلَ تَكُنْ مِنَ الْمُمْتَرِينَ (06) آل عمران

فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَؤُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَ تَكُونَنَّ مِنَ الْمُمْتَرِينَ (49) يونس

أَفَمَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ شَاهِدٌ مِنْهُ وَمِنْ قَبْلِهِ كِتَابُ مُوسَى إِمَامًا وَرَحْمَةً أُولَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ فَلَ تَكُ فِي مِرْيَةٍ مِنْهُ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَ يُؤْمِنُونَ (71) هود

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ (45) الحج

أَمْ يَقُولُونَ افْتَرَاهُ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنْذِرَ قَوْمًا مَا أَتَاهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ (3) السجدة

Reflect well on the six verses..

What do you expect is the sum of their order numbers?!

The sum of their order numbers is **375**.
This number = **5** x **5** x **5** x 3.
Ponder on this mathematical pattern well..
Number 5 multiplied by itself 3 times, and multiplied by number 3 as well..
More highlights on number 3!
But what does this suggest?
Here is the surprise now!!
In the six verses, there are specifically **3** letters, each of which is repeated **5** times:
The letter (د), pronounced as (d), has order number 8 on the list of the Arabic alphabet; it is repeated in the six verses **5** times.
The letter (ذ), pronounced as (dh), has order number 9 on the list of the Arabic alphabet; it is repeated in the six verses **5** times.
The letter (ع), which is a glottal letter symbolized as (a'), has order number 18 on the list of the Arabic alphabet; it is repeated in the six verses **5** times.
The sum of the alphabetical orders of the three letters = **35**.
What does this number also suggest?!
It points to verse No. **35** in Chapter Yunus:

قَۡلۡ هَلۡ مِنۡ شُرَكَآئِكُمۡ مَنۡ يَهۡدِيٓ إِلَى الۡحَقِّ قُلِ اللَّهُ يَهۡدِي لِلۡحَقِّ أَفَمَنۡ يَهۡدِيٓ إِلَى الۡحَقِّ أَحَقُّ أَنۡ يُتَّبَعَ أَمَّنۡ لَا يَهِدِّيٓ إِلَّآ أَنۡ يُهۡدَىٰ فَمَا لَكُمۡ كَيۡفَ تَحۡكُمُونَ (53) يونس

"35. Say: Is there of your partners (whom you ascribe unto Allah) one that leads to the Truth? Say: Allah leads to the Truth. Is He Who leads to the Truth more deserving that He should be followed, or he who finds not the way unless he (himself) be guided. What ails you? How judge you?" (Chapter Yunus)
This verse is the one which contains the largest number of repetition of the word (الحق), i.e. (the truth), throughout the Glorious Koran!
3 times!!
Do you know now why number 3 manifests itself in more than one way?!
Do you also know why 3 is the number of the last of the six verses?!

> The really amazing thing is that there are 3 letters, each of which is repeated in this verse 5 times as well..
> The letter (ح) is repeated in this verse **5** times!
> The letter (د) is repeated in this verse **5** times!
> The letter (ك) is repeated in this verse **5** times!
> It is a wonder that the first of the Arabic alphabetical letters, i.e. (ا), is repeated in the verse 15 times.
> This number = **5** x **3**.
> Meditate on this dazzling Koranic numerical pattern! Can a human make it?!

Indeed, it is the truth from your Lord..
It is the words of Allah, no doubt!

Truth from Your Lord -2

The human mind is a great gift from Allah..
Only sane people are accountable for their deeds and duties ordained by Allah, glory be to Him..
With reason, humans can choose good things and avoid bad things in life..
With reason, this world and the other life are constructed..
Therefore, we address the minds of those who deny irrefutable numerical facts..
Facts that no one can deny or claim to be ignorant of their significance..
Would that they respect their minds and get rid of their obstinacy..
Would that they reflect with us on these obvious numerical constants..
They are indisputable based on the axioms of human reason..
Remember with me from the former episode..
Allah, glory be to Him, addressed His servant and prophet,
Mohamed, blessings and peace of Allah be upon him, by saying (الۡحَقُّ مِنۡ رَبِّكَ), which means (It is the Truth from your Lord), six times in six verses in the Glorious Koran: (البقرة741) الۡحَقُّ مِنۡ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الۡمُمۡتَرِينَ

"147. It is the Truth from your Lord (O Mohamed), so be not you of those who doubt." (Chapter Al-Baqarah)

الۡحَقُّ مِنۡ رَبِّكَ فَلَا تَكُنۡ مِنَ الۡمُمۡتَرِينَ (06) آل عمران

"60. (This is) the truth from your Lord (O Mohamed), so be not you of those who waver." (Chapter Al 'Imran)

فَإِنۡ كُنۡتَ فِي شَكٍّ مِمَّآ أَنۡزَلۡنَآ إِلَيۡكَ فَاسۡـَٔلِ الَّذِينَ يَقۡرَؤُونَ الۡكِتَابَ مِنۡ قَبۡلِكَ لَقَدۡ جَآءَكَ الۡحَقُّ مِنۡ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الۡمُمۡتَرِينَ (49) يونس

"94. And if you (Mohamed) are in doubt concerning that which We reveal unto you, then question those who read the Scripture (that was) before you. Verily the Truth from your Lord has come unto you. So be not you of the waverers." (Chapter Yunus)

أَفَمَنۡ كَانَ عَلَىٰ بَيِّنَةٖ مِّن رَّبِّهِۦ وَيَتۡلُوهُ شَاهِدٞ مِّنۡهُ وَمِن قَبۡلِهِۦ كِتَٰبُ مُوسَىٰٓ إِمَامٗا وَرَحۡمَةً أُوْلَٰٓئِكَ يُؤۡمِنُونَ بِهِۦۖ وَمَن يَكۡفُرۡ بِهِۦ مِنَ الۡأَحۡزَابِ فَالنَّارُ مَوۡعِدُهُۥۚ فَلَا تَكُ فِي مِرۡيَةٖ مِّنۡهُۖ إِنَّهُ الۡحَقُّ مِن رَّبِّكَ وَلَٰكِنَّ أَكۡثَرَ النَّاسِ لَا يُؤۡمِنُونَ (71) هود

"17. Is he (to be counted equal with them) who relies on a clear proof from his Lord, and a witness from Him recites it, and before it was the Book of Moses, an example and a mercy? such believe therein, and Whoso

disbelieves therein of the clans, the Fire is his appointed place. So be not you in doubt concerning it. Lo! it is the Truth from your Lord; but most of mankind believe not." (Chapter Hud)

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ (45) الحج

"54. And that those who have been given knowledge may know that it (the Koran) is the truth from your Lord, so that they may believe therein and their hearts may submit humbly unto Him. Lo! Allah verily is guiding those who believe unto a right path." (Chapter Al-Hajj)

أَمْ يَقُولُونَ افْتَرَاهُ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنْذِرَ قَوْمًا مَا أَتَاهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ (3) السجدة

"3. Or say they: He has invented it? Nay, but it is the Truth from your Lord, that you may warn a folk to whom no warner came before you, that
haply they may walk aright." (Chapter As-Sajdah)

The total number of the words of these verses is **114**..

The number of surahs in the Glorious Koran!

As you know, 114 is the number of the surahs of the Glorious Koran.. A question may occur to you now:

Are there verses in which the letters of the statement (الْحَقُّ مِنْ رَبِّكَ), which means (It is the Truth from your Lord), are repeated 114 times?

Yes! There is only one verse as such in the whole Koran!

What do you expect this verse to be? Here is the surprise!

It is the following verse from Chapter Al 'Imran:

وَرَسُولاً إِلَى بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ (94) آل عمران

"49. And will make him a messenger unto the children of Israel, (saying): Lo! I come unto you with a sign from your Lord. Lo! I fashion for you out of clay the likeness of a bird, and I breathe into it and it is a bird, by Allah's leave. I heal him who was born blind, and the leper, and I raise the dead, by Allah's leave. And I announce unto you what you eat and what you store up in your houses. Lo! herein verily is a portent for you, if you are believers." (Chapter Al 'Imran)

The astonishing fact is that all words in this verse are spoken by Jesus Christ (God's glory and peace be upon him)!

Reflect well on the verse..

The first word in this verse described Jesus Christ as a "**Messenger**": (وَرَسُولاً), to refute the lies that he was God or the son of God, God forbid!

Reflect now on the letters of the phrase (الْحَقُّ مِنْ رَبِّكَ), which means (the Truth from your Lord):

> The letter (ا) is repeated in this verse 30 times.
> The letter (ل) is repeated 18 times.
> The letter (ح) is mentioned only once in this verse.
> The letter (ق) is repeated twice.
> The letter (م) is repeated 15 times.
> The letter (ن) is repeated 18 times.
> The letter (ر) is repeated 8 times.
> The letter (ب) is repeated 10 times.
> The letter (ك) is repeated 12 times.
> The above letters are the letters of the phrase (الْحَقُّ مِنْ رَبِّكَ)..
>
> They are repeated in this verse **114** times!
> The order of this verse itself from the beginning of the Koran is No. 342. This number = **114** x **3**.
> 114 is the number of surahs in the Glorious Koran.
> 3 is the order number of Chapter Al 'Imran, where this verse occurs!
> It is a wonder that the dots on the letters of this verse are **99** in number. This number = **33** x **3**.
> 33 is the age of Jesus Christ (God's glory and peace be upon him) when Allah lifted him to Him!
> Are you amazed?!
> I have yet to show you what is even more amazing!
> Consider where the phrase (الْحَقُّ مِنْ رَبِّكَ), which means (the Truth from your Lord), is located in Chapter Al 'Imran itself..

إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ (95) الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ (06) آل عمران

"59. This similitude of Jesus before Allah is as that of Adam: He created him from dust then said to him: "Be" and he was.
"60. (This is) **the truth from your Lord** *(O Mohamed), so be not you of those who waver." (Chapter Al 'Imran)*

Glory be to Allah! What do you see?!

Consider what the first verse says!

It tells the truth about Jesus Christ (God's glory and peace be upon him)!

See how the second verse begins!

It begins with the phrase (الْحَقُّ مِنْ رَبِّكَ), which means (the Truth from your Lord)!

That is, what the Glorious Koran tells about the reality or essence of Jesus Christ (God's glory and peace be upon him) is the truth from your Lord (الْحَقُّ مِنْ رَبِّكَ)!

Now, what do Christians think about these undeniable numerical facts? Don't they observe this wondrous Koranic numerical structure?

It is not over yet!!

Reflect on the Koranic verse once more:

وَرَسُولٌ إِلَى بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَٰلِكَ لَآيَةً لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ (94) آل عمران

Check the phrase (ابن مريم), which means (the son of Mary):

The letter (ا) is repeated in this verse 30 times.
The letter (ب) is repeated 10 times.
The letter (ن) is repeated 18 times.
The letter (م) is repeated 15 times.
The letter (ر) is repeated 8 times.
The letter (ي) is repeated 18 times.
The letter (م) is repeated 15 times.
The above letters are the letters of the phrase; i.e. (son of Mary) (ابن مريم).. They are repeated in this verse **114** times.
The same result and the same significance!
Reflect on the phrase (ابن مريم), which means (the son of Mary), again:
The letter (ا) is No. 1on the list of Arabic alphabet.
The order of the letter (ب) is No. 2.
The order of the letter (ن) is No. 25.
The order of the letter (م) is No. 24.
The order of the letter (ر) is No. 10.
The order of the letter (ي) is No. 28.
The order of the letter (م) is No. 24.
The above letters are the letters of the phrase (ابن مريم)..
The sum of their order numbers in the Arabic alphabet = **114**.
Glory be to Allah! Isn't this the truth?!
To Christians who deny this Glorious Koran,
To the atheists who disbelieve in the signs of Allah,
To obstinate opposers of themselves and minds, To arrogant deniers of the truth..
Think about these obvious, valid, numerical facts and proofs to come to know with absolute certainty that it is the truth..

And the Holy Koran is the Word of God!

Proof that the Koran was preserved:

Zayd ibn Thābit described the Prophet's instant conveyance of verse 4:95 and his command to document it saying, "I was beside the Messenger of Allah when the divinely inspired calmness overtook him and the thigh of the Messenger fell on my thigh. I did not find anything weightier than the thigh of the Messenger of Allah. He then regained his composure and said, "Write down." I wrote on a shoulder: Not equal are those believers who sit (at home) and those who strive in the way of Allah."

The immediate documentation of the revelation proves that whatever was dictated and written is the exact text of the Koran as Gabriel revealed it with no room for personal suppositions or dependence on memory.

Moreover, the immediacy of documentation negates any possibility that the transcribed text was a result of the concession of aḥruf permitting personal preferences of dialectical pronunciations. More importantly, the textual transcription done under the direct supervision of the Prophet executed by the most notable scribes and closest companions during the last period of revelation—was the primary source for Abu Bakr's compilation of the Koran. An early testimony was made by al-Ḥārith al-Muḥāsibī (d. 243/857) that writing down the Koran was not invented after the time of the Prophet. Rather, Abū Bakr only ordered to copy what was written from one place to another. Those were sheets found in the house of the Prophet Muhammad (Upon him be Peace and Glory)

in which the Koran was transcribed. A collector compiled them and bound them with thread, so none would go missing.

Abu Bakr's compilation process added another layer of verification, combining oral transmission with the transcribed sheets. Hence, any possible discrepancy in oral pronunciation was eliminated by the transcribed text in an ongoing process of standardizing the Koranic recitation. Abu Bakr's compiled Koran was the primary source for the final transcription of Osman's copy of the Koran.

One wise scholar said: You will never ever learn how to live in this world until you learn how to die.
The problem today we are facing is that forget about learning how to die, we are not even prepared to accept that we are going to die, and we are in a constant state of denial, even though people are constantly dying all around us, and funeral biers are being lifted all around, but still if we analyse our day, and if we analyse the plans we have for our future, and if we analyse the long and long holidays, vacations and investments of distant future, because one the one hand we know that is the reality, and on the other hand, in our hearts, we have not accepted the reality, Till we learn how to die, we cannot learn how to live. If a person dies successfully, then such pleasure awaits the person that nothing compares to it, and God forbid, if a person dies unsuccessfully, then all the wealth, all the treasures, all the gold, all the silver and all the properties in this world will mean absolutely nothing. The one who died unsuccessfully will beg and entreat God to take his children, mother, father, wife, take the whole humanity and take all the wealth of the world, and accept everything as ransom and save me from hell, but it will never work, for the hell is raging fire which will scorch the skin of man. There is not greater than dying unsuccessfully. We have not come here to live, we have come to die and we need to learn how to die, If it was possible that we were to live forever, then anyone could live forever, if anyone could be granted eternal perpetuity and be saved from drinking from the cup of death, then prophet would not have drunk from cup of death. He knew he had to leave his people, but he did not abandon us. He did not leave us empty handed. He did not leave us as orphans. He explained God's way to us. O my people- of 14 centuries ago! O my people- of 13 centuries ago! O my people- of 12 centuries ago! O my people- who may come 14 hundreds later, and O my people who will never see! Know and understand, your prophet is leaving you two things, as long as you will hold fast to these two things, no one, no ideology, no nation, no institution, no power in this world will be able to deviate you or gain the upper-hand over you. This is God's way. What were the two things? The first thing was the Koran. God said we revealed this Koran, and we will protect it.
In 1938, the Germans were on the rise, and a group of German scientists collected several copies of the bible and found they all differed. Later, they found forty thousand manuscripts of the Quran from all over the world, and they started comparing them, they could not find a single disparity in the single copy, this shows the mantle of protection have been placed on this book, and no one will be able to adulterate it.
Unfortunately, majority have a mistaken understanding that the mantle of protection applies only to the letters or the verses of the Koran. What about the constitution of the Koran? What about the Day of the Koran? What about the night of the Koran? What about the moral conduct of the Koran? What about the financial and social etiquette of the Koran?
There were many companions of the Prophet who had the responsibility of writing down the revelation of the Holy Koran. It is narrated that whenever a verse was revealed, the Holy Prophet would call one of the scribes. This means that the Holy Prophet had several scribes available to him. Out of a list of 15 scribes, the most important of whom was Zaid bin Thābit.

A famous scholar concluded that there were 28 companions who wrote down the Koran specifically during the time of the Holy Prophet and he has also noted that some researchers have placed the number as high as 40 companions. All of this research shows that those companions of Prophet Muhammad who knew how to write and he preferred to write down verses of the Holy Koran and this happened from the earliest of days, and it was common for companions to have some written portions of the Koran with them.

Even if those various manuscripts with parts of the Koran written were put together, complete copies of the Koran could be produced from them. On top of this, some companions had written down the Koran in its entirety as shown by the following narrations:

Qatada narrated: I asked Anas bin Malik: “Who collected the Koran at the time of the Prophet?” He replied, “Four, all of whom were from the Ansar: Ubayy bin Ka‘b, Mu‘ādh bin Jabal, Zaid bin Thābit and Abū Zaid.”

Based on these two narrations, it can be determined that from the tribe of Anas alone there were 5 people from the Medina who had written down the Koran in its entirety during the lifetime of the Holy Prophet.

While it is true that the Koran had been written down in its entirety by the companions, the Koran did not exist in the form of a hardbound book or a single volume during the lifetime of the Prophet and Abu Bakr undertook the task of putting the Koran into a single volume. He realized the necessity of this undertaking and assigned Zaid bin Thabit to do this task. This was because he was the most trusted and prominent scribe of the Koran during the lifetime of the Holy Prophet.

Some critics allege that this was the first attempt to write the Koran as Abu Bakr clearly said that this had never been done during the lifetime of the Prophet, but this allegation is born out of a poor understanding of the actual narration in Arabic. Abu Bakr ordered the collection of the Koran. He was not suggesting the writing down of the Koran. That had already been done. He was suggesting the collection of the Koran into a single, complete volume. Similarly, when Abu Bakr said to Zaid that he should collect it in one place, he did not tell him to write it down, as if for the first time. These words themselves demonstrate that at that time, the question in front of them was to collect the pages of the Koran into a single volume. They were not concerned about writing it down per se. The extent to which the companions strove in order to preserve the purity of the Koranic text is astounding. Prior to the time of the narration, the Koran had already been written down in its entirety by several companions, it had been memorised in its entirety by several companions, and it was being recited, memorised, studied, discussed and quoted frequently. And the companions had the Koran put together into a single volume. The reason why this single-volume manuscript could not be prepared during the time of the Prophet is because the Koran was being revealed to him constantly and it was not possible to know if the revelation of the Koran had ended. However, when he died, it was understood that the Koranic revelation has come to an end and the Koran can be collected into a single book form.

The Precautions that were taken to put Koran together:

The first volume of the Koran was collected by several brilliant men, including Zaid, who himself memorised the Koran in full but he still sought other witnesses to each verse both in written form as well as via memorization before adding it to the single volume of the Koran that he was asked to prepare. Abu Bakr said to Omar and Zaid: “Sit at the entrance to the Mosque and whoever comes to you with any portion from the book of the Holy Koran with the support of two witnesses, write it down.” For every single verse of the Koran, both memory of that verse and a written down format of that verse were asked for before it was included in the copy of Abu Bakr. What is more is that for most of the Koranic verses, there were dozens or even hundreds of witnesses who said that they learnt the verse from the Prophet directly. Many verses even had thousands of witnesses. The final volume that was produced out of this monumental exercise is called the manuscript of the Koran.

What about the way of life of the Koran? What about the system of success and failure that the Koran advocates? More than six-thousand-six-hundred verses, in three words the moral conduct and character of Prophet was described; it was the Koran. If you want to know the constitution of the Koran, the day of the Koran, the night of the Koran, the social and financial etiquette of the Koran and the morals of the Koran, and the character of the Koran, then the living, walking and talking Koran was Muhammad, and God took it upon himself to protect the way of life of Muhammad.

After his birth, he man who was destined to be the prophet of Islam became more and more loving and kind. For the next sixty years, Muhammad rose in stature, and he rose in dignity, and he rose in honour to such an extent that the poet Hassan, says, ‘More magnificent that you my eyes have never seen! More beautiful than you no woman has ever given birth to a child. You have been created free from every blemish. It appears to me, my beloved, as if you told God how to create you, and your desires God created.’
What justice are we going to do singing the praises of the prophet whom God Himself in the Koran get tired of speaking about him? His chest, his back, his eyes, his hand, his neck, his tongue, his heart, his face is mentioned. He is addressed with honour, as the prophet, as the Messenger, with

affection , and greater affection, God swears by Muhammad's Koran, and swore by his prophethood, swore on his land, and God talks of the day of Muhammad, the night of him, and talks of his restlessness, and mentions the vastness of his prophethood, and God talks about the legacy of his mercy, and talks of his character, and cautions us about the respect of his prophet, and not to raise our voice, and God takes oath on his speech, and God takes oath on his life, and talks of his paradise, and God comes forward in his defense, and says you are not a magician or fortuneteller. "By the PEN! And by what they write! Thou, O Prophet; by the grace of thy Lord art not possessed! And truly a boundless recompense doth await thee! For thou art of a noble nature!" And in another chapter, God says, "By the STAR when it setteth! Your compatriot erreth not, nor is he led astray! Neither speaketh he from mere impulse. The Koran is no other than a revelation revealed to him: One great in power taught it him; Endued with wisdom. With even balance stood he in the highest part of the horizon: Then came he nearer and approached, And was at the distance of two bows, or even closer,– And he revealed to his servant what he revealed!"
What justice are we ever going to do in praise of prophet when God Himself does not get tired of praising His Prophet?
We have belittled his link and his legacy. It is this Prophet who brought forth the Koran to us, a book which is in its pristine form until this day.

Science that are described in the Koran:
The Big Bang Theory
Soon after Hubble published his theory, he went on to discover that not only were galaxies moving away from the Earth but were also moving away from one another. This meant that the universe happened to be expanding in every direction, in the same way a balloon expands when filled with air. Hubble's new findings placed the foundations for the Big Bang theory.
The Big Bang theory states that around 12-15 billion years ago the universe came into existence from one single extremely hot and dense point, and that something triggered the explosion of this point that brought about the beginning of the universe. The universe, since then, has been expanding from this single point.
Later, in 1965, radio astronomers Arno Penzias and Robert Wilson made a Noble Prize winning discovery that confirmed the Bing Bang theory. Prior to their discovery, the theory implied that if the single point from which the universe came into existence was initially extremely hot, then remnants of this heat should be found. This remnant heat is exactly what Penzias and Wilson found. In 1965, Penzias and Wilson discovered a 2.725 degree Kelvin Cosmic Microwave Background Radiation (CMB) that spreads through the universe. Thus, it was understood that the radiation found was a remnant of the initial stages of the Big Bang. Presently, the Big Bang theory is accepted by the vast majority of scientists and astronomers.
It is mentioned in the Koran: "He (God) is the Originator of the heavens and the earth…" (Koran 6:101
"Is not He who created the heavens and the earth Able to create the likes of them? Yes; and He is the Knowing Creator. His command is only when He intends a thing that He says to it, 'Be,' and it is." (Koran 36:81-82)
The above verses prove that the universe had a beginning, that God was behind its creation, and all that God needs to do in order to create is to say "Be," and it is. Could this be an explanation as to what triggered off the explosion that brought about the beginning of the universe?
The Koran also mentions: "Have those who disbelieved not considered that the heavens and the earth were a joined entity, then We separated them, and made from water every living thing? Then will they not believe?" (Koran 21:30)
Muslim scholars who have explained the previous verse mention that the heavens and earth were once one, and then God caused them to separate and form into the seven heavens and Earth. Yet, due to the limitations of science and technology at the time of the revelation of the Koran (and for centuries to follow), no scholar was able to give much detail about how exactly the heavens and earth were created. What the scholars could explain was the precise meaning of each word in Arabic in the verse, as well as the overall meaning of the verse.
In the previous verse, the Arabic words ratq and fataq are used. The word ratq can be translated into "entity" "sewn to" "joined together" or "closed up". The meaning of these translations all circulates around something that is mixed and that has a separate and distinct existence. The verb fataq is translated into "We unstitched" "We clove them asunder" "We separated" or "We have opened them". These meanings imply that something comes into being by an action of splitting or tearing apart. The sprouting of a seed from the soil is a good example of a similar illustration of the meaning of the verb fataq.
With the introduction of the Big Bang theory, it soon became clear to Muslim scholars that the details mentioned with regards to the theory go identically hand in hand with the description of the

creation of the universe in verse 30 of chapter 21 of the Koran. The theory states that all the matter in the universe came into existence from one single extremely hot and dense point; that exploded and brought about the beginning of the universe, matches what is mentioned in the verse that the heaven and Earth (thus the universe) where once joined together, and then split apart. Once again, the only possible explanation is that Prophet Muhammad had truly received divine revelation from God, The Creator and Originator of the universe.

When Prophet was travelling in the desert, they came across a Bedouin, and Prophet approach an old woman, and asks if there is something to eat. She says there is nothing. Only bones remained in an old goat, and prophet sought permission to milk it. NO sooner he touched the goat, the udder filled up, and whole bucket was filled with milk. Prophet gives his companion to drinks. He presents the rest of the milk to the woman. A normal goat lives for seven years, and this goat lived for 22 years.
Her husband returned that night, and said to describe the man who came:
She said, "I saw the 14th full moon in human form. I saw a man striking appearance, radiant face, handsomely created, a delicate and fine specimen of creations, that quality which God did not even give to Yusuf, his head was not disproportionately small. His eyebrows were arched, and did not meet in between. The eyes were elongated and large, and the eyes were striking in their beauty and appearance and if you put the words together, you would know God has never given anyone else eyes like that. His eyelashes were long. There was an echo and lyrical sound to his voice. His neck was elegant and long. His beard was full, dense and thick. When he was silent, dignity would cover him. Whenever he spoke, authority would overcome him, and from a distance, he had an over-awing appearance and as he came closer, you would not fail to be impressed by his beauty and by his handsomeness.
Ali said, if you came upon him all of a sudden, you would be overwhelmed, and as you interacted with him, you would love him, and the one who described him would say, I have never seen anything more magnificent than Muhammad.
Abu Huraira, would say, I have never seen anything more magnificent than the face of Muhammad. It was as if the sun would shine from his face. And when my prophet smiled, it was as though the light of his smile would shine on the wall in front of him.
There was a sweet logic and balance to his speech. His speech was not overtly long, and nor was it too short. But it was balanced, as if pearls were dropping one after the other.

One of the Prophet's companions said, when upon his death bed: If one hair on the body of my beloved is harmed and you are still standing, tomorrow I will hold you by the collar, and cry tears of blood. They took their allegiance seriously.
Morally imperfect people who spent the day drinking and nights in fornication are being sought as a guide.
His was a call to mercy, as he was a mercy for humanity and each person must become a mercy for humanity.
The prophet's example is like rain. Rain brings dead earth back to life. We are supposed to become rain, and shower mercy on everyone.
Wherever we go, we will not have to introduce ourselves, for wherever we shall go, people will know this is a Muhammadi, an admirer of Muhammad.

Ibn 'Umar said: The Messenger of Allah took me by the shoulder and said: "Be in this world as though you were a stranger or a traveller/wayfarer."

We also know that Allah has made this life a test and adorned it with enough temptations and attractions to make the weak among us get diverted and deceived. To such people, Allah warns us in the Koran in the following words: "Let not then this present life deceive you," (Koran, Surah Fatir: 5) the reality is that the attractions of this life do blind us from seeing the big picture that includes our impending departure from this life and then resurrecting in the next eternal life. We are so involved in materialistic wealth...we love to pile up money and buy our future. If you knew with a sure knowledge (the end result of piling up, you would not have been occupied yourselves in worldly things)." (Koran, Surah At-Takathur: 5)

Sometimes we are so involved in focusing on our present life we feel that we are rightfully entitled to the fulfilment of our wishes and desires. Satan deceives us by whispering as we have a short span to live, we must enjoy and we are entitled to do all that life can offer. Confronted with the

reality of limited time in this life, therefore, and to acquire and enjoy this life's resources, we plant the seeds of greed and dissatisfaction within us that in turn lead to injustice, to the misuse of power and authority, and so on.

The Beauty of Patience:

1. PATIENCE IN OBEYING Allah

This form of patience means following what Allah has commanded, even when it is not convenient or easy. For example, in verse 134 of Chapter Al-Imran, Allah commands us to restrain our anger. Anger is a natural human emotion, and we will all experience times when we will be tempted to lose control of our emotions. However, though none of us will be perfect, the efforts that we put toward restraining our anger when we are tempted to flare up is an act of patience.

2. PATIENCE IN ABSTAINING FROM THE FORBIDDEN

There is an abundance of things in our modern society which are accepted by the masses but go against what Allah has commanded us or Prophet Muhammad advised us. For example, the use of foul language is widely accepted in today's culture, but there are many authentic hadiths in which Prophet Muhammad warns us of how grave a sin the use of foul language is. Even Allah forbids us from using foul language in the eleventh verse of Chapter Hujurat.

Patience in this category means prioritizing Allah's commandments and Prophet Muhammad's advice over what society or the world tells us is alright. In other words, patience here means that we follow Allah's decrees over society's laws or accepted practices, and we put forth the effort to stay steadfast in these efforts.

3. PATIENCE IN THE FACE OF ADVERSITY

-Every one of us will go through times when we are faced with adversity. Adversity may come in different forms. It may be a financial, health, family, or personal challenge. Patience in this category means not losing our faith in our future in our eternity in our Creator.

Reviewing the written Koran

The aforementioned report of Zayd writing verse 4:95 also shows that the immediacy of transcription did not compromise review and verification. Zayd was reported, via a disputed chain of transmission, to have said, “I used to write the revelation for the Prophet while he dictated to me. When I finished [writing], he would tell me, ‘Read [what you wrote]’ so I read it. If something was missing, he would fix it.” Hadith scholars cited this report to establish that reviewing a written text and comparing it with its source is mandatory, following the practice of the Prophet.

Drafts of letters were presented to the Prophet Muhammad (Upon him be Peace and Glory) by his scribes before being dispatched,296 a practice that was probably also applied to Koranic materials given their pivotal significance. Moreover, copying was known during the time of the Prophet. Some companions (like Ibn ʿAbbās, Abū Bakr ibn Ḥazm, ʿUrwah ibn al-Zubayr, ʿAmr ibn al-ʿĀṣ, Abū Bakr, and Omar, father of Hafsa) kept personal copies they transcribed of different written dictations of Muhammad. Less than 25 years after the Prophet’s death, a secretariat known as the House of Sheets (bayt al-qarāṭīs) was established in Medina, near ʿUthmān’s house.

Zayd narrated, “We were with, or around, the Messenger of Allah compiling the Koran on scraps. This report shows that documentation was a group task, one that involved a process of compilation that encompassed writing, reviewing, and arranging verses and chapters. Additionally, the word “with” or “around” indicates that the Prophet Muhammad (Upon him be Peace and Glory) was always present among the memorizers and scribes during this process. Likely, he had certain places in which writers sat near him while writing to ensure accurate dictation. Ibn ʿAbbās narrated that “a man would bring a sheet to the Prophet ﷺ, so a man would volunteer [seeking no compensation] to write down [the Koran], then another man takes a turn and writes down [the Koran] until the muṣḥaf is completed.”

Hence, writing the Koran was a voluntary task for which scribes gained no compensation. The materials on which the Koran was written were saved in the Prophet’s house, Zayd’s house, or other places such as the Prophet’s Mosque.

The entire Koran was transcribed during the time of the Prophet yet was scattered across different materials. A report attributed to Zayd says, “The Prophet Muhammad (Upon him be Peace and Glory) died, and the Koran was not compiled in a book. Rather, it was on palm leaf, stump, stalk, and branches.” In describing how he started the compilation process during the caliphate of Abu Bakr, Zayd said, “I started looking for the Koran and collecting it from [what was written on] palm stalks, thin white stones and also from the men who knew it by heart.” Some contemporary scholars of Late Antiquity came to the conclusion that the most probable theory seems to be that at the death of the proclaimer, the revelations received by this time had been fixed in writing, in the form of copies that had been established with his approval by some of his companions, although these forms were not submitted by the Prophet himself to a final redaction in the form of a codex.

Many prominent classical authorities on the topic, such as Makkī ibn Abī Tālib, ʿIzz al-Dīn ibn ʿAbd al-Salām, Ibn Ḥajar al-ʿAsqalānī, al-Suyūṭī and al-Qasṭalānī, stated that the entirety of the Koran was transcribed during the time of the Prophet.

The Messenger of Allah said: "Whoever loves to meet Allah, Allah loves to meet him, and whoever hates to meet Allah, Allah hates to meet him."

Aisha said, "O Prophet of Allah, do you mean hating death, for all of us hate death?"

He said, "It is not like that; but when the believer is given the glad tidings of the mercy and pleasure of Allah, and His Paradise, he loves to meet Allah, and when the kaafir is given the tidings of the wrath and punishment of Allah, he hates to meet Allah and Allah hates to meet him." (Bukhari 6507: Muslim 2683)

May Allah grant us all, and the people that we love, the best end. Ameen!

Allah! ACCEPT OUR GOOD DEEDS & ACTS OF SACRIFICE. WIPE AWAY OUR SINS & FORGIVE OUR SHORTCOMINGS ON THIS DAY OF SACRIFICE. GRANT US PATIENCE AS WE FACE A DIFFERENT WORLD DUE TO THE PANDEMIC. ONLY YOU KNOW WHAT LIES AHEAD. KEEP OUR HEARTS LIGHT AS WE ENTRUST OUR AFFAIRS TO YOU.

The Prophet Muhammad used to supplicate in these words. It is a tremendous supplication to ask Allah to rectify your religious affairs; your dunia affairs and your affairs In the akhirah

اللَّهُمَّ أصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي » ، وأصلح لي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي ،

"The Dua made at tahajjud is like an arrow that does not miss its target." - Imaam Ash Shafi.

Get up to pray in the dark when all are asleep and see how your path is lit and your life begins to shine. Try to wake up 10-20 minutes before the start of Fajr time and pray Tahajjud Salah.. Once you start praying Tahajjud Salah at least one a week, you will honestly see a difference in the way you are. Tahajjud is the best time to ask Allah for whatever your heart desires, as long as it is good for you.. Tahajjud gives you inner strength, a connection with Allah at a time where it is just you and Him.. That's the beauty of Tahajjud, Allah comes down to the lowest heaven and accepts the du'aas/prayers of those who wake up solely to pray and ask him for what they want..

Subhaan'Allah, we underestimate the power of Tahajjud and the Fajr, May Allah always give us the ability to wake up and pray to Him.. Set your alarm for Tahajjud and Fajr..

Ya Allah, grant us the strength to wake up for tahajjud and fajr every day. Amen.

Believers should fear Allah alone:

Allah says: “And whoever fears Allah - He will make for him a way out. And will provide for him from where he does not expect. And whoever relies upon Allah - then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent... And whoever fears Allah - He will make for him of his matter ease. And whoever fears Allah, He will write off his evil deeds, and will give him a huge reward.” [65:2-5]

Five Blessings of Taqwa (piety)

The merits and blessings of taqwa mentioned in the above verses may be summarised in five things:

[1] He who has taqwa will be given a way out of difficulties and adversities.

[2] He will be provided with all his needs from resources that he does not anticipate or expect.

[3] Allah will make matters and tasks easy for him.

[4] Allah will expiate his sins; and

[5] He will grant him an immense reward.

Another blessing of piety mentioned by the Holy Koran at another place is that a Allah-fearing person finds it easier to distinguish between right and wrong, thus fear Allah, He will provide you with a criterion to distinguish between right and wrong...[8:29

What are the 4 QUALITIES OF A RIGHTEOUS FRIEND:

1. When you see them, they remind you of Allah.

2. When you sit with them, it increases your Imaan and faith.

3. When they speak to you, it increases your knowledge of deen.

4. When you see their actions, you remember the Akhirah.

The Koran says: "Close friends, that Day, will be enemies to each other, except for the righteous" {Surat Az-Zukhruf, 43:67}

"There is nothing that corrupts a person or rectifies him more than [his] companion.” - Sufyan al-Thawri

"Companionship with good people leads to beneficial knowledge, virtuous manners and righteous deeds, whilst companionship with bad people prevents one from all of this.” Imam as-Sa'dee in "Bahjatul-Abraar" p. 226

"Have lots of believing friends for they will be able to intercede for you on the day of Qiyamah." - Hasan Al-Basri

"Every man is attached to the one who resembles him. Every bird follows his own kind. Those of the same nature are inclined to each other. The good follow the good. The evil follow the evil." - Ali Ibn Abi-Talib

Praying to Allah:

When you pray to Allah, some prayers don't change the qadr of Allah, and they end up changing us. They change us, strengthen and prepare us for the qadr that Allah has written for us.

Some duas are not meant to give us what we want.

Some duas that seem like a hardship are a protection from Allah.

No is also an answer from Allah.

Learn to submit, the meaning of Islam is to submit to the will of Allah.

How many duas are you thankful for that Allah did not answer?

Allah's No is not His rejection, it is a protection and redirection.

Read the Koran frequently to find out more about our Allah.

GENDER AND THE 23rd CHROMOSOME PAIR

The genetic make-up of human beings and other living things depends on their chromosomes and the genetic data in these chromosomes in DNA. Gender is dependent on the 23rd chromosome pair. In other words, the difference between a man and a woman stems from the 23rd chromosome pair. If a person’s 23rd chromosome id expressed in the form XX she is female, and if in the form XY, then he is male.

The Koran makes reference to the 23rd chromosome that determines the difference between male and female thus: The word “man” and the word “woman” both appear 23 times in the Koran. This discovery about chromosomes made only recently was reported hundreds of years beforehand in the Koran by way of the number 23, that which concerns the basic difference between male and female. (Allah knows the truth.)

The words “man” and “woman” both appear 23 times in the Koran.

The 23rd chromosome is the main element that determines an individual’s gender.

In one verse, we are informed that mountains are not motionless as they seem, but are in constant motion.

“You will see the mountains you reckoned to be solid going past like clouds.” (The Koran, 27:88)

This motion of the mountains is caused by the movement of the Earth's crust that they are located on. The Earth's crust 'floats' over the mantle layer, which is denser. It was at the beginning of the 20th century when, for the first time in history, a German scientist by the name of Alfred Wegener proposed that the continents of the earth had been attached together when it first formed, but then drifted in different directions, and thus separated as they moved away from each other.

Geologists understood that that Wegener was right only in the 1980s, 50 years after his death. As Wegener pointed out in an article published in 1915, the land masses on the earth were joined together about 500 million years ago.

As Wegener pointed out in a 1915 article, the land masses of the earth were joined together some 500 million years ago, and this large mass, called Pangaea, was located in the South Pole.

Approximately 180 million years ago, Pangaea divided into two parts,

which drifted in different directions. One of these giant continents was Gondwana, which included Africa, Australia, Antarctica and India. The second one was Laurasia, which included Europe, North America and Asia, except for India. Over the next 150 million years following this separation, Gondwana and Laurasia divided into smaller parts.

These continents that emerged after the split of Pangaea have been constantly moving on the Earth's surface at several centimeters per year, in the meantime changing the sea and land ratios of the Earth.

Discovered as a result of the geological research carried out at the beginning of the 20th century, this movement of the Earth's crust is explained by scientists as follows:

The crust and the uppermost part of the mantle, with a thickness of about 100 kms., are divided into segments called plates. There are six major plates, and several small ones. According to the theory called plate tectonics, these plates move about on Earth, carrying continents and ocean floor with them. Continental motion has been measured at from 1-5 cm per year. As the plates continue to move

about, this will produce a slow change in Earth's geography. Each year, for instance, the Atlantic Ocean becomes slightly wider. There is a very important point to be stated here: God has referred to the motion of mountains as a drifting action in the verse. Today, modern scientists also use the term "Continental Drift" for this motion.

Unquestionably, it is one of the miracles of the Koran that this scientific fact, which has recently been discovered by science, was announced in the Koran.

Among the more contemporary Koran scholars who held the position that the entire Koran was written down during the lifetime of the Prophet ﷺ, yet on scattered materials, are Muḥammad ibn Khalaf al-Ḥuseinī (d. 1357/1939), ʿAbdulfattāḥ al-Qāḍī, ʿAlī al-Dabbāʿ, and Muḥammad Ṭāhir al-Kurdī (d. 1400/1980).308 The reasons why the Prophet Muhammad (Upon him be Peace and Glory) did not order the compilation of these materials in one muṣḥaf are that 1) the companions were primarily concerned with the oral memorization of the Koran more than with its transcription, 2) the possibilities of revealing new Koran or abrogating some existing verses were continuously present during the Prophet's life, and 3) writing is meant to prevent forgetting or doubt over wording, which would not happen so long as the Prophet ﷺ, the trusted human source of the revelation, was present. The dispersion of the Koran's written pieces was a distinct difference between the "compilation of the Koran" during the time of the Prophet and the caliphates of Abū Bakr and ʿUthmān.309

Furthermore, the opinion that only parts of the Koran were written down during the time of the Prophet Muhammad (Upon him be Peace and Glory) does not negate the preservation of the entirety of the text. The continuance of oral transmission, as detailed in the first part of this article, and the rigorous process of compiling the Koran by the companions shortly after the death of the Prophet Muhammad (Upon him be Peace and Glory) compensated for any potential missing writings.

Did the companions know orthography?

The prevalence of illiteracy and the unique transcription style of the companions in writing the muṣḥaf led some scholars, such as Ibn Khaldūn (d. 808/1406), to assert that the Arabic script until the time of the companions was not fully developed or standardized. However, it is improbable that the companions, who established regular correspondences with kings and princes and documented their contracts, grants, and transactions, contravened rules of dictation and spelling. If Islam came while a limited number of people knew writing, the regular and diverse writing activities led by the

Prophet Muhammad (Upon him be Peace and Glory) certainly signify a historic shift among the unlettered community.

In his discussion of this claim, al-Kurdī argues that the Kufic script, which was common during the time of the companions, was imported to the Hijaz from Iraq and originally belonged to the Himyaritic Yemeni script. However, this hypothesis has been disproven. More recent research, which still struggles with the dearth of historical sources, has uncovered a more substantial relation between the Kufic and Nabatean scripts. Some inscriptions from the companions' time are extant in Hijaz, especially in Mecca, Medina, and Taif, in different scripting styles. Regardless of its exact origins, the Kufic script is certainly ancient—and it is unlikely that such an ancient script did not acquire its own orthographical rules, especially since other scripts that date thousands of years prior to the Himyaritic script, such as Phoenician, Assyrian, and Syriac, acquired their own rules.

Furthermore, the development of a discipline focused on the orthography of the Koran (rasm muṣḥaf)—investigating every style, script, font, and spelling variation—testifies to the intricacies contemplated by the companions. Different transcriptions reflecting different spelling rules or phonetic conventions were purposely conducted in accordance with the dialectical modes accommodated in the rukhsah of aḥruf, to whose tracing and standardization the scholars have dedicated a massive body of scholarship.316 Among multiple scholarly approaches to such differences is one that attributes them to mistakes made by the scribe—a possibility propounded by Ibn Qutaybah, Ibn Khaldūn, and arguably Ibn Kathīr.

The unique style of the muṣḥaf's rasm prompted some of these scholars to draw a distinction between standard Arabic script and orthography and that of the ʿUthmānic codex. Ibn Khaldūn's sophisticated argument for the Arabic script's undeveloped character in uncivilized societies suggests an established writing style for scribes during the companions' time distinct from the one adopted in writing down the muṣḥaf. This distinction, made by Ibn Khaldūn, Ibn Qutaybah, and multiple contemporary researchers, neglects the fact that orthographic rules developed years later. Subjecting a phenomenon in the ʿUthmānic codex, which is written in different styles, to one orthographic rule is flawed. Additionally, some of these different styles resulted from the companions' commitment to preserving the ancient figures or words while representing the unique phonetics employed in the Koran. Finally, traditional narrations suggesting scribal errors in the ʿUthmānic codex are rendered unauthentic or misconstrued.

What was the order of verses in the written and recited Koran:

The placement of verses in their respective chapters was another critical responsibility of the Prophet's scribes since few chapters were revealed in their entirety at once. In addition to several short (qiṣār) chapters, a few relatively long chapters were revealed at once, such as al-Anʿām, al-Ṣaff, and al-Mursalāt.322 The fact that the majority of the Koran was revealed in intervals necessitates that it was arranged sequentially with the time of revelation. The order of verses in the Koran, according to the majority of scholars, was mandated by Divine guidance and applied by the Prophet Muhammad (Upon him be Peace and Glory) (tawqīfī). This Divine arrangement is evidenced by the following facts:

First, as mentioned above, when he received new revelation, the Prophet Muhammad (Upon him be Peace and Glory) used to call on some of his scribes and instruct them to write and place it in its assigned chapter. Al-Qurṭubī and others attributed to Ibn ʿAbbās the report that after the last verse of the Koran was revealed, "And fear a Day when you will be returned to Allah," Jibrīl asked the

Prophet Muhammad (Upon him be Peace and Glory) to place it as verse number 281 in Chapter al-Baqarah.323 ʿUthmān ibn Abī al-ʿĀṣ also narrated that the Prophet Muhammad (Upon him be Peace and Glory) said, “Jibrīl [just] came to me and asked me to place this verse in this part of the chapter, ‘Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.’”324 The Prophet’s adherence to Jibrīl’s instructions regarding the organization of the verses and chapters indicates that they are Divinely arranged.

The companions, in turn, abided by the arrangement of the Prophet Muhammad (Upon him be Peace and Glory) since they “would have never adopted an arrangement different from what they heard from the Prophet.”325 In commenting on Zayd’s statement, “We were with the Messenger of Allah ﷺ compiling the (nuʾallifu) Koran on scraps,” al-Bayhaqī (d. 458/1066) held the word nuʾallifu to possibly mean “the compilation of scattered verses in their respective chapters.”326 ʿUthmān mentioned that upon receiving intervals of long chapters, the Prophet Muhammad (Upon him be Peace and Glory) would call his scribes and say, “Place these verses in the chapter in which there is a mention of such and such.”327 The companions’ caution against addition or omission is reflected in their inclusion of verses whose rulings are abrogated. When he was asked about why verse 2:240 was included despite the abrogation of its ruling on women’s mourning waiting period for a year, ʿUthmān answered, “I do not change anything from its place.”328

Second, multiple hadiths describe a group of verses or encourage their memorization or recitation in a particular sequence, such as the “opening verses” of a chapter such as al-Kahf, or “the closing verses” of a chapter such as al-Baqarah.330 Third, the regular public reception of the Koran in prayer and through teaching by the companions adopted and affirmed the order of verses. The abovementioned eighth method, reciting in prayer, provides examples of several chapters the Prophet Muhammad (Upon him be Peace and Glory) recited in a verse order that the companions learned and preserved. Hence, Mālik ibn Anas (d. 179/795) was reported to have said, “The Koran was compiled based on the companions’ oral reception of the recitation of the Prophet.”

One of the righteous predecessors said: "I make dua'a to Allah for something I want, and if Allah gives it to me then I'm happy once and if Allah doesn't give it to me then I'm happy ten times because the first was my choice and the second was Allah's choice."

Sadee said, “Life is short so don't shorten it with worries, grief, and sadness." So be the owner of a heart that breathes happiness and satisfaction. May Allah make our times happy and may Allah forgive us! Amen!

Isn’t it Allah who created you? He’s aware of all your needs, desires and emotions... and isn’t He the one who fulfils them? Isn’t He the one who’s there for you no matter what? Isn’t He the one who always responds no matter what? Isn’t He the one who comforts your broken heart? Isn’t He the one who blesses you with the strength to go through this world? Isn’t He the one who has loved you unconditionally? Isn’t He the one who has forgiven you countless times? Isn’t He the one who literally wants you to always come back to Him after getting lost? Isn’t He he one who is always ready to accept you and bless you with His infinite mercy? Isn’t He the one who sees you disobeying Him yet continues to send you rizq? And most of all, is not He the one who blessed us with the treasure of the Holy Koran as the flawless source of strength, solace, wisdom and guidance?

Unfortunately, we often don’t realise how merciful, generous and loving our Lord is, which is why sometimes we become ungrateful over small things. Things that won’t even matter even after a week... a month or even a year.. but we shouldn’t!

We should train and teach ourselves to be grateful towards Him always. It’s human to feel burnt out and low. But isn’t it better and more important to pick yourself up and be grateful to Allah for all His uncountable favours and blessings?

It’s a common saying that in good times we should do shukr (be grateful) and in bad times we should do sabr (be patient). But do you know the friends of Allah even do ‘Shukr’ in hard times!! The friends of Allah are grateful even for the trials, tribulations and miseries they face because they teach you to solely rely on Allah, work for akhirah/hereafter without getting lost in this dunya.

May Allah help us all in becoming His friend. May He help us learn how to solely rely upon Him, live according to His deen and work for our akhirah/hereafter. Ameen

Scholarly literature on the particular arrangement and structure of the Koran examined the unique correlations between its consecutive verses and chapters. An example of such studies is the exegetical sub-discipline of the science of Koranic correlation (ʿilm al-munāsabah). While some scholars dedicated independent works to discussing this discipline, some exegetes applied its methodology in their exegeses (tafsīr), such as al-Rāzī, al-Suyūṭī, and al-Biqāʿī (d. 885/1480), who reflected this methodology in the title of his work, Naẓm al-durar fī tanāsub al-āyāt wa-l-suwar. A more recent example of such methodology is Ibn ʿĀshūr's (d. 1973) tafsīr. ʿIlm al-munāsabah illustrates how the arrangement of verses was intentional; hence, the review of the transcribed Koran was necessary given the varying length of the periodical revelation. A case study on the longest chapter of the Koran, Chapter al-Baqarah, was done by the late scholar Muḥammad Dirāz (d. 1958), showcasing its structural unity and thematic cohesion despite addressing a wide range of subjects throughout its nine-year-long revelation.

Finally, the names of the Koran's chapters were also held to be tawqīfī by many scholars. Several accounts relate numerous names of chapters from the Prophet Muhammad (Upon him be Peace and Glory) and his companions. Al-Suyūṭī said, "The names of all the chapters are Divinely determined through hadiths and reports. If it was not for fear of prolixity, I would have stated that."334 Hence, the definition of a "chapter" is a reflection of a number of verses grouped by the Prophet Muhammad (Upon him be Peace and Glory) in one chapter with a specific name. This, however, does not contradict the fact that some chapters were given multiple names or descriptions by the companions and following generations. The question of whether a chapter can acquire multiple names in addition to the Divinely assigned one is a matter of disagreement among scholars.335

Conclusion

The oral transmission of the Koran was the primary method the Prophet Muhammad (Upon him be Peace and Glory) adopted to preserve its text, following the Divine command of "recitation" and responding to the circumstances of the revelation's first recipients. In addition to immediately reciting the revelation to his companions, the Prophet Muhammad (Upon him be Peace and Glory) would recite it to disbelievers to present the miraculous message of Islam. He ﷺ would teach at mosques, during travel, and on a one-on-one basis to those coming to embrace Islam, to gatherings he came across, and in prayers and sermons. The Prophet Muhammad (Upon him be Peace and Glory) also instructed his companions to teach the Koran to each other as well as to new Muslims across different geographies and contexts. The Koran was taught and recited by travelers and in concentrated efforts in various places of worship, extending from centralized populations of Muslims to nomadic Bedouins. Millions of Muslims today across the globe, from all different age groups and ethnic or linguistic backgrounds, have the entire Koran memorized by heart. Throughout history and until today, Muslims remained committed to the oral culture of their text and maintained its verbal delivery with the most careful verification and articulation possible.

Is science reliable? Science is only reliable in the numbers it gives in the ranges it states. Consider Earth centred astronomy with the Sun revolving around the Earth. Is it false?

This Life is not Forever.

Allah says in the Glorious Qur'an: O you who have believed, let not your wealth and your children divert you from remembrance of Allah. And whoever does that - then those are the losers. [63:9]

Allah also says: Who collects wealth and [continuously] counts it. [104:2]

Meaning, he gathers it piling some of it on top of the rest and he counts it up.

This is similar to Allah saying: And collected [wealth] and hoarded. [70:18]

Ibn Kathir la further explains that: "He hid it and refused to give the obligatory right of Allah that was due on it of spending and paying the Zakah".

The wealth and abilities given to a man is a trust from Allah which means that they should be used in a right way in other not to be a loser in the hereafter.

The Messenger of Allah, Muhammad said: "Whoever among you wakes up in the morning secured in his dwelling, healthy in his body, having his food for the day, then it is as if the world has been gathered for him." - Jami` at-Tirmidhi 2346 (Hasan)

Al-Manaawi (may Allah have mercy on him) said: The one for whom Allah has combined the blessings of physical good health, a sense of security wherever he goes and sufficient provision for the day, and kept his family safe, has been given all type of blessings by Allah, which others may not have in full, so he should not start his day without giving thanks for that, by using these blessings in obedience to the One Who bestowed them on him, not in disobedience, or and he should never cease to remember Him." End quote from Fayd al-Qadeer (6/88)

We must be thankful for the blessings Allah has bestowed upon us.

The wealth and abilities given to a man is a trust from Allah which means that they should be used in a right way in other not to be a loser in the hereafter.

Ibn Wahb reported: Malik said to me: "The greatest loser among people is one who sold his Hereafter for his share of the world, and an even greater loser is one who sold his Hereafter for someone else's share of the world." [Jami' Bayan al-'Ilm 2/906]

This should serve as a reminder when we are alive, that everything in this world is temporary and everything will come to an end.

And it will serve as the mark of the end of the life which you spent striving to increase wealth, it will serve as the next stopping point for the soul as it journeys further into the Hereafter, waiting for Day of Qiyamah.

Abu Huraira reported: Prophet Muhammad said: "Remember often the destroyer of pleasures," by which he meant death. [Sunan al-Tirmidhi 2307] Remembering death helps us remember Allah, therefore allowing us to abstain from sinning.

Reflect and ask yourself where you want to be in the Hereafter!

In Joy because you will spend eternity in eternal bliss?

Who is the Merciful God?

Do you know Ar-Rahman? Do you know the Most Merciful God? When you ask for His mercy, you are asking for the easing and removal of every one of your difficulties in life. With the Mercy (Rahma) of Allah life becomes a dream come true and, without it, life becomes a long-lasting nightmare. By Allah, one may be sleeping on the softest of silk and eating from the finest of food, but if Allah's Rahma is not existent, that silk will seem like thorns and that food will seem like poison. On the other hand, one may be sleeping on thorns and his income may be minimal, but if the Rahma of Allah is with him, those thorns will be made to seem softer than silk, his poverty will seem to be affluence and trauma will seem to be bliss.

This was the Rahma (mercy) which Ibrāhīm (alayhi al-Salām) experienced when he was in the fire. It became bliss. This was the Rahma which Prophet Joseph (alayhi al-Salam) experienced in the well and in the prison. It became bliss. This was the Rahma which Prophet Moses ('alayhi al-Salām) experienced as he grew up in the care of a tyrant. It became bliss. This was the Rahma which ProphetYunus (alayhi al-Salām) experienced as he sat in the belly of the whale, it became bliss. This was the Raḥma which the youth of the cave experienced in a dark and dingy cave, it became bliss. This is the mercy which, if it touches any human being after begging Allah for it, his pain becomes happiness, his sorrow becomes joy and the trial becomes a garden of bliss and contentment.

Should Allah accept your Du'a for His Rahma, you will be the happiest person in the world and no one can take away this Rahma from you ever again? Allah says,

مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِن رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهُ مِن بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

"Whatever Allah grants to people of mercy - none can withhold it; and whatever He withholds - none can release it thereafter. And He is the Exalted in Might, the Wise."

The perfection of the Koran:

Ensuring the preservation of the Koran was a life-long process for the Prophet Muhammad (Upon him be Peace and Glory) and his companions. Following Divine instructions and envisioning the future of his ummah, he organized scribal work among a select group of companions to contribute to the preservation process and to inspire the succeeding knowledge-based civilization they established. The Prophet's scribes and the written sheets of the Koran were the primary sources for the compilation of the Koran during the caliphate of Abu Bakr and its unified transcription during the caliphate of Uthman. The Koran we have today, all 114 chapters, easily accessible in numerous print and digital forms, was fully and authentically preserved due to the oral and textual efforts of the first generation of our ummah. The following sample is a brief glance into the vast trove of treasure and scientific codes present in the Koran, and the article is an attempt to highlight but a fraction of the breadth of intelligence in it.

THE VICTORY OF THE ROMANS prophesies in the Koran:

The Koran lays light on the lowest place of earth.

In the earth 7th century, the two most powerful empires at the time were the Byzantine and Persian Empires.

In the years 613 - 614 C.E the two Empires went to war, with the Byzantines suffering a severe defeat at the hands of the Persians. Damascus and Jerusalem both fell to the Persian Empire. In the chapter, The Romans, in the Holy Koran, it is stated that the Byzantines had met with a great defeat but would soon gain victory: "The Romans have been defeated in the lowest land, but after their defeat they will soon be victorious. Within three to nine years. The decision of the matter, before and after, is with God." (Koran 30:2-4)

These verses, above, were revealed around 620 C.E, almost 7 years after the severe defeat of the Christian Byzantines at the hands of the idolater Persians in 613 – 614 C.E. Yet it was related in the verses that the Byzantines would shortly be victorious. In-fact, Byzantine had been so heavily defeated that it seemed impossible for the Empire to even maintain its very existence, let alone be victorious again.

Not only the Persians, but also the Avars, Slavs and Lombards (located to the North and West of the Byzantine Empire) posed serious threats to the Byzantine Empire's sovereignty. The Avars had come as far as the walls of Constantinople and had nearly captured the Emperor, himself. Many governors had revolted against Emperor Heraclius, and the Empire was on the point of collapse. Mesopotamia, Syria, Palestine, Egypt and Armenia, which had earlier belonged to the Byzantine Empire, were invaded by the Persians. In short, everyone was expecting the Byzantine Empire to be destroyed, but right at that moment the first verses of the chapter, The Romans, were revealed announcing that the Byzantines would regain triumph in a few years' time. Shortly after this revelation, the Byzantine Emperor proceeded to order the gold and silver in churches to be melted and turned into money in order both to meet the demanding expenses of the army and finance his drive to regain the lost territories.

Around 7 years after the revelation of the first verses of The Romans, in December, 627 C.E, a decisive battle between The Byzantine Empire and the Persian Empire was fought in the area around the Dead Sea, and this time it was the Byzantine army which surprisingly defeated the Persians. A few months later, the Persians had to make an agreement with the Byzantines which obliged them to return the territories they had taken from them. So, in the end, the victory of the Romans proclaimed by God in the Koran miraculously came through.

Another miracle revealed in the mentioned verses is the announcement of a geographical fact that no-one would have been able to discover in that period. In the third verse of The Romans, it was mentioned that the Romans were defeated "in the lowest land" (Koran 30:3). Significantly, the places where the main battles took place (in Damascus and Jerusalem) lie in a vast area of low-lying land called the Great Rift Valley. The Great Rift Valley is a huge 5,000 km fault line in the

earth’s crust that runs from northern Syria in the Middle East of Asia to central Mozambique in East Africa. The northernmost extension runs through Syria, Lebanon, Palestine and Jordon. The rift then extends south to the Gulf of Aden, makes its way through East Africa, then finally ends at the lower Zambezi River valley in Mozambique.

An interesting fact that has been discovered recently, with the help of satellite images, is that the area around the Dead Sea (located in the Great Rift Valley) has the lowest altitude on Earth. In fact, the lowest point on Earth is the shoreline of the Dead Sea, with an altitude of around 400 metres below sea level. The fact that it lies at the lowest point means that water does not drain from the sea. No land point on earth has a lower altitude than the shoreline of the Dead Sea.

Therefore, it becomes clear that the country or prefecture which occupies the rift valley in the vicinity of the Dead Sea is what is meant in the Koran by “the lowest land.” This is a true miracle of the Koran because no-one could have known or foreseen such a fact in the 7th century due to the fact that satellites and modern-day technology were not available at the time. Once again, the only possible explanation is that Prophet Muhammad had truly received divine revelation from God, The Creator and Originator of the universe.

ROTATION OF THE EARTH AROUND THE SUN:
365 DAYS

The word "day, “yavm” in Arabic appears 365 times in the Koran. It also takes the Earth 365 days to orbit the Sun.

The fact that the word “day” appears 365 times in the Koran is very important in terms of its providing information about the Earth’s orbit hundreds of years ago. The repetition of the word “day” 365 times may be a reference to the 365-day relationship between the Earth and Sun.

The word “day (yawm)" appears 365 times in the Koran.

It takes the Earth 365 days to orbit the Sun.

Justice and injustice:

Allah says (interpretation of the meaning): Indeed, Allah does not do injustice, [even] as much as an atom's weight; while if there is a good deed, Allah multiplies it and gives from Himself a great reward. (Quran, Surah An-Nisa, 4:40)

And the word of your Lord has been fulfilled in truth and in justice. None can alter His words, and He is the Hearing, the Knowing. (Quran, Surah Al-An'am, 6:115)

The Prophet said, "It is possible that Allah allows the oppressor laxity [for a period of time], but when He eventually seizes him, He does not miss or let go." The Prophet then recited the verse: "Such is the "crushing' grip of your Lord when He seizes the societies entrenched in wrongdoing. Indeed, His grip is 'terribly' painful and severe [Hūd:102]." (Narrated by al-Bukhārī.)

Shurayh al-Qāḍī (d. 80 AH) was the most famous judge of his generation - he studied with great Companions like Ali and Ibn Mas'ud. He was known both for his knowledge and his piety, and was appointed senior judge of Iraq under the Umayyads. He remarked, "Every oppressor shall have to reckon with the rights of those whom he oppressed. The oppressor has nothing to look forward to

except Divine punishment. As for the one oppressed, he can look forward to Allah's help, and His reward."

Never become an oppressor or practice injustice, and if you are oppressed, then know that Allah is on your side, and eventually you will see the justice meted out - if not in this world, then most definitely in the next.

“O Lord, lighten our burden, grant us the courage to face our trials and instil in us unfaltering faith amidst the storms in our life.

O Allah, the burdens of life sometimes seem too heavy to bear. The anxiety and anguish that sits inside of us feels bigger at times than the world around us. Give us audacious hearts that can overcome that pain inside - hearts that help us to carry each burden with ease, regardless of how heavy it seems. Make us not from amongst those who are sheltered from life's realities, but rather amongst those who are not afraid to face them.

Most forgiving Lord, grant us the courage to stand again after we have fallen, to find meaning in our failures, and to keep moving forward no matter what is trying to push us down. Grant us the courage to put our trust in You, whether we understand or not, and the courage to recognize and feel the depth of Your Love. Help us to harness that Love and utilize it to illuminate the darkest of places we might have to venture in, both in the world around us and the world within us.

O most Protecting Lord, to the one who is dealing with a painful disease and the gruelling treatment that follows, make it easy for them.

Our Lord! To the one who is childless or has been trying to conceive, grant them a healthy child who will be the coolness of their eyes.

Our Allah! To the one who is not married and is seeking a spouse, grant them a partner who will be a garment for them and is righteous.

My Lord! To the one who is a financial crisis, provide them with provisions from where they could never imagine and grant them honour and independence, so they do not have to seek help from others! Amen.

One of the best ways to have your prayers accepted is to recite the Koran.

Recite Quran always and live according to it. Make the Quran as your best friend because no other friends can accompany you in the grave... The more you read the Quran, your connection to the Almighty will increase. The more you think about it, the more you feel better.

"Make the Quran your best friend; the more you sit with it, the more it honours you, gives you its secrets and elevates your status.

O Allah! Allow the Quran to be our companion in paradise and make it a protection between us and the hellfire!

O Allah make us of those who are the people of the Quran, who live by the Quran, call to the Quran, judge by the Quran, and who recite it, learn it and ponder over it night and day.

Ya Allah, let the Quran be a Hujjah [proof] in our favour and not against us! O Allah, make the QUR'AN be our best friend forever. Amen!” Be so close to the Qur'an that it becomes a part of your heart and soul and you will see how depression sadness hopelessness goes away from your life forever.

What is Charity?

Charity is an act of giving out to the people in need and society at large. Charity can be in form of money, goods, food or even simple act of spending time with those who need your assistance in any

form. Life doesn't offer equal opportunities for everyone; through charity we can share our blessings with those less fortunate and thus try to bring balance in the society.

"The believer's shade on the Day of Resurrection will be his charity." (Al-Tirmidhi, Hadith 604)

"Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend indeed, Allah is Knowing of it." (Quran 3:92)

"They ask you, [O Muhammad], what they should spend. Say, "Whatever you spend of good is [to be] for parents and relatives and orphans and the needy and the traveler. And whatever you do of good - indeed, Allah is Knowing of it." (Quran 2:215)

"You who believe, do not cancel out your charitable deeds with reminders and hurtful words." (Quran 2:264)

"Give charity without delay, for it stands in the way of calamity." Al-Tirmidhi.

If one cannot give charity, let him or her read the Koran, because Koran offers humanity the path to success.

What is the Koran, and why is it so valuable? The Koran, this extraordinary book which was revealed to the Seal of the Prophets Muhammad (peace and blessings of Almighty be upon him), is a source of inspiration and true knowledge. “Allah Himself is witness that there is no God save Him. And the angels and the men of learning too are witness…There is no God save Him, the Almighty, the Wise.”3:18. The book of Islam-no matter what subject it refers to-is being proved as Allah's Word as each new piece of historical, scientific or archaeological information comes to light. Facts about scientific subjects and the news delivered to us about the past and future, facts that no being could have known at the time of the Koran's revelation, are announced in its verses. It is impossible for this information to have been known with the level of knowledge and technology available in 7th century Arabia. With this in mind, may we allow our common sense to speak on behalf of us awhile?

Could anyone in 7th century Arabia have known the precise date of the lunar landings?

Could anyone in 7th century Arabia have known the atomic number every single element?

Could anyone in 7th century Arabia have known that the word "Pharaoh" was only used from the 14th century B.C. and not before, as the Old Testament erroneously claims?

“If the sea were ink for (writing) the Words of my Lord, surely the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid.”(Koran-18:109)

Could anyone in 7th century Arabia have known the genetic code of many living organisms?

Could anyone in 7th century Arabia have known that the star ‘Sirius’ is the brightest star in the night sky?

Could anyone in 7th century Arabia have known that the universe is "steadily expanding," as the Koran puts it, when modern scientists have only in recent decades put forward the idea of the "Big Bang"?

“And He shows you His signs. So, which of the signs of Allah do you deny?” 40:81

What is the reason for the constant change of science? Because only the God, who created the universe could have known everything at once.

Could anyone in 7th century Arabia have known about the fact that each individual's fingertips are absolutely unique, when we have only discovered this fact recently, using modern technology and modern scientific equipment?

Could anyone in 7th century Arabia have known about black holes, Pulsars, the Rosette Nebula, sub-atomic particles, quantum physics, fossilization and iron content, the layers of Earth, the weight of clouds, the relativity of Time, the Force of Gravity, the Orbital Movements, the sun’s

trajectory, the programming in genes, the sun's hydrogen and helium content, or many other facts scientists of our day are only just beginning to discover?

The only answer to these questions is thus: the Koran is the Word of the Almighty Creator, God, the Originator of everything and the One Who encompasses everything with His knowledge. In one verse, Allah says, "If it had been from other than Allah, they would have found many inconsistencies in it." (Koran, 4:82)

Every piece of information the Glorious Koran contains reveals the secret miracles of this divine book.

The Theist Origins of Western Science

Medieval Europe was ruled by the dogmatic regime of the Catholic Church. The Church opposed freedom of thought and pressured scientists. People could be punished by the Inquisition simply for holding different beliefs or ideas. Their books were burned and they themselves were executed. The pressure on research in the Middle Ages is often referred to in history books, but some interpret the situation wrongly and claim that the scientists who clashed with the Church were against religion.

The truth is the exact opposite-the scientists who opposed the bigotry of the church were religious believers. They were not against religion, but against the harsh clericalism of the time.

For example, the famous astronomer Galileo, whom the Church wanted to punish because he stated that the world rotated, said, "I render infinite thanks to God for being so kind as to make me alone the first observer of marvels kept hidden in obscurity for all previous centuries."

The other scientists who established modern science were all religious.

Kepler, regarded as the founder of modern astronomy, told those who asked him why he busied himself with science, "I had the intention of becoming a theologian... but now I see how God is, by my endeavours, also glorified in astronomy, for 'heavens declare the glory of God.

As for Newton, one of the greatest scientists in history, he explained the reason underlying his zeal for scientific endeavour by saying:

"...He (God) is eternal and infinite, omnipotent and omniscient; that is, his duration reaches from eternity to eternity; his presence from infinity to infinity; he governs all things, and knows all things that are or can be done. …We know him only by his most wise and excellent contrivances of things... We revere and adore him as his servants…"

The great genius Pascal, the father of modern mathematics, said that: "But by faith we know His (God's) existence; in glory we shall know His nature."

Many other founders of modern Western science were also strong believers. For example:

- " Von Helmont, one of the leading figures in modern chemistry and the inventor of the thermometer, declared that science was a part of faith.
- " George Cuvier, the founder of modern palaeontology, regarded fossils as surviving proofs of the Creation and taught that living species had been created by God.
- " Carl Linnaeus, who first systematized scientific classification, believed in the Creation and stated that the natural order was a significant proof of God's existence.
- " Gregor Mendel, the founder of genetics, and also a monk, believed in Creation and opposed the evolutionary theories of his time, such as Darwinism and Lamarckism.
- " Louis Pasteur, the greatest name in the history of microbiology, proved that life could not be created in inert matter and taught that life was a miracle of God.
- " The famous German physicist Max Planck said that the Creator of the universe was God and stressed that faith was a necessary quality of scientists.
- " Albert Einstein, regarded as the most important scientist of the twentieth century, believed that science could not be godless and said, "science without religion is lame."

Who is Allah?

Allah is Al Jabbar, the Healer, the Restorer, the Reformer. Allah can mend our badly broken and hurt heart. He is the One who can relieve our unbearable pain. He is the One who brings back to normal whatever has been altered.

The stark reality of this world is the contrast between life and death. This world has a magnetic force which pulls us towards itself. We tend to get distracted by all the attractions, beauty, money, status and desires. This is one of ways Allah helps us get back to life. If it weren't so people would drown themselves in sadness and never be able to live a normal life after suffering.

However, as a Muslim, we must know how to strike a balance in our life. Death is a reminder of the temporary status of this world. We mustn't ignore it. When Allah sends a reminder our way, we must ponder and rethink about our priorities and what we have planned to leave behind for ourselves. We must prepare for our Aakhirah.

So, when we find ourselves in the depths of darkness, when we feel that nothing would ever be the same again; let us remind ourselves of this grand quality of Allah, who by His will can put us back on track. Have firm belief in Allah and His attributes, have tawakkal.

WHAT are The Provisions of the Hereafter:

Allah said: The best provision is At-Taqwa (piety, righteousness). When Allah required mankind to supply themselves with what sustains them for the journeys of this life, He directed them to the necessary provisions for the Hereafter: Taqwa. Allah said in another verse: and as an adornment; and the raiment of Taqwa, that is better. (7:26)

Allah mentioned the material covering and then He mentioned the spiritual covering, which includes humbleness, obedience and Taqwa. He also stated that the latter provision is better and more beneficial than the former. “So fear Me, O men of understanding!” meaning: `Fear My torment, punishment, and affliction for those who defy Me and do not adhere to My commands, O people of reason and understanding.'

My Lord, help me faithfully walk the straight path of return into Your embrace of love.

My Lord! Open for me my heart. And make easy for me my mission. (20:25-26).

As our beloved Prophet says, “Oh Allah! Inspire my heart to guidance and save me from the evil of my soul.” Lord, inspire my heart to turn to You in fear and in hope, in failure and in success, in happiness and in sorrow, and for me to seek for You and reach for You in all the moments of my life.

Our Lord! Perfect our light, and forgive us. Surely You have full power over everything!” (Koran, 66:8).

By Your illuminating names we pray.

May Allah heal those who have lost their dear ones and are passing through a tough time. May Allah help us walk on the path of Islam and stay righteous. Amen.

Allah! I have wronged myself great injustice. And does not forgive sin except You. so, forgive me for forgiveness from you, and mercy on me, No doubt You are very Forgiving and Merciful. Sahih Bukhari, Book 75, #338

Narrated Abdullah bin Amr: Abu Bakr said to the Prophet, "Teach me an invocation with which I may invoke (Allah) in my prayer. The Prophet said, say:

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

Allahumma inni zalamtu nafsi zulman kathiran wala yaghfiruz-Zunuba illa anta, Faghfirli maghfiratan min indika war-hamni, innaka Antal Gafur-Rahim. O Allah, I have wronged myself

great injustice. And does not forgive sin except You. so forgive me for forgiveness from you, and mercy on me, No doubt You are very Forgiving and Merciful.

O Allah, on this blessed day, may we not see illness as a cause of despair. Help us to use the opportunity to turn to You for Mercy and Healing. We beseech You to remove the illness, cure the disease. You are the one who cures. There is no cure except Your cure.

There is no rose without thorns, there is no softness without harshness, there is no humility without degradation, there is no intellect without fooling around... there is no patience without tests. just like there is no ease without hardship... Fa Inna maal usri yusra. Quran 94:6

Allah finds you lost and He guides. How will you be 'found' if you never got lost in the first place? "Wa wa jadaka zai laan fahada." [Quran 93:7]

Everything painful and troubling you have went through, everything from your past that you might find embarrassing and heart wrenching at times have taught you a valuable lesson, turned you into a stronger and better version of yourself, and most importantly if it caused you to get more closer to Allah then all that pain was absolutely worth it! The tears you have shed in front of Him are more valuable to Him than all the oceans in this world He has created! Allah is ever Merciful, Ever Loving, Ever Forgiving!

Cherish the pain, the haunting 'past' that brings you closer to Him (Allah). Cherish everything that made you into who you are today!

Allah wants you to repent. He waits for His creation to come running back towards Him whatsoever. Never be reluctant and never let your past stop you. Repent. Cry. Talk to Allah. Make Dua. You are worthy of His love. You're worthy of His mercy. You are loved by Allah! May Allah heal whatever that is hurting you, May He bless you with the mercy, love and patience you're in dire need of!

Ya Muqqalibal qaloob thabbit qalbi ala deenak. Allahuma inna ala zikrika wa shukrika wa husni ibadaatik. Allah inni asalukal affiya.

Everyone dreams of "If only" but in reality - Allah knows what is best for us. Everyone thinks that the next man is living better than him. Everyone assumes the grass is always greener on the other side. That is not the case. All of us believe that people out there are living perfect lives, but we forgot that nothing in the dunya is what it seems Perfection is only in the Next World. Allah said, "And few from My servants are truly thankful."

The Prophet Muhammad did not stand up or sit down without showing gratitude to Almighty Allah. He said if you wake in the morning with food on your plate, with security in your home and with good health then you have been given the treasures of the world. How often we forget that! Our Lord said, "If you are thankful - I shall surely increase you."

A number of other scientists who guided modern scientific progress were religious people who believed in God. These scientists served science with the intention of discovering the universe that God had created - a paradigm that was first developed and implemented in the Islamic world and then incorporated into the West. All these theist scientists thought about the creation of the heavens and the earth and investigated in the awareness of God - as God decreed in the Koran and the Bible. The birth of science and its development were the result of this awareness.

During the nineteenth century, however, this awareness was replaced by a misconception called materialism.

Daily struggles:

Hardships and calamities are part of everyone's life, even the best of creatures, the Messengers of ALLAH were not spared. Those who remain resolute in their attitude towards terrible periods and have full confidence in ALLAH as being the Ultimate Power will always get rewarded for their endurance and determination in the way of truth.

We will always be analysed for our belief in Allah, Who will eventually make everything reasonable for us by differentiating us from the liars, for our truthfulness and persistence during the time of adversity.

The Hypocrites and the liars, when faced with calamities, will say, as Allah mentioned: Allah and HIS Messenger have promised us nothing but delusion!" (Al-Ahzab: 12}

The believers, on the other hand, will say: *"This is what ALLAH and HIS Messenger had promised us. The promise of ALLAH and HIS Messenger has come true." And this only increased them in faith and submission. {Al-Ahzab: 22}

So, we should not tremble in such instances; rather maintain our belief in the Immortal Lord to get HIS bounties. If we do that then ALLAH promises us that through our patience and endurance, relief, ease, and success will be yielded.

The Koran never ceases to amaze me with its miracles: The Koranic account of life in the deep seas, the darkness therein, and how it confirms modern scientific findings.

God has said in the Koran: “Or (the unbelievers’ state) is like the darkness in a deep sea. It is covered by waves, above which are waves, above which are clouds. Darkness’s, one above another. If a man stretches out his hand, he cannot see it....” (Koran 24:40)

This verse mentions the darkness found in deep seas and oceans, where if a man stretches out his hand, he cannot see it. The darkness in deep seas and oceans is found around a depth of 200 meters and below. At this depth, there is almost no. Below a depth of 1000 metres there is no light at all. Human beings are not able to dive more than forty meters without the aid of submarines or special equipment. Human beings cannot survive unaided in the deep dark part of the oceans, such as at a depth of 200 meters. Between 3 and 30 percent of the sunlight is reflected at the sea surface. Then almost all of the seven colours of the light spectrum are absorbed one after another in the first 200 meters, except the blue light. (Oceans, Elder and Pernetta, p. 27) Scientists have recently discovered this darkness by means of special equipment and submarines that have enabled them to dive into the depths of the oceans. We can also understand from the following sentences in the previous verse, “...in a deep sea. It is covered by waves, above which are waves, above which are clouds....”, that the deep waters of seas and oceans are covered by waves, and above these waves are other waves. It is clear that the second set of waves are the surface waves that we see, because the verse mentions that above the second waves there are clouds. But what about the first waves? Scientists have recently discovered that there are internal waves which “occur on density interfaces

between layers of different densities." The internal waves cover the deep waters of seas and oceans because the deep waters have a higher density than the waters above them. Internal waves act like surface waves. They can also break, just like surface waves. Internal waves cannot be seen by the human eye, but they can be detected by studying temperature or salinity changes at a given location.

What an interesting observation from the Koran!

A brief prayer: Most merciful Allah! Our dua's are presented in a multitude of languages and dialects, and You understand us perfectly! We may not be able to phrase our words, but You understand exactly what we're asking for! Our words do not need to be spoken or written, as you know exactly what's in our hearts!

Most merciful Allah! Please accept every dua (prayer) that is good for us and save us from every dua that is harmful for us. Please let us only turn to You for all our needs, as you alone we worship and ask for help! Please fulfil all our needs with faith, happiness and safety!

When a hardship goes on for what feels like too long, and when you find yourself at the edge of a breaking point, again and again and again, and when you feel you have exhausted whatever is in your means to help yourself, and still you see that your ordeal is not over, then take comfort in this: "Allah loves the steadfast." [Koran 3:146]

You are in patience as long as you are in the hardship, bearing it and putting up with it, in submission to Allah. You are in control as long as you do not give up hope in Allah, and as long as you keep striving to look for a way out.

Patience includes effort, faith, hope, determination, conviction, tears, silent pleas to Allah, so why would Allah not love the person who has gathered so many good things?

At times can also be painful. Because when you're in a difficult moment, the bubble of darkness is all that surrounds you. It is like you're trapped in a place where there are no doors to leave. There's just a window through which you can see sunlight enter, but through which you can't exit due to its size. It can be suffocating and difficult. But that window, however small it may be, is a reminder that there is light outside of what you're experiencing. That ease will follow and that there is hope.

Allah says: "And never is your Lord forgetful!"

Knowing that Allah never forgets fills your heart with peace and contentment. Your broken heart, your sorrow, the pains you had experienced as well as your tears and your persistence in Dua will never be neglected!

There will come a time for healing which you thought that was never going to come, but Allah never forgets.

The Koran further adds: "And your Lord is going to give you, and you will be satisfied." (93:5)

Think and ponder: Have you ever made a prayer that was accepted? If you have, do you understand what it means? It means you spoke to ALLAH. He listened to you, bestowed His love upon you and accepted it.

You, this insignificant tiny creature, a human being, a simple creation spoke to His majesty and He listened to you, so pray to Allah because He is always listening. The minute you feel like you cannot talk to mankind anymore, go spend a little time with ALLAH, your Maker. Talk to Him in your supplication and read the miraculous verses of the Koran to converse freely with your Lord.

When we pray to Allah, He hears every word and even a single whisper. Allah always has 3 replies to our prayers:

1) Yes.

2) Yes, but not now.

3) I have a better plan for you.

And in the end, I will just say that whenever you lift your hands while making a prayer, always believe that Allah will give you what are asking Him. Allah is listening. Over the years, I have learnt that nothing ever goes wrong. It might not be happening according to my plan, but it is Allah's plan, and I feel perfectly safe knowing that what is for me, is chosen by The All Wise, The Most Merciful.

Praise be to Allah, Lord of All the Worlds, who granted us the flawless Koran.

How was the Koran Collected?

It is said that the Koran had been written down in its entirety in the time of the Prophet but had not been brought together in one single place, and that therefore these written records or documents had not been arranged in order.

However, this statement does not preclude that the ordering of the Koran and the arrangement of the siras, was fixed by the Prophet himself and safeguarded through oral transmission.

Stages of Collection

As far as the written text is concerned, one may distinguish three stages.

1. the time of the Prophet, in the hearts of men (memorisation), on writing materials.
2. In the time of Abu Bakr.
3. In the time of 'Uthman.

Why was no Book left by the Prophet?

The Prophet Muhammad did not present to his Companions the revelation collected and arranged in a single written volume. There are a number of good reasons for this:

Because the revelation did not come down in one piece, but at intervals and was received continuously until the end of the Prophets life.

Because some verses were abrogated in the course of revelation, and therefore flexibility needed to be maintained.

The verses and chapters were not always revealed in their final order, but were arranged later.

The Prophet lived only nine days after the last revelation and was severely ill.

There was no dispute or friction about the Koran during the time of the Prophet, as developed afterward when he, as the final authority, was no longer available.

Hoopoe's Rebirth

A long time ago… in the 10th century BC, Allah willed to guide to the rightful path people who used to worship the sun.
He sent them an intelligent bird.
Yes, just a bird. None knows the hosts of your Lord save Him.
It is the hoopoe, the leader of the battalion of reconnaissance and intelligence!
The hoopoe accurately conveyed to Prophet Solomon what it saw.
This made Solomon (God's glory and peace be upon him) become well-prepared, which ultimately led to the conversion of the Queen of Sheba and her people to Islam.
How about listening to the hoopoe, not through the language of birds which Allah, Glorified and Sublime be He, taught to Solomon (God's glory and peace be upon him), but through the logic and language of numbers that is suitable to the people of our time?!
As the hoopoe was the reason behind guiding a whole kingdom to Islam, today, it will provide us with the irrefutable evidence that the Holy Koran is a revelation from Allah, Glorified and Sublime be He!
Now reflect on what the hoopoe said to Solomon in Chapter An-Naml (the Ant):

.. أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَإٍ يَقِينٍ (22) إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ (32) وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَ يَهْتَدُونَ (42) أَلَّ يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبْءَ فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ (52) اللَّهُ لَ إِلَهَ إِلَّ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ (62)

"22. But he was not long in coming, and he said: I have found out (a thing) that you apprehended not, and I come unto you from Sheba with sure tidings.

23. Lo! I found a woman ruling over them, and she has been given (abundance) of all things, and hers is a mighty throne.

24. I found her and her people worshipping the sun instead of Allah; and Satan makes their works fair seeming unto them, and debars them from the way (of Truth), so that they go not aright.

25. So that they worship not Allah, Who brings forth the hidden in the heavens and the earth, and knows what you hide and what you proclaim.

26. Allah; there is no God save Him, the Lord of the tremendous Throne."

The hoopoe uttered **60** words.
The sum of the order numbers of the verses containing the words of the hoopoe = 120; that is, **60** + **60**.
The speech of the hoopoe consisted of 240 letters; that is, **60** + **60** + **60** + **60**.
Interesting indeed is the fact that the number of the dots on the letters of these words = 120; that is, **60** + **60**.
What an amazing numerical system based on number 60!
But don't you notice?!
The sum of the numbers of the verses (**120**) is double the total number of words (**60**).
The sum of the letters of the verses (**240**) is double the number of the dots on these letters (**120**).
What an astonishing numerical harmony!
I wonder how some people can think this is accidental rather than accurately and carefully planned!
Let's reflect on the wonders inherent in the repetition of the letters of the hoopoe's speech and how they are related to number **60**.

> The letters of the word (قرآن), [Koran], are repeated in the hoopoe's speech 60 times:
> The letter (ق) is repeated twice.
> The letter (ر) is repeated 6 times.
> The letter (ا) is repeated 37 times.
> The letter (ن) is repeated 15 times.
> The letters of the word (نبأ), [tidings], which is mentioned in the hoopoe's speech and which is one of the names of the Koran, are repeated in the hoopoe's words **60** times as well:
> The letter (ن) is repeated 15 times.
> The letter (ب) is repeated 8 times.
> The letter (أ) is repeated 37 times.
> The Arabic word (الكتاب), [the Book / the Scripture], is also one of the names given to the Koran.
> The letters of the word (كتاب), [Book / Scripture], are also repeated in the hoopoe's speech **60** times:
> The letter (ك) is repeated 3 times.
> The letter (ت) is repeated 12 times.
> The letter (ا) is repeated 37 times.
> The letter (ب) is repeated 8 times.
> Isn't that amazing!
> Still, more wonders are to come!
> The hoopoe has been linked to the Kingdom of Sheba, the greatest of kingdoms in the history of Yemen.
> Look at this surprise: The letters of the word (اليمن), [Yemen], are repeated in the hoopoe's speech 120 times; that is, **60** + **60**:

The letter (ا) is repeated 37 times.
The letter (ل) is repeated 30 times.
The letter (ي) is repeated 17 times.
The letter (م) is repeated 21 times.
The letter (ن) is repeated 15 times.
Glory be to Allah, Who perfected this accurate and precise patterning!
Let's spread the wings of perfect creativity and soar up as the hoopoe does in order to have a full view of the complete picture:
The speech of the hoopoe is made up of **60** words.
The total number of the letters of the hoopoe's speech is **60** + **60** + **60** + **60**.
The sum of the numbers of the verses containing the hoopoe's speech is **60** + **60**.

The total number of the dots on the letters uttered by the hoopoe is **60** + **60**.
The letters of the word (قرآن), [Koran], are repeated in the hoopoe's speech **60** times.
The letters of the word (كتاب), [Book / Scripture], are repeated in the hoopoe's speech **60** times.
The letters of the word (نبأ), [tidings], are repeated in the hoopoe's speech **60** times.
The letters of the word (اليمن), [Yemen], are repeated in the hoopoe's speech **60** + **60**.
No comment. I leave that to you!
Here are more wonders..
Reflect on the Muslim's Declaration of Truth:

(مُحمَّد رسول الله)

(Mohamed is the messenger of Allah).
The 3 non-replicated letters of the name of Mohamed (محمد) are repeated in the hoopoe's speech 30 times.
The 4 letters of the word (رسول), [messenger], are repeated in the hoopoe's speech 62 times.
The 3 non-replicated letters of the Name of Allah (الله) are repeated in the hoopoe's speech 82 times.
The sum of the repetition of the letters of these 3 words is **174**.
This equals **60** + **114**.
114, as you know, is the number of the surahs of the Koran!
Glory be to Allah!
How about looking at the 3 words from a different perspective?
Examine once again:

(مُحمَّد رسول الله)

(Mohamed is the messenger of Allah).
There is a shared letter between the Name of Allah (الله) and the word (رسول) [messenger]. It is the letter (ل) .
Let's omit the repeated letter and see what the result will be.
Glory be to Allah!
The sum of the repetition times of the letters of:

(مُحمَّد رسول الله)

(Mohamed is the messenger of Allah). in the hoopoe's speech after omitting the repeated letter = **144**.
That is, **12** x **12**.
12 is the number of the letters of the Muslim's Declaration of Truth:

(مُحمَّد رسول الله)

(Mohamed is the messenger of Allah).
It is also the number of the letters of the Muslim's Declaration of Faith:

(ل إله إل الله)

(There is no God but Allah).
Glory be to You, My Lord, Allah!
Consider number 144 once again.
It is the number of the first verse in the Koran mentioning the name of Mohamed:
وَمَا مُحَمَّدٌ إِلَّ رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقِبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ (441) آل عمران

"144. <u>Mohamed</u> is but a messenger, messengers (the like of whom) have passed away before him. Will it be that, when he dies or is slain, you will turn back on your heels? He who turns back does no hurt to Allah, and Allah will reward the thankful." (Chapter Al 'Imran) As we said before, 144 = **12** x **12**.
It is interesting that the letters of the word (سبأ) , [Sheba], are repeated in this verse 24 times; that is, **12** + **12**.
The letters of (النمل) , [the Ant], are repeated in this verse 48 times; That is, **12** + **12** + **12** + **12**.
More amazing is that this verse has **27** words!
The speech of the hoopoe came in Chapter An-Naml, (the Ant), which is surah number **27**.
The Name of Allah (الله) is mentioned in Chapter An-Naml **27** times!
The Name of Allah (الله) was also mentioned in Chapter Mohamed **27** times!
This verse starts with the letter (و), whose order is number **27** in the Arabic alphabet!
The last verse in the hoopoe's speech starts with the Name of Allah (الله) and it has **27** letters! اللَّهُ لَ إِلَهَ إِلَّ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ (النمل62)
"26. Allah; there is no God save Him, the Lord of the tremendous Throne." (Chapter An-Naml)

Glory Be to You, My Lord, Allah!
Reflect on the wonders of the numerical structure of the reply of Solomon (God's glory and peace be upon him) to the hoopoe:) النمل**27**قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ (
"27. (Solomon) said: We shall see whether you speak the truth or whether you are of the liars." (Chapter An-Naml)
This verse is number **27** in Chapter An-Naml, whose order number in the Koran is **27**. The Name of Allah (الله) is mentioned in Chapter An-Naml **27** times!
This verse is number 3186 from the beginning of the Koran. This equals **27** x 118.
This verse is number 3051 from the end of the Koran. This equals **27** x 113.
The first word in this verse is number 324 from the beginning of the surah. This equals **27** x 12.
The first word in this verse is number 837 from the end of the surah. This equals **27** x 31.
The letter (و) did not appear at all in this verse. It is number **27** in the Arabic alphabet!
The letter (ط) did not appear at all in this verse. It is repeated **27** times in Chapter An-Naml!
The verse starts with the letter (ق). This letter is repeated **27** times from the beginning of the surah up till this verse!
The sum of the numbers of the verses of Chapter An-Naml - from its beginning up till this verse - is 351. This equals **27** x 13.
The sum of the order numbers of the surahs of the Koran - from its beginning up till Chapter An-Naml - is 351. This equals **27** x 13.
The sum of the verses of the Koran from its beginning up till Chapter An-Naml is 3159. This equals **27** x 117.
With the Holy Koran, we find never-ending miracles and wonders!
Would you like more?!
Well, reflect on the opening of Chapter An-Naml:

طس تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ (1)

"1. Ta. Sin. These are revelations of the Quran and a Scripture that makes plain."
Chapter An-Naml opens with the 2 letters (طس)..
The letter (ط) recurred in the surah **27** times, which is the order number of Chapter An-Naml!
The letter (س) is repeated in the surah **93** times, which is the number of the verses of Chapter An-Naml!
O my Lord, Allah! How dare those people say it was invented by a human! How!
The Holy Koran is undoubtedly the Word of Allah..

People of the Scripture

People of the Scripture (In Arabic: أهل الكتاب)..
It is the name given by the Glorious Koran to Jews and Christians..
It is a name that implies respect, regard and love..
The Scripture?! It is a symbol of the holiness of the divine revelation.. They are even addressed gently and solemnly in the Glorious Koran..
O People of the Scripture.. It is a sincere call with which we would address you in this episode..
We turn to you, Christians.. Allah, glory be to Him, has distinguished you in the Koran from all sects and doctrines..
He, glory be to Him, has singled you out for rules that – to Muslims – no other people share with you..
Therefore, we invite you to think and contemplate sincerely and objectively.. We would address you with fixed numbers that know no sentiments or bias.. We would address you with abstract numbers that have no feeling or emotion..
Pay careful attention..
The order of Chapter Al 'Imran in the Koran is No. 3.
In this surah, there are 3 verses that begin with the vocative mode or call (يا أهل الكتاب), which means (O People of the Scripture):

يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتِ التَّوْرَاةُ وَالِ ُنْجِيلُ إِلَّ مِنْ بَعْدِهِ أَفَلَ تَعْقِلُونَ
(56) آل عمران

"65. O People of the Scripture! Why will you argue about Abraham, when the Torah and the Gospel were not revealed till after him? Have you then no sense?" (Chapter Al 'Imran)

يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ (07) آل عمران

"70. O People of the Scripture! Why disbelieve you in the revelations of Allah, when you (yourselves) bear witness (to their truth)?"
(Chapter Al 'Imran)

يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ (17) آل عمران

"71. O People of the Scripture! Why confound you truth with falsehood and knowingly conceal the truth?" (Chapter Al 'Imran)
Now ponder on the letters of the words (يا أهلَ الكتابِ), meaning (O People of the Scripture!):

The letter (ي) is repeated in these three verses 7 times.
The letter (ا) is repeated 34 times.
The letter (ا) is repeated 34 times.
The letter (ه) is repeated 7 times.
The letter (ل) is repeated 24 times.
The letter (ا) is repeated 34 times.
The letter (ل) is repeated 24 times.
The letter (ك) is repeated 5 times.
The letter (ت) is repeated 16 times.
The letter (ا) is repeated 34 times.
The letter (ب) is repeated 9 times.
These are the letters of (يا أهلَ الكتابِ); they are repeated in the three verses 228 times!
This number = **114** + **114**.
114 is the number of the surahs of the Koran!
Here is something more impressive..
Reflect on the three verses once more for an important purpose..يَا أَهْلَ الْكِتَـٰبِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَاةُ وَالِۡنجِيلُ إِلَّا مِنۢ بَعْدِهِۦٓ أَفَلَا تَعْقِلُونَ

(56) آل عمرانيَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ (07) آل عمرانيَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ (17) آل عمران

Reflect on how the first verse begins: !يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ
O People of the Scripture! Why will you argue..
Consider the letters of (لِمَ تُحَاجُّونَ); i.e. (Why will you argue?)
The letter (ل) is repeated in these three verses 24 times.
The letter (م) is repeated 10 times.
The letter (ت) is repeated 16 times.
The letter (ح) is repeated 3 times.
The letter (ا) is repeated 34 times.
The letter (ج) is repeated twice.
The letter (و) is repeated 13 times.
The letter (ن) is repeated 12 times.
These are the letters of (لِمَ تُحَاجُّونَ); they are repeated in the three verses **114** times!
Wait and do not be hasty!
Now consider the order numbers of the letters of (لِمَ تُحَاجُّونَ) in the Arabic alphabet:
The letter (ل) is No. 23 on the list of Arabic alphabet.
The order of the letter (م) is No. 24.
The order of the letter (ت) is No. 3.
The order of the letter (ح) is No. 6.
The order of the letter (ا) is No. 1.
The order of the letter (ج) is No. 5.
The order of the letter (و) is No. 27.
The order of the letter (ن) is No. 25.
These are the letters of (لِمَ تُحَاجُّونَ); the sum of their alphabetical orders = **114**.
114 is the overall number of the surah of the Glorious Koran!
I leave it to you to comment!
Bear with me a moment..
Note how the first verse begins: (يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ):

يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتِ التَّوْرَاةُ وَالِۡنجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ
(56) آل عمران

"65. O People of the Scripture! Why will you argue about Abraham, when the Torah and the Gospel were not revealed till after him? Have you then no sense?" (Chapter Al 'Imran)

The letters of (يا أهل الكتاب), meaning (O People of the Scripture!) are repeated in the three verses 228 times, which equals **114** + **114**.
The letters of (لِمَ تُحَاجُّونَ); i.e. (Why will you argue?) are repeated in the three verses **114** times!
The sum of the alphabetical orders of the letters of (لِمَ تُحَاجُّونَ) = **114**.
Now ponder on the letters of (في إبراهيم), i.e. (about Abraham):

The letter (ف) is repeated in the three verses 3 times.
The letter (ي) is repeated 7 times.
The letter (ا) is repeated 34 times.
The letter (ب) is repeated 9 times.
The letter (ر) is repeated 3 times.
The letter (ا) is repeated 34 times.
The letter (ه) is repeated 7 times.
The letter (ي) is repeated 7 times.
The letter (م) is repeated 10 times.
These are the letters of (في إبراهيم); they are repeated in the three verses **114** times!
What do you think about this irrefutable numerical truth?
Stop and meditate..
The order number of Chapter Al 'Imran in the Glorious Koran is No. 3.
In this surah, there are 3 verses that begin with the vocative mode or call (يا أهل الكتاب), which means (O People of the Scripture):

يَا أَهْلَ الْكِتَـ ابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتِ التَّوْرَاةُ وَالِ ٰنْجِيلُ إِلَّ مِنْ بَعْدِهِ أَفَلَ تَعْقِلُونَ
(56) آل عمران

"65. O People of the Scripture! Why will you argue about Abraham, when the Torah and the Gospel were not revealed till after him? Have you then no sense?" (Chapter Al 'Imran)

يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ (07) آل عمران

"70. O People of the Scripture! Why disbelieve you in the revelations of Allah, when you (yourselves) bear witness (to their truth)?"
(Chapter Al 'Imran)

يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ (17) آل عمران

"71. O People of the Scripture! Why confound you truth with falsehood and knowingly conceal the truth?" (Chapter Al 'Imran)
Now ponder on the letters of the words (يا أهل الكتاب), meaning (O People of the Scripture!):
The first of these verses begins with this expression:
(يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ)
The letters of (يا أهل الكتاب), meaning (O People of the Scripture!) are repeated in the three verses 228 times, which equals **114** + **114**.
The letters of (لِمَ تُحَاجُّونَ); i.e. (Why will you argue?) are repeated in the three verse **114** times!
The letters of (في إبراهيم); i.e. (about Abraham), are repeated in the three verses **114** times!
At all events, **114** is the overall number of the Surahs of the Koran!
After all these irrefutable facts, is it possible for any reasonable man to deny or doubt the truthfulness of the source of this Koran?!
Numbers call upon you to use your reason and think impartially and sincerely..
It is the word of Allah.. no doubt about that!

Year of the Elephant

Mohamed (God's glory and peace be upon him)..
The Seal of Messengers and Prophets.
Mankind had lived in total darkness before him.
They lived in a world of injustice and ignorance; of myths and falsehoods; of fanaticism and ethnic prejudice.
All of that continued until the Year of the Elephant (عام الفيل) {'Am Al-Fil} when Abraha (Abramus) attempted to destroy Al-Ka'ba (the Holy House in Makkah).
It was then that Allah ordained that a great Prophet be born in the same year.
The story of the annihilation of Abraha and his army was told in a surah of the Koran to be recited till Judgement Day:

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ)1(أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ)2(وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ)3(تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ)4(فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ)5(الفيل

"1. Have you not seen how your Lord dealt with the owners of the Elephant?

2. *Did He not bring their stratagem to nothing.*
3. *And send against them swarms of flying creatures.*
4. *Which pelted them with stones of baked clay.*
5. *And made them like green crops devoured (by cattle)?" (Chapter Al-Fil)*

Looking at this surah, it seems, at first glance, that it neither stated the Prophet's date of birth, nor did it associate it with the Year of the Elephant.
The truth is that the letters, words and verses of this surah all speak out the year AD 571, the Year of the Elephant.
Now, reflect on what numbers say.

Prophet Mohamed (God's glory and peace be upon him) was born in the Year of the Elephant; that is, AD **571**.
571 is a prime number whose order on the list of prime numbers is **105**:

Prime number	2	3	5	7	…	**571**
Its order	1	2	3	4	…	**105**

Do you know what surah number **105** in the Koran is?!
It is Chapter Al-Fil (the Elephant), the surah that documents the Incident of the Elephant, which
in **571**:

The surah	Al-Fatihah	Al-Baqarah	Al 'Imran	Al-Nisa	…	Al-Fil
Its order	1	2	3	4	…	**105**

Glory be to Allah!
Reflect on how the Year of the Elephant refers to the order of Chapter Al-Fil in the Koran!
More amazing facts..
Prophet Mohamed (God's glory and peace be upon him) was born in AD 571.
Verse 571 from the beginning of the Koran is the following:
أَيْنَمَا تَكُونُوا يُدْرِكْكُمُ ٱلْمَوْتُ وَلَوْ كُنتُمْ فِي بُرُوجٍ مُشَيَّدَةٍ وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَٰذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولوا هَٰذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ فَمَا لِهَٰؤُلَاءِ القَوْمِ لَ يَكَادُونَ يَفْقَهُونَ حَدِيثًا)78(النساء
"78. Wheresoever you may be, death will overtake you, even though you were in lofty towers. Yet if a happy thing befalls them they say: This is from Allah; and if an evil thing befalls them they say: This is of your doing (O Mohamed). Say (unto them): All is from Allah. What is amiss with these people that they come not near to understand a word?" (Chapter Al-Nisa)
The interesting thing is that this verse has 36 words, and it is number 78. The sum of both numbers is **114**, which is the number of the surahs of the Koran!
36 equals **6** x **6**, and 78 equals **6** x **13**.
It is also interesting that 13 is a prime number whose order on the list of prime numbers is 6.
We have seen verse **571** from the beginning of the Koran.
Let's now look at word number **571** from the beginning of the Koran. It is the word (اهبطوا) , [get you down], in the following verse:
فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ (63) البقرة
"36 But Satan caused them to deflect therefrom and expelled them from the (happy) state in which they were; and We said: Get you down, one of you a foe unto the other! There shall be for you on earth a habitation and provision for a tune." (Chapter Al-Baqarah)
Insightful reflections..
Word number **571** from the beginning of the Koran came in verse **36** of Chapter Al-Baqarah.
Verse number **571** from the beginning of the Koran is verse **78** of Chapter Al-Nisa.
The sum of the numbers of both verses: 36 + 78 = **114**.
This is the number of the surahs of the Koran!
If you start counting from verse 36 of Chapter Al-Baqarah, verse 78 of Chapter Al-Nisa will be number 529.
This number equals **23** x **23**.
23 is the number of the years of the Revelation of the Koran!
How amazing!
I'm going to show you what is more amazing, but allow me to ask you this question:
Why did the word (اهبطوا) , [get you down], specifically come as word number **571** from the beginning of the Koran?!
Before you give the answer, just remember the following:
The Year of the Elephant was AD **571**.
Verse number **571** from the beginning of the Koran has **36** words.
Word number **571** from the beginning of the Koran came in verse **36**.
Word number **571** from the beginning of the Koran is the word (اهبطوا) , [get you down].
Reflections..

The letter (ا) is number 1 in the Arabic alphabet.
The letter (ه) is number 26.
The letter (ب) is number 2.
The letter (ط) is number 16.
The letter (و) is number 27.
The sum of the alphabetical orders of non-replicated letters of the word (اهبطوا) , [get you down] = 72.
This number = **36** + **36**.
Now, do you know why the word (اهبطوا) , [get you down], in particular comes as word number **571** from the beginning of the Koran!
Still, that is not all about it!

Reflections..

The order of the letter (ا) is number 1 in the Arabic alphabet.
The letter (ل) is number 23 in the Arabic alphabet.
The letter (ف) is number 20 in the Arabic alphabet.
The letter (ي) is number 28 in the Arabic alphabet.
The sum of the alphabetical orders of the letters of the word (الفيل), [the elephant] = 72; That is, **36** + **36**.
Have you seen anything more amazing!

More wondrous reflections..

Here is the verse containing the word (اهبطوا), [get you down], once again:

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ (63) البقرة

"36. But Satan caused them to deflect therefrom and expelled them from the (happy) state in which they were; and We said: Get you down, one of you a foe unto the other! There shall be for you on earth a habitation and provision for a tune." (Chapter Al-Baqarah)

The letter (ا) is repeated in this verse 17 times.
The letter (ه) is repeated 5 times.
The letter (ب) is repeated 3 times.
The letter (ط) is repeated twice.
The letter (و) is repeated 5 times.
These are the letters of the word (اهبطوا) , [get you down]..
The sum of their repetition times in the verse = **32**.

Hold on and stay tuned in:

The letter (ا) is repeated in the same verse 17 times.
The letter (ل) is repeated 7 times.
The letter (ف) is repeated 4 times.
The letter (ي) is repeated 4 times.
The above letters are the non-replicated of the word (الفيل) , [the elephant]..
They are repeated in this verse **32** times as well!
Now, what do you think of these irrefutable facts!
Have you ever thought of this amazing numeric association between the word (الفيل), [the elephant], and word number **571** from the beginning of the Koran?!

Have you reflected on how the Year of the Elephant, in which Prophet Mohamed (God's glory and peace be upon him) was born and which was in AD **571**, refers to the order of Chapter Al-Fil in the Koran?
After all these irrefutable numerical facts, can there be any wise and sane person who doubts the Holy Koran?
Indeed, the Holy Koran is undoubtedly the Word of Allah.

Farewell

If the world were everlasting, Prophet Mohamed (God's glory and peace be upon him) would have remained alive among us today.
But it will perish and all its luxuries will be gone, while sins and wrong doings are kept in a record.
Verses of the Koran were revealed from Heaven carrying signs of the prophet's death.
Chapter Al-Nasr (Succour) clarified to believers the end of Koranic Revelation and the approaching decease of the Seal of Messengers and Prophets.
Reflect on how the news of his death were expressed through the letters and numbers of Koranic verses.
Chapter Al-Fatihah (the Opening) is the first surah in the Koran:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)1(الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ)2(الرَّحْمَنِ الرَّحِيمِ)3(مَالِكِ يَوْمِ الدِّينِ)4(إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ)5(اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ)6(صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَ الضَّالِّينَ)7(

"1. In the name of Allah, the All-Beneficent, the All-Merciful.

2. *Praise be to Allah, Lord of the Worlds.*
3. *The All-Beneficent, the All-Merciful.*
4. *Owner of the Day of Judgment.*
5. *You (Alone) we worship; You (Alone) we ask for help.*

6. *Show us the straight path.*

7. *The path of those whom You have favored; Not (the path) of those who earn Your anger nor of those who go astray." [Chapter Al-Fatihah (the Opening)]*

Chapter Al-Nasr is the last revealed surah of the Koran:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ)1(وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا)2(فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا)3(

"1. When Allah's succor and the triumph comes

2. *And you see mankind entering the religion of Allah in troops.*

3. *Then hymn the praises of your Lord, and seek forgiveness of Him. Lo! He is ever ready to show mercy." Chapter Al-Nasr*

Chapter Al-Fatihah has **143** letters and Chapter Al-Nasr has **80** letters.
The difference between the 2 numbers is **63**.
Yes, it is the age of Prophet Mohamed (God's glory and peace be upon him)!
Chapter Al-Fatihah is the first surah in the Koran..
Chapter An-Nas (Mankind) is the last surah in the Koran:

قُلْ أَعُوذُ بِرَبِّ النَّاسِ)1(مَلِكِ النَّاسِ)2(إِلَهِ النَّاسِ)3(مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ)4(الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ)5(مِنَ الْجِنَّةِ وَالنَّاسِ)6(

"1. Say: I seek refuge in the Lord of mankind.

2. *The King of mankind.*

3. *The God of mankind.*

4. *From the evil of the sneaking whisperer.*

5. *Who whispers in the hearts of mankind.*

6. *Of the jinn and of mankind." (Chapter An-Nas)*

Chapter Al-Fatihah has **143** letters and Chapter An-Nas has **80** letters.
The difference between the 2 numbers is **63**.
Yes, it is the age of Prophet Mohamed (God's glory and peace be upon him)!
Chapter Muhammed is No. 47 in the Koran Chapter Al-Nasr is No. 110 in the Koran.
The difference between the order numbers of the two surahs (110 - 47) = **63**
Glory be to Allah!
Chapter Al-Nasr is the last revealed surah in the Koran, and Chapter AnNas is the last surah in the Koran.
There are 5 Arabic letters that did not appear in the 2 surahs:

The letter	ث	ز	ض	ط	ظ	Total
Alphabetical order	4	11	15	16	17	63

The sum of the alphabetical orders of these 5 letters is 63, which is the same number as the age of the Prophet (God's glory and peace be upon him)!
The age of Prophet Mohamed (God's glory and peace be upon him) is determined from the first verse of the Koran, if not from the first letter!

Examine the following: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (1) الفاتحة

"1. In the name of Allah, the All-Beneficent, the All-Merciful" (Chapter Al-Fatihah)
This is the first verse of the Holy Koran. It starts with the Arabic letter (ب).
The verses of the Koran that start with the letter (ب) are **63** in number.
Yes, this is the age of Prophet Mohamed (God's glory and peace be upon him).
Examine the following verse which is one of the verses starting with the letter (ب):بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِنْ هَذَا وَلَهُمْ أَعْمَالٌ مِنْ دُونِ ذَلِكَ هُمْ لَهَا عَامِلُونَ (36) المؤمنون

"63. Nay, but their hearts are in ignorance of this (Quran), and they have other works, besides, which they are doing" (Al-Muminun)
This is the only verse beginning with the letter (ب) , and whose order number is **63**.
It has **47** letters.
47 is the order of Chapter Mohamed in the Koran!
The amazing thing is that this verse is accurately and precisely wellpositioned.
This verse is in Chapter Al-Muminun, which is surah number 23 in the Koran.
This verse is number 2736 from the beginning of the Koran; and this number = **114** + **114** x **23**.
114 is the number of the surahs of the Koran.
23 is the number of the years during which the Koran was revealed.
Glory be to Allah!
What if we move to surah number **63** in the Koran, which is Chapter Al-Munafiqun (the Hypocrites).

Here is the last verse of Chapter Al-Munafiqun: وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ (11) المنافقون

"11. But Allah reprieves no soul when its term comes, and Allah is AllAware of what you do." (Chapter Al-Munafiqun)

The verse refers to the inevitable doom of all souls even if it was the dearest soul to Allah, Glorified and Sublime be He; namely, the soul of Prophet Mohamed (God's glory and peace be upon him).

If you count the words of the surah from its beginning, you will find that the underlined word (أَجَلُهَا), [its term], in the last verse is word number 177.

This number = **114** + **63**.

I.e. The number of the surahs of the Koran + the age of Prophet Mohamed (God's glory and peace be upon him)!

More amazing reflections..

Chapter Al-Munafiqun has 181 words.

The last verse in the Koran whose number is 181 is the following verse from Chapter As-Saffat (Those Who Set the Ranks):) وَسَلَمٌ عَلَى الْمُرْسَلِينَ[181] الصافات (

"181. And peace be unto the Messengers." (Chapter As-Saffat)

This verse is number 3969 from the beginning of the Koran.

This number = **63** x **63**!

63 is the age of the Prophet Mohamed (God's glory and peace be upon him)!

Examine the verse carefully: وَسَلَمٌ عَلَى الْمُرْسَلِينَ (181) الصافات

"181. And peace be unto the Messengers." (Chapter As-Saffat)

It implies a farewell message to all messengers (Peace be upon them).

It is a farewell message received on their behalf by Prophet Mohamed (God's glory and peace be upon him)!

Still, there is something more astonishing than all of that!) وَسَلَمٌ عَلَى الْمُرْسَلِينَ[181] الصافات (

"181. And peace be unto the Messengers." (Chapter As-Saffat)

The order of this verse from the beginning of the Koran is 3969.

This number = **63** x **63**.

The order of this verse from the end of the Koran is 2268.

This number equals **63** x **36**.

Reflect on this wondrous Koranic numeric patterning!

Examine the 2 numbers **63** and **36** carefully.

When we counted backward from the end of the Koran, the number got reversed!

Have you seen how great and accurate this Koranic numeric patterning is!

Did the Prophet Mohamed (God's glory and peace be upon him) know his age and so he placed this verse in this particular position?!

What would Critics in the Koran say about this?!

Reflect once again..

The sum of the 2 numbers: 3969 + 2268 equals 6237.

This number = **63** x **99**.

63 is the age of Prophet Mohamed (God's glory and peace be upon him).

As for 99, it takes us to the only surah in the Koran that has 99 verses; it is Chapter Al-Hijr (the Rocky Tract).

Now examine the last verse of Chapter Al-Hijr:

وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ (99) الحجر

"99. And serve your Lord till the inevitable comes unto you." (Al-Hijr)

Glory be to You, Allah, my Lord! Reflect on what the verse says.

It directly addresses Prophet Mohamed (God's glory and peace be upon him) saying: !!وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ

" .. And serve your Lord till your Inevitable comes unto you"

The Inevitable at the end of this verse and surah means death!

Glory be to Allah!

More amazing is that the sum of the alphabetical orders of the letters in the word (اليقين) , [the inevitable], is 126. This number = **63** + **63**:

The letter	ا	ل	ي	ق	ي	ن	**Total**
Alphabetical order	1	23	28	21	28	25	**126**

More reflections..

Chapter Al-Hijr has 99 verses. The sum of the order numbers of these verses is 4950. This number = **15** x **15** x 22.

15 is the order number of Chapter Al-Hijr in the Koran, and 22 is the number of the letters of the verse itself:) وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ[99] الحجر (

"99. And serve your Lord till the Inevitable comes unto you." (Chapter Al-Hijr (the Rocky Tract)

What is astonishing indeed is that verse number 22 of Chapter Al-Hijr has 63 letters! وَأَرْسَلْنَا الرِّيَاحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ (22) الحجر

"22. And We send the winds fertilizing, and cause water to descend from the sky, and give it you to drink. It is not you who are the holders of the store thereof." (Chapter Al-Hijr)

Look at this magnificent association in the Koranic digital memory!

Here we stop to ask those who claim that Prophet Mohamed (God's glory and peace be upon him) is the one who phrased the Koran:
Was Prophet Mohamed (God's glory and peace be upon him) aware of the alphabetical order of letters decades before the Arab came to know about it!
Or, was he aware that he was going to die at the age of **63**!
I wonder what Critics are thinking of here at this point!
The Holy Koran is undoubtedly the Word of Alla.
This book presents a new aspect of the endless wonders and marvels of the Book of Allah. It takes you on an intellectual and faithful tour across the wonders of numbers and surprises of figures and statistics in the Glorious Koran. The stunning numerical facts and certain established constants presented to you in this book constitute an irrefutable proof of the truthfulness of the Holy Koran.
The final conclusion drawn by everyone who reads this book is that every letter, every word, every verse and every surah (i.e. chapter) of the Glorious Koran is in line with a perfect balance and accurate calculation that surpasses the capacity of the human mind, despite all the faculties of natural intelligence and the potential of artificial intelligence. This is so despite the fact that the Koran was revealed at an era that was nicknamed "the Age of Ignorance," ignorance in all fields of religious and secular sciences, except for the sciences of language and eloquence.
This book is unique in its content and elegant style. It provides conclusive numerical facts in a simple style that is easy to understand. It is characterized by accuracy of meaning and power of argument for those who search sincerely for the truth. With the language of numbers and figures, there is no room for doubts or denial. Numbers have one aspect, that is the aspect of absolute truth. They use the clearest language and provide the most conclusive output, because they allow only one interpretation and leave deniers with only two choices: either conceding the truthfulness of the Koran and believing in it or persisting in disbelief and denial regardless of the evidence established and the truth elucidated to them

Writing down the Revelation

While writing was not widespread among the people in Arabia at the time of the Prophet there were persons of whom it is reported that they did write. It is said, for example of Waraqa, Khadeejah's cousin, that he had been converted to the period 'and used to write Arabic Gospel in Arabic as much as Allah wished him.

The Prophet himself did much to encourage the Muslims to learn to write.

The Koran also refers to Muhammad on several occasions as the 'unlettered prophet' which some scholars have interpreted in the sense that he did not read or write.

KORAN AND THE ORIENTALISTS

One of the main preoccupations of the few orientalists who have ever seriously studied the Koran has been to investigate what they conceived to be the original order of the Koranic text, since to them the 'chronological arrangement is of fundamental importance for the understanding of the text.

This effort resulted in a number of studies of the text of the Koran as well as several translations of the Koran with. a 'rearrangement' of the chapters. Strangely enough, although during the past two centuries of more intense orientalist study of Islam perhaps tens of thousands of books on Islam have been written and published by the orientalists, the original studies on the Koran, which are the sole basis of all research on Islam, number not more than half a dozen or so. For a quick overview follow brief reviews of the original works by orientalists on the Koran — apart from translations — published during the present century.

As we study the pages of the Koran, we can take the opportunity to say a prayer to Allah to improve our fate.

The following prayer greatly benefits mankind:

| اللَّهُمَّ إِنْ كَانَ اسْمِي فِي السَّعَدَاءِ فَأَثْبِتْهُ فِيهِمْ وَإِن كَانَ فِي الْأَشْقِيَاءِ فَامْحُهُ عَنْهُمْ الشعَدَاء وَاجْعَلْهُ فِي

(Allahumma in kanas-mi fis-suada'i fa'asbithu fihim wain kana fil-ashkiyai famhuhu anhum waj-alhu fis-suada'i)

Translation: O Allah, if my name is with those who are fortunate then affirm my name among them, and if my name is among the miserable then remove it and place it among those who are fortunate.

(Allahumma in kunta katabtana askiya'a famhuhu waktubna suada'a wa in kunta katabtana suada'a fa'asbitna fainnaka tamhu ma tashau watusbitu wa indaka ummu-l-kitabi)

What is Repentance?

1. Tawbah (Repentance)....

"For Allah loves those who turn to Him constantly (in repentance)" (Surah Al Baqarah 2: Verse 222}

2. Taharah (Purification)....

"Allah loves those who keep themselves pure and clean." (Surah Al Baqarah 2: Verse 222}

3. Taqwa (Piety)...

"For Allah loves the righteous (the pious)." {Surah Al Tawbah 9: Verse 4}

4. Ihsan (Goodness & Perfection)...

"For Allah loves those who do good"{Surah Ali 'Imran 3: Verse 134)

5. Tawakkul (Trust in Allah)...

"For Allah loves those who put their trust (in Him)." (Surah Ali 'Imran 3: Verse159)

6. Adl (Justice)...

"For Allah loves those who judge in equity."{Surah Al Ma'idah 5: Verse 42} "For Allah loves those who are fair (and just)." {Surah Al Hujurat 49: Verse 9}

7. Sabr (Patience)...

"And Allah Loves those who are firm and steadfast (As-Sabirin (the patient)." {Surah Ale Imran 3: Verse 146}.

In this life there is a certainty... And that is death... Its has no age... It has no place... It has no time... It can come at any age, any place, any time... Nobody is immune...Glad tidings to those who are always alert... And those who spend their life preparing to meet their lord...Innaa lillah wa innaa ilayhi raajioun...to Allah we belong and to Him we shall return.

Death is something of a mystery. We can't predict it, we can't prevent it, we can't fight it, but we can but prepare for it.

Ya Allah! Please help us to prepare for death before death. Amen.

Patience and perseverance are a way of having hope, it is a test on how far your faith will go, sometimes patience is like waiting for sunrise like the birds wait for dawn before they can sing. Sometimes, it's like how the caterpillar waits in darkness for its wings. Other times it's like the seed

that has been planted that pushes itself through the dirt and grows into a magnificent tree for it to then wait for its fruits to form.

The birds have hope for the morning sun, the caterpillar has hope in the darkness and the seeds have hope in time, that one day they will bear sweet fruits.

The one thing that will pull you through your darkness, through your loneliness and through your growth is the hope in our Lord. Having belief that the ease will come is patience, having belief that He knows better and you will wait for your time is perseverance, you must place all your hope in Him. Only then will you see the blessings of all His plans.

Umar b. al-Khattab once said: “I am not worried about whether my prayers will be responded to, but rather I am worried about whether I will be able to make dua or not. So, if I have been guided (by Allah) to make dua, then (I know) that the response will come with it.”

Reminders for a day:

1. You are strong enough to carry this trial or Allah would not have given it to you.

2. He loves you more than anyone will ever love you including yourself.

3. Maybe your pain is a blessing in ways only He knows, and you must trust.

4. Ask Allah for healing but do not question His care for you.

5. Your prayers are dearer to Him than those not tested like you.

Why do we face trials in life?

Just realise that Allah chooses people He loves, and He tests them. And He doesn't test them to hurt them or punish them. He tests them for a very different reason. Allah wants to purify and elevate those He loves. And there is a very powerful Hadith in which the Prophet says: that there are a group of people who Allah wants them to reach a certain level, and He knows that they cannot reach that level by their deeds alone, and so He tests them, He gives them difficulty and struggle so that they can reach that level.

Being tested does not mean Allah has abandoned you, being tested does not mean Allah hates you, hardships do not mean he has forgotten about you, they're all experiences that will lead you to the right path, as a matter of fact, we should be grateful Allah chose us to suffer now and be happy in the hereafter when he could've easily gave you everything you wanted which would've most likely kept you away from your deen. It took me forever to realize this, it took me years of asking "why me", I have finally realized that Allah loves me, I have realized that he chose to give me all those hard years in order to be the person I am today, and I hope you all realize too.

Many people fight our petty things, over temporary things. While the men are half the problem, and the other half are the women. Women don't understand men and men don't understand women. Maybe they understand but they are weak when it comes to following Islam. Learn to appreciate each other, because nobody is perfect.

I feel half the time we are fighting amongst ourselves because of our inflated egos that are in desperate need of a reminder that death is only a heartbeat away.

If man is so pleased with the ways and means which help make things work for him, if they were to open his eyes, he would realise that his plans and measures could neither create nor make things in the real sense. The outcome of all his efforts and workings is no more then getting to learn how to make the best use of what has been created by Allah alone.

For example, you need to build a house. You find a whole range of servers from the architect, to the builder, to the finisher, hundreds of human beings offering their career and service, all set to answer your call. You need building materials. They lay stacked in stores and shops ready to be delivered to where you want them.

Was it within your power and control to assemble all these things on your own, by the brute force of your money or measures?

The fact is that this system of life cannot be established and activated through force of law, even by the mightiest of the mighty establishments anywhere in the world. There is no doubt about the fact that the logistic support of this viably running universal system is the work of Allah alone, the Ever-Living, the Sustainer of all. If human beings still hasten to claim that all this comes from their plans and workings, there is not much that can be said about their claim, for ignorance shall remain what is. (Ma'ariful Koran, Volume 5, Page 185-186)

Reading the Koran regularly makes one realise that Allah is truly majestic.

The Koran and science is in total conformity with regards to hundreds of scientific observations, including ones pertaining to biology and physics.

One example of the precise nature of this book can be found in regards to the ‘anatomy of a lie’.

God has said in the Koran about one of the evil unbelievers who forbade the Prophet Muhammad, may the mercy and blessings of God be upon him, from praying at the Temple of Abraham in Kaaba: “No! If he does not stop, We will take him by the front of the head, a lying, sinful front of the head!” (Koran 96:15-16)Why did the Koran describe the front of the head as being lying and sinful? Why didn’t the Koran say that the person was lying and sinful? What is the relationship between the front of the head and lying and sinfulness?

If we look into the skull at the front of the head, we will find the prefrontal area of the cerebrum. What does physiology tell us about the function of this area? A book entitled Essentials of Anatomy & Physiology says about this area, “The motivation and the foresight to plan and initiate movements occur in the anterior portion of the frontal lobes, the prefrontal area. This is a region of association cortex...” Also the book says, “In relation to its involvement in motivation, the prefrontal area is also thought to be the functional centre for aggression....”

The prefrontal area is located at the front of the cerebral cortex. So, this area of the cerebrum is responsible for planning, motivating, and initiating good and sinful behaviour and is responsible for the telling of lies and the speaking of truth. Thus, it is proper to describe the front of the head as lying and sinful when someone lies or commits a sin, as the Koran has said, “...A lying, sinful naseyah (front of the head)!” Scientists have only discovered these functions of the prefrontal area in the last sixty years, according to Professor Keith L. Moore.

Life and Death, as mentioned in the Koran:

Every person will taste death. There's no doubt about it. We were not made for this world. We were all made for the hereafter. This life is merely a passing place waiting for our real destination in Jannah, InshaAllah.

No one can or will escape death. No matter how wealthy and brave you may be. [Wherever you will be, death will overtake you, even if you are in fortified castles. (Koran, Surah An-Nisa (4), verse 78)]

While life and death are from Allah, we have to remember that they are to take place with the permission of Allah alone. Each one's life and death is decided by Allah. You will and are going to return to your Lord. That is definite. What isn't definite for us is when that will happen. Therefore, it shouldn't be a trait of a Muslim to be afraid of death, despite all possible defences one may arrange for himself. Try your best in this world. Allah will never let your efforts will never go to waste.

Without entering in this world and without leaving this world, we cannot enter Jannah, which is our ultimate goal. We can't have hope and always pray for the highest of Jannah without tasting death. Death is the only truth this life can promise us. It is a passage to Paradise. Just as you pass through

a door and you end up on the other side, or in another room. Similarly, death is a door, you leave this world, and enter into the hereafter. Therefore, it is important that we all remember the death constantly and try our best to prepare for it.

A brief daily prayer: O Allah! You have blessed me with this blessed life, a life which many did not live to see. You granted me another opportunity to get closer to You. Though throughout the year I went on chasing the world, You brought this time to allow me to realise where my heart really belongs - with You.

Oh Allah, I have sinned and I continue to sin, but You are all forgiving. I am a begger in Your court, asking for Your pardon. Please forgive me.

Oh Allah, I face trials like everyone else, but found solace in Your words 'Indeed, after hardship comes ease'. I found comfort in the way shown by Your Prophet (peace be upon him). I read his biography and the tests he faced - my difficulties were no longer worth mentioning.

Oh Allah, I lost my path many times. I wandered afar often succumbing to my desires and the whispers of the devil, but I held Your book as my guide and You showed me the light this religion.

Oh Allah, I am sorry. I know I forget You when I am awake, and You remember me when I am asleep. I forget You when I laugh, You remember me when I cry. I forget You when I love, You remember me when I hate. I forget You when I eat, You remember me when I am hungry. I forget You when I speak, You remember me when I am silent. I forget You when I am angry, You remember me when I am patient.

But please, Oh Allah, don't forget me when I die and enable me to remember You now whilst I am alive. Amen.

A wise man once said that death is a reality which we are unaware of:

Oh, travellers of this world, your destination is the grave. Since the creation of this world, thousands and millions have arrived!

No one is left, they've been engulfed in soil! This will be everyone's final abode!

Oh, travellers of this world, your destination is the grave!

With your own eyes, how many burials have you witnessed?

With your own hands, how many of the dead have you buried?

Of your own consequences, why are you so unaware?

Oh, travellers of this world, Your destination is the grave! Those who slept on velvet, on soil they are sleeping. Kings and beggars alike. Together they are sleeping. Both are the equal, this is the effect of death.

Oh, travellers of this world, Your destination is the grave! This journey for which you are preparing, they are of no use. These tall and lofty buildings (that you have built), They are of no use. Only two metres of this vast earth, Will be your small home!

Oh, travellers of this world! One day you have arrived, and one day you have to leave! You are not to stay in this world! Your destination is to leave! This journey for which you are preparing will last for only two days!

Oh, travellers of this world, Your destination is the grave. Life was never meant to be an easy ride. It was never meant to be a smooth sail. The journey in this dunya is expected to be rocky. The personal battles, the struggles, the hardships, the falls are all part of the tests of this world. But know, O slave of Allah, that too will pass. For light always follows darkness and ease always enter with hardship, followed by another ease, and anticipated rewards. For did you not hear the words of Allah? 'Verily, with hardship is ease'? So, keep pushing forward, keep walking even if you can't see an open door, because God, the Al-Fattah will provide for you from where you didn't imagine in ways you never expected, through doors you thought were tightly locked.

The Blessings in Our Lives:

Allah has blessed us with the bounty of Faith, with the belief in the Oneness of God and the trust in the Koran. This faith in, “La Ilaha Illallah” and belief in Allah is so valuable, that it is because of this phrase that the whole universe is existing. Billions and billions of sinners are daily being fed, and the sun rises and the sun sets, and the entire universe subsist and exists and this system continues because of the faith some of us have in Allah.

Prophet Muhammad (Upon him be peace) said, that Allah will continue to sustain and nourish this entire creation and this whole mankind, and this entire universe will exist as long as there is one person from the surface of earth in his heart is the faith and trust in Allah, and as long as one person has Faith, because of this faith, that is contained in the heart of the believer, Allah causes the whole world to exist. We do not know the value of Iman.

We all know that this life will end one day, and we know that death is inevitable, and yet, sometimes it is hard to change one’s old habits and strive to become pious and chaste. Sometimes the hardest person for you to correct is yourself. There is no shame in being wrong, the shame is in choosing to stay on the wrong path. We all take tomorrow for granted because we believe tomorrow will always be there. Tomorrow may be there, but we may not. Yesterday many thought that they would see today, and today many will think they will see tomorrow. You may be rich, famous or have a high status in this world, but to the Angel of Death, you're just another name on the list. One day you'll just be a memory for people, and a lesson to others. Do everything you can to please Allah, be a positive lesson. We walk with our heads high up in the sky, unaware that one day we'll be trapped six feet under the ground. You look for the latest fashion and designer clothes, but don't forget O' Son of Adam! You will end up being wrapped up in just a white shroud. You wouldn't throw away a diamond to pick up a rock, so in the same way, don't throw away the Aakhirah (Paradise) by chasing the Dunya (worldly).

How do you expect to get Al-Jannah (paradise) when you haven't worked for it in World? That's like expecting to pass an exam you never took a class for. In order to learn how to be successful in the ultimate examination of the hereafter, we must attempt to read the Koran and understand its deep meanings. One such incident came to me when I was reading a verse from the Koran and was astonished to find that several verses consisted of accurate scientific details, such as the development of the embryo.

Miracle of embryonic development in the Koran

The miracle of embryonic development is mentioned in the Koran in such minute detail, much of which was unknown to scientists until only recently. It mentions the first stages of life after conception, the second stage of life after conception, and witnesses of scientists about these scientific facts of the Koran. In the Holy Koran, God speaks about the stages of man’s embryonic development: “We created man from an extract of clay. Then We made him as a drop in a place of

settlement, firmly fixed. Then We made the drop into an alaqah (leech, suspended thing, and blood clot), then We made the alaqah into a mudghah (chewed substance)…" (Koran 23:12-14)

Literally, the Arabic word alaqah has three meanings: (1) leech, (2) suspended thing, and (3) blood clot.

In comparing a leech to an embryo in the alaqah stage, we find similarity between the two, the embryo at this stage obtains nourishment from the blood of the mother, similar to the leech, which feeds on the blood of others.

The second meaning of the word alaqah is "suspended thing."

The third meaning of the word alaqah is "blood clot." We find that the external appearance of the embryo and its sacs during the alaqah stage is similar to that of a blood clot. This is due to the presence of relatively large amounts of blood present in the embryo during this stage. Also during this stage, the blood in the embryo does not circulate until the end of the third week. Thus, the embryo at this stage is like a clot of blood. So, the three meanings of the word alaqah correspond accurately to the descriptions of the embryo at the alaqahstage.

The next stage mentioned in the verse is the mudghah stage. The Arabic word mudghah means "chewed substance." If one were to take a piece of gum and chew it in his or her mouth and then compare it with an embryo at the mudghah stage, we would conclude that the embryo at the mudghah stage acquires the appearance of a chewed substance. This is because of the somites at the back of the embryo that "somewhat resemble teethmarks in a chewed substance."[5] (see figures 5 and 6).Photograph of an embryo at the mudghah stage (28 days old) shows that it acquires the appearance of a chewed substance, because the somites at the back of the embryo somewhat resemble teeth marks in a chewed substance. The actual size of the embryo is 4 mm.

How could Muhammad, may the mercy and blessings of God be upon him, have possibly known all this 1500 years ago, when scientists have only recently discovered this using advanced equipment and powerful microscopes which did not exist at that time? Hamm and Leeuwenhoek were the first scientists to observe human sperm cells (spermatozoa) using an improved microscope in 1677 (more than 1000 years after Muhammad). They mistakenly thought that the sperm cell contained a miniature preformed human being that grew when it was deposited in the female genital tract.

Professor Emeritus Keith L. Moore is one of the world's most prominent scientists in the fields of anatomy and embryology and is the author of the book entitled The Developing Human, which has been translated into eight languages. This book is a scientific reference work and was chosen by a special committee in the United States as the best book authored by one person. Dr. Keith Moore is Professor Emeritus of Anatomy and Cell Biology at the University of Toronto, Toronto, Canada. There, he was Associate Dean of Basic Sciences at the Faculty of Medicine and for 8 years was the Chairman of the Department of Anatomy. In 1984, he received the most distinguished award presented in the field of anatomy in Canada, the J.C.B. Grant Award from the Canadian Association of Anatomists. He has directed many international associations, such as the Canadian and American Association of Anatomists and the Council of the Union of Biological Sciences.

In 1981, during the Seventh Medical Conference in Dammam, Saudi Arabia, Professor Moore said: "It has been a great pleasure for me to help clarify statements in the Koran about human development. It is clear to me that these statements must have come to Muhammad from God, because almost all of this knowledge was not discovered until many centuries later. This proves to me that Muhammad must have been a messenger of God." Consequently, Professor Moore was asked the following question: "Does this mean that you believe that the Koran is the word of God?" He replied: "I find no difficulty in accepting this."

During one conference, Professor Moore stated: "....Because the staging of human embryos is complex, owing to the continuous process of change during development, it is proposed that a new system of classification could be developed using the terms mentioned in the Koran and Sunnah (what Muhammad, may the mercy and blessings of God be upon him, said, did, or approved of). The proposed system is simple, comprehensive, and conforms with present embryological knowledge. The intensive studies of the Koran and hadeeth (reliably transmitted reports by the Prophet Muhammad's companions of what he said, did, or approved of) in the last four years have

revealed a system for classifying human embryos that is amazing since it was recorded in the seventh century A.D. Although Aristotle, the founder of the science of embryology, realized that chick embryos developed in stages from his studies of hen's eggs in the fourth century B.C., he did not give any details about these stages. As far as it is known from the history of embryology, little was known about the staging and classification of human embryos until the twentieth century. For this reason, the descriptions of the human embryo in the Koran cannot be based on scientific knowledge in the seventh century. The only reasonable conclusion is: these descriptions were revealed to Muhammad from God. He could not have known such details because he was an illiterate man with absolutely no scientific training."

Prophet Muhammad's life and Struggles:

Abu Talib was a noble man: What service didn't he do for Islam? What service didn't he do for Prophet Muhammad? From the age of eight, the father figure in the life of Muhammad, and he loved him more than he loved his children, and he looked after him, and when the Prophet began his effort of preaching, and when the whole pagan Arabia turned against him, and the whole world wanted to destroy him, Abu Talib was that pillar of support that stood by the side of his nephew and said, "As long as I am alive, no harm will come to my nephew." To that extent, he was prepared to sacrifice for Prophet Muhammad. And when Abu Talib was on his death bed, and the pagans of Mecca gathered around him, and Abu Jahl was sitting in that gathering, and someone sitting next to Abu Talib rose up to walk out, and immediately the vengeful Abu Jahl jumped up to fill up the gap with the fear that if Muhammad came near, he would be able to have one more opportunity to invite his uncle to believe in the Oneness of God. These pagans had left no stone unturned to persecute Prophet Muhammad and his followers. The same Abu Talib, who had been present in the valley of Abu Talib for two and a half years, when the family of Banu Hashim was boycotted. For two and half years, the family of Prophet Muhammad was reduced to this level that they had to eat the leaves from trees. There was no water, there was no food. Historians write that the valley of Abu Talib was located more than two kilometres outside Mecca, and yet those screams, as a result from the pangs of hunger from women and children of the family of Prophet Muhammad could be heard from over two kilometres distance in Mecca. Every persecution possible, they tried. Eventually, they came to Abu Talib and told him: "If you do not stop your nephew now, then we will not accept even your protection of him. We are going to slay him!"

So, Abu Talib called begged the Prophet Muhammad to cease preaching about the Oneness of Allah, “O my beloved nephew! Stop what you are doing.”

But let us look at the reply which Prophet Muhammad gives because he knows that the concern and the worry for the guidance of every single human being to come on this earth till the day of resurrection had been place upon the shoulders of the Prophet, and each person’s hereafter, each person’s saving from hell, and each person’s entry into Paradise, that responsibility, concern and worry had been placed upon him, to introduce one, one person to Allah, so he says to Abu Talib: “O my uncle! It is easier for me to hold a flame of fire from the sun in my hand, that I am prepared to do, but to stop calling these people to Allah, and to stop making the efforts of preaching guidance upon them, that I am not prepared to do. I am prepared to hold a flame of fire in my hand for that will be easier to me than the mission which Allah has entrusted me with.”

Abu Talib, when he sees the determination, and hears this, replies, “Continue with what you are doing, and no harm will come to you. You are truthful and you have always been trustworthy.” And Abu Talib declared, “I know, that the religion of Muhammad is the best of every religion, and if it were not for the fear of the mockery and for the taunts of Koreish, that Abu Talib gave in, or that they might say Abu Talib was a coward who gave in to the message of his nephew, then I would have openly recited your Kalima or word of faith.”

When the Prophet Muhammad entered the room in which the last hours of Abu Talib was commencing, he saw that there was no gap even near his uncle, and he turns towards the leaders of Mecca, to the men who sat around his uncle. “I am inviting you to one affirmation, one statement, the power which is kept in this is such, that if you will recite, you will be successful.”

The Will of Allah:

Death is a reality for all human beings, and whether we look forward to it, or whether we try to escape from it, death will find us one day, and it is therefore necessary to pray for the deceased family members when they pass on to the next world. When our loved ones return to Allah, we feel an indescribable pain in every part of our body. We feel as If we kicked in the stomach. We feel a sense of helplessness. We feel that the void they left will never be filled. We feel loneliness even when surrounded by a room full of people. We feel that the world just stopped. We hear the words of the well wishes but they seem so meaningless. During these emotionally trying times our Allah is closer to us and waiting for us to reach out to Him.

A Dua for Loved ones who have passed away: “O Allah, forgive and have mercy upon him, excuse him and pardon him, and make honourable his reception. Expand his entry, and cleanse him with water, snow, and ice, and purify him of sin as a white robe is purified of filth. Exchange his home for a better home, and his family for a better family, and his spouse for a better spouse. Admit him into paradise, protect him from the punishment of the grave (and the torment of hell Fire).” As the grief and pain increases, we need to beg Allah to grant us patience and inner peace. We will definitely find solace by speaking and crying to Allah to ease our pain. The reality is that every human being including us belongs to Allah and our return is to Allah. We pray that Allah grant ease to every believing and female. We pray that Allah grant mercy to every believing male and female during their transition into hereafter. We pray that Allah grant every believing male and female the highest stage in paradise without reckoning.

As grievous as death is, we have to know that it is the Will of Allah, to take back unto Him whosoever He wills. The Will of Allah is perfect- it takes going through pain to realise...just how perfect it is. Allah's plan is just, it never puts you at an advantage or disadvantage where the result is detriment. No burden is ever placed on your shoulders that cannot be handled with the strength of faith required.

In the Koran, Allah instructs us to constantly remind one another, to continually give advice to one another, because this giving of advice, this reminder, this is something that is of great benefit to a believer.

In fact, the entire Koran, in reality, is a naseeha, is an advice, and the narration of Prophet Muhammad, where he says, “The whole of religion is naseeha or advice.”

Allah knows what you want, what you need, what you deserve, at what time and what place, so trust Him and His plans.

There is much to be gained, so make the most of the opportunity afforded by these invaluable and irreplaceable days. Hasten to do good works, before death strikes, before one can regret one's negligence and failure to act, before one is asked to return to a place where no prayers will be answered, before death intervenes between the hopeful one and the things he hopes for, before you are trapped with your deeds in the grave.

As the poet says: “O you whose hard heart is as dark as the night, is it not time that your heart was filled with light and became soft? Expose yourself to the gentle breeze of your Lord's mercy during these ten days, for Allah will cause this breeze to touch whomever He wills, and whoever is touched by it will be happy on the Day of Judgement.”

The Prophets have told people that they described themselves as giving advice, reminding their people over and over again. Human being by nature, we tend to forget, and such is the pressure of the lifestyle we lead, and that one is forgetting the real purpose of life, and the other issue is we become negligent of religious duties, and we get caught up in the daily rotaries of life, so that which is real, that which is often staring at us in the face, such is the effect of our environment that we tend to forget and become oblivious of that which is right in front of us. That is why we need to be reminded. And not just reminded once, but to be reminded over and over again. Why do have the five times call to prayer? Who does not know that it is obligatory to pray, and yet the call for prayer is made every day, five times a day, over and over again. Why? Because we tend to forget, we tend to become negligent. The whole of Koran is advice, and as we see below in the mathematical formula and codes, it is the most perfect form of advice. The Companions of Prophet Muhammad, they would come to the prophet, and say, advise me, show me something, something that will save me from Hell, and that will give me entry into Paradise, advise me something that after which I will not have to ask you of anything else, and we also find in many places where the Companions would come to the prophet and seek advice, and reading Koran helps us remind ourselves about the Majesty of Allah.

Lokman the Wise, who received this unique title of having wisdom, and this was a great bounty and favour from Allah, and not just something you find in street corners, and Allah promised to give wisdom to whom He wills. The wealth in this world in the eyes of Allah is something you will find in street corners, because it has no value. What has value? When Allah gives someone the understanding and comprehension of Koran, and when Allah blesses someone with wisdom. Scholars give 29 different explanations of what is Wisdom. The crux is it is the understanding and the comprehension of the Koran, it is the understanding and the comprehension of the religion, this is valuable. World and wealth are valueless. If Allah gives you religion and knowledge of the Koran, then you have been given something of great value.

Lokman was a black man, a simple person of Sudanese background. One person once came up to him and saw that Lokman had hundreds of students, with thousands of students hanging on to his every word, so that person said to him, “Are you not that black man who used to rear sheep on that mountain? We were both poor. We had no fame. How is it, what has caused you to be elevated to the position you have today, where you have thousands of disciples, where people are looking up to you? What elevated you?”

Lokman, the Wise turned to this person, and said, “Yes, I am the same person you remembered, and Allah elevated me. Why? For two qualities. When I spoke, I spoke the truth. I had the habit of abstaining from speaking about that which is not necessary.”

Lokman said knowledge is beauty, and it is an indication if intelligence, and silence is protection, and when you speak, do not speak unnecessarily.

Abstention from unnecessary speech was what caused him to have the understanding and the comprehension of the Koran.

This is why it is imperative that we study the miracles of the Koran and appreciate the wisdom and codes in its beautiful verses.

Allah is all knowing- knowing of what would happen in every single outcome of every single thought process you wish to undertake, hence your mindset, as weak as you may feel it is....is the key to understanding your path.

Allah's wisdom is all encompassing-yours is forever on a learning curve.....so learn from every mistake, repent purely and walk proudly forward, leaving what is the past- a memory not to revisit.

Allah sees, hears, feels all- your every action is recorded, your every intention is scribed by the beautiful angels that rest by your sides- willing you to always bring goodness to your purpose.

WHAT DOES THE KORAN SAY ABOUT THE ORIGINS OF THE UNIVERSE?

The Lagoon nebula is a cloud of gas and dust, about 60 light years in diameter. It is excited by the ultraviolet radiation of the hot stars that have recently formed within its bulk. The science of modern cosmology, observational and theoretical, clearly indicates that, at one point in time, the whole universe was nothing but a cloud of 'smoke' (i.e. an opaque highly dense and hot gaseous composition. This is one of the undisputed principles of standard modern cosmology.

The illuminating stars we see at night were, just as was the whole universe, in that 'smoke' material. God has said in the Koran: "Then He turned to the heaven when it was smoke..." (Koran 41:11)

Because the earth and the heavens above (the sun, the moon, stars, planets, galaxies, etc.) have been formed from this same 'smoke,' we conclude that the earth and the heavens were one connected entity. Then out of this homogeneous 'smoke,' they formed and separated from each other. God has said in the Koran: "Have not those who disbelieved known that the heavens and the earth were one connected entity, then We separated them?..." (Koran 21:30)

Dr. Alfred Kroner is one of the world's renowned geologists. He is Professor of Geology and the Chairman of the Department of Geology at the Institute of Geosciences, Johannes Gutenberg University, Mainz, Germany. He said: "Thinking where Muhammad came from . . . I think it is almost impossible that he could have known about things like the common origin of the universe, because scientists have only found out within the last few years, with very complicated and advanced technological methods, that this is the case." Also, he said: "Somebody who did not know something about nuclear physics fourteen hundred years ago could not, I think, be in a position to find out from his own mind, for instance, that the earth and the heavens had the same origin."

Your Creator, does what He wishes, for He is the giver of life, the one to nourish, to cure, to enlighten and even, to call back to Him when your time on this temporary world reaches its end. Understand this as your happiness is best when your life holds blossoming actions that are to please the one who brought you into existence.

Once you develop that "it is the Will of Allah" mentality, a lot of things stop annoying you!

REMEMBER WHO YOU ARE....Remember always that you are just a visitor here, a traveller in this world, passing through. Your stay is but short and the moment of your departure unknown. None can live without toil, and a craft that provides your needs is a blessing indeed. But if you toil without rest, fatigue and weariness will overtake you, and you will be denied the joy that comes from labour's end.

If you desire joy in this life, live in peace and with love. Speak quietly and kindly and be not forward with either opinions or advice. If you talk much, this will make you deaf to what others say, and you should know that there are few so wise that they cannot learn from others.

Be near when help is needed, but far when praise and thanks are being offered.

Take small account of might, wealth and fame, for they soon pass and are forgotten. Instead, nurture love within you and strive to be a friend to all. Truly, compassion is a balm for many wounds.

Treasure silence when you find it, and while being mindful of your duties, set time aside, to be alone with yourself. Cast off pretence and self-deception and see yourself as you really are. Despite all appearances, no one is really evil. They are led astray by ignorance. If you ponder this truth always, you will offer more light, rather than blame and condemnation.

You, no less than all beings, have Saintly Nature within. Your essential Mind is pure. Sometimes you may face frustration upon facing a calamity. You ay have cried when God took away your drop of water, not knowing He'd saved for you, the sea. Maybe you are asking for a drop and Allah wrote for you the ocean. Patience and faith always wins in the end.

If you ask Allah for guidance, be prepared to receive it. It might not come in a form you may initially like. It might hurt. And that would be out of love. This world is a means of attaining Paradise. And we do not always treat it as a means. We want the best here, we all do. Of course, we do. But you'll stumble, you'll have misstep, and you'll fall. You will feel alone, isolated, and misunderstood. It happens. But it's not permanent. Don't ever believe that it's permanent. This life is transient. And so are the phases within this life. Allah sees your relief before it happens. It's written for you so don't be afraid of His guidance, that guidance we're all in dire need of. It might hurt. And it's out of love. Read the beautiful lines of the Koran and seek Allah’s blessings.

Which of the favours of Allah can we deny? Every new day we have renewed hope in the mercy and forgiveness of Allah.

Every day when we read our morning prayers, we start our day with a conversation with all Mighty Allah.

Every day when we read portions of the Koran including surah Yaseen, Allah is giving us guidance that will lead us to success.

Every day when we read our morning dua's we surround ourselves with a shield of Allah's protection.

Every day when the angels take our salaam and we are honoured to send salutations to our prophet by name of the acknowledgment of our beloved prophet.

Every day when we endeavour to be kind to creation, Allah in turn is kind and merciful to us. Indeed, every day brings mercies and blessings from our Mighty Allah.

We are fortunate to be the Creation of Allah, and we know that nothing happens in His Dominion except that which He willed. Allah is the highest, whatever He decrees will come to pass without fail. He restores all of creation. He heals the broken hearted, binds their wounds, brings comfort to the weak. He compels each and everything to His divine will but is never Himself compelled.

“He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him.” (Holy Koran 59:23)

If one group of Moslems gathers together to remember Allah, then it has been promised that all their sins are forgiven, and not only does Allah forgive them, all their evil deeds are changed into good deeds.

Mercy and forgiveness, and the kindness of Allah upon His creation has no bounds and no limits. Allah addressed Prophet David, saying “O David! If the sinners had to come to know how much of anticipation, how much of love and mercy I have for them, their joy would be such that the limbs of their bodies would get separated, and O David, if this is My anticipation for those who are disobedient to me, then what must be My mercy and My love to those who are obedient to me? Such mercy, such compassion, such kindness Allah has for us. Prophet Muhammad once told his

Companions, that there was one person whose entire life was spent in Allah's disobedience, and he did not do one good deed, and his whole life was spent violating the commands of Allah, and when the time of his death approached, it was too late, and death was staring him in the face, and this person realised his plight and his situation, and entire lifetime of disobedience and how much of a sinner that he was, and how many moments there were that he could have turned to his Allah, and all this opportunities had lost him, and now he was facing death in the face, and as an act of desperation, he told his family that when I die, I want you to burn and cremate my body, and thereafter, take my remains, and crumple the ashes, and crush them into thousands and thousands of tiny pieces, and take half of it and sprinkle it over the lands, and take half of it and sprinkle it over the seas. He did not see any other way out for himself, for this was his act of desperation, which is why he told his family to do this. This man did not do a single good deed in his entire life, and because of his desperate fear of the hereafter, Allah forgave that man and made him enter Paradise.

My respected readers, let us try to ponder and reflect over the mercy of Allah, the Glorious Lord who gifted to us the miracle of the Koran, which we have the privilege of learning and teaching to others.

"And you do not will except that Allah wills. Indeed, Allah is ever Knowing and Wise." (Holy Koran 76:30)

"Who created me, and He [it is who] guides me. And it is He who feeds me and gives me drink. And when I am ill, it is He who cures me. And who will cause me to die and then bring me to life And who I aspire that He will forgive me my sin on the Day of Recompense." (Koran 26:78-82)

"Who created me, and He [it is who] guides me. Allah is omnipotent, he does answer to anyone. "He is not questioned about what He does, but they will be questioned." (Koran 21:23)

The poet Rumi once said: "How many precious moments do we lose crying and feeling sad? How many times do we fail and don't find the force to get up again and fight.... how many wounds do we take away from our past to the future? How much pain and sadness?"

How beautiful would it be if that suffering was a valuable lesson for us, a reason to make us stronger, a reminder of our weakness as human beings and that praise belongs to Allah alone.... even though the sadness made us forget that a reminder that makes us realize the value of modesty...a wonderful gift that makes us turn to the only One. Who wanted to hear our voice in prayers...relying on Allah alone...how many lessons from a single 'suffering'-a suffering which makes us spend the rest of our life, being thankful that it knocked on our door! Don't get lost in your pain know that one day, your pain will become your cure!

It is common for the majority of people to avoid thinking about death. In the rapid flow of daily events, a person usually occupies himself with totally different subjects: what college to enrol in, which company to work for, what colour of clothing to wear next morning, what to cook for supper, these are the kinds of major issues that we usually consider. Life is perceived as a routine process of such minor matters. Attempts to talk about death are always interrupted by those who do not feel comfortable hearing about it. We are afraid of the reality and feel that not talking about death will somehow make it go away. Every day brings you closer to death or that death is as close to you as it is to other people? As we are told in the verse: "Whatsoever is on it (the earth) will perish. And the Face of your Lord full of Majesty and Honour will remain forever." 55:26-27

"Every soul shall taste death in the end; to Us shall you be brought back." Chapter Ankabut: 57

Assuming death will come only when one grows older, one does not want to concern himself with such an unpleasant subject. Yet it should be kept in mind that living for even one further hour is never guaranteed. Every day, man witnesses the deaths of people around him but thinks little about the day when others will witness his own death. He never supposes that such an end is awaiting him! This life and all its desires and pleasures will indeed be cut off by death. And which desire can be greater, than the false desire which all these people have of living forever on this earth. So how does Islam view this reality? As Muslims, we have been told by our Messenger Muhammad that this world is a transitionary period. The Koran is our one and only trued friend, which will go with

us in the afterlife, and even after death, remain with us for eternity. And as the old saying goes: “But truly the home of the hereafter is the actual life,” and in that real life, the Koran will remain in our presence to give us comfort.

Afflictions of the Human Mind:

According to Godfrey Higgin, the author of “An apology for the life and character of the prophet Mohamed”, the English magistrate and landowner claimed that overthinking is one of the greatest diseases of the human mind. It causes stress, anxiety, frustration, depression, and it's one of the greatest weapons of the devil.

Overthinking leads to thoughts such as "what if", "if only" and "why" which are discouraged in our religion. As a believer we should never question the Will of Allah or think that anything they endure is bad for them.

Rather it is upon us all to trust Allah, to know with conviction that whatever was decreed for us is the best for us, and ultimately, to accept and be grateful for the Decree of Allah because your life could be a million times worse.

Wherever you are right now, you are meant to be there. Whatever tests you face, they will develop you and help you gain strength, character, and if Allah Wills, reconnect you with Allah.

Whatever situation you have put yourself in due to your sins, it is there to remind you that only darkness in the heart comes from our sins, and there is no other reward for good, other than good.

A culmination of sins which cause your life to fall into the depths of misery, hardships and struggle may be the catalyst for you to finally reflect on where you're headed and change yourself and your direction in life for the better.

Conflict forces you to seek a resolution with the people. Temptations set the stage for you to decide if you will fall victim to them, or keep away from all evil. And every time. you react to a hardship; you're choosing to walk closer to either your salvation or your destruction.

In travelling to many countries of the world, I have found that there are only two kinds of people in this world, good and bad, whichever category you fall into, remember that to Him is your return, that the Angel of death will soon knock upon your door to take you and bring you back to your Lord. We live in this world - in such a transitory period and we all know that we are bound to return to our Lord. Allah says in the Koran: “Every soul will taste death. And We test you with evil and with good as trial; and to Us you will be returned.” 21:35

Indeed, through these trials, it's one way of Allah seeing if we would stay firm on our trust unto Him or despair on His Mercy and fall into darkness. It is also through them that we venture on two paths, the straight or the crooked. Either of two, all ends up to Him. We all die, and surely, we would be reckoned.

The Messenger of Allah, Muhammad, has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], “We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination.” (Sura Al-Baqarah: 285)

It is either we strive to be good or we let ourselves go and fall into the darkness of this world. Look at these verses from the Koran and the incredible mathematical miracle sin each word. How beautiful is our Lord?

Let us contemplate about our lives from time to time and take time from our day and speak to Allah and tell our Maker what we seek and desire. Allah knows the words you cannot say, the sorrow no one else sees and the pain that no one else knows. Some eyes are restless unable to sleep, some minds are wide awake contemplating on what may or may not occur. Leave worrying about the worldly life as much as possible, as carrying the thoughts and burdens of anxiety will get you nowhere very efficiently. There is Allah, The Merciful Rahman, your Creator, who provided you with solutions to yesterday. Allah aided you this far. Similarly, He will provide you with solutions to today and for what is to come tomorrow.

If you experience something distressing, there is a real gift there for you if only you realise. If you are sad and depressed, unable to find your way out of it, remember the rope will snap when it becomes too tight or when things become too heavy. Meaning, if a situation reaches its crisis as worse as possible, rather than expecting a guiding light, an opening will appear, a door of mercy will welcome you, and you will learn the beauty of patience. Victory follows patience, relief follows hardships. Hardships come with the strength and patience to aid you, so give glad tidings to the patient. If you seek patience, you will be provided patience, and there is no better gift than patience. I recall the beautiful prophetic tradition: “Wondrous are the believer's affairs. For him there is good in all his affairs, and this is so only for the believer. When something pleasing happens to him, he is grateful, and that is good for him; and when something displeasing happens to him, he is patient, and that is good for him.”

The Koran mentioned: “And there was for him no company to aid him other than Allah, nor could he defend himself.”

Let us take this opportunity to say another brief supplication to our Maker: “O Allah, make us among those who guard and perfect their prayer, and help us to attain humility and tranquillity in our salah. O Allah, send us Your blessings from where we do not imagine or expect. O Allah, accept our good deeds, guide us to success, and include us in Your accepted beloved ones. Ya Rabb, keep our feet firm on Your path. Never allow our hearts to be filled with our egos, narcissism, conceit, selfishness and pride. Never let us be the reason someone thinks less of themselves. O Allah! Increase Your love for me over the love of all other things, exceed Your fear over the fear of all other things and exceed my eagerness to meet You over all the worldly desires, And when the eyes of the people of the world are cooled by their world, place the coolness of my eyes in Your worship.”

Our happiness or success should not rely on a new year to bring, or our mood, or weather or a person. You are in charge of your own happiness. Why do we always wait for any sort of end to change or evaluate ourselves? Why should we wait for a new year to make a good resolution? End of the year, end of Ramadan, end of school year etc. Not knowing that we are proceeding to the end of our age. The time is now, if we know the value of time.

Don't limit your good deeds to a specific time, and do not limit your relationship with Allah to specific seasons. Don't wait for a calamity to strike that forces you to knock on His door. Don't wait for a blessing or a gift from Him to remind you of His presence.

Designate time during the day where you are alone with Him. Always have a portion of the Koran that you observe reading without missing. Always reserve time in your busy schedule to ask Allah and confess your poverty to Him.

How must we try to maintain goodness? Look for the righteous companionship that reminds you of Allah and help you elevate your Iman. If you manage to do that, when death comes, you will be ready and happy as you are indeed one of Allah's devout servants.

O Allah, make us among your loyal servants; who have patience upon hardship and ever thankful upon your blessings! Let us be successful here and let the Beautiful Paradise be our reward!” Ameen!

Du'a for Sorrow and Grief:

It is recorded in Musnad Ahmad and Sahih Abu Hatim on the authority of 'Abdullah bin Mas'ud that the Messenger of Allah said: “Whoever was afflicted with grief and distress and says (see the following Du'a below), Allah, the Exalted and Ever Majestic, will remove his grief and will change his sorrow into happiness." It was said, "O Messenger of Allah! Do we have to learn these words?" He said, "Yes, whoever hears them should learn them: O Allah, I am your slave, the son of your slave. My forelock is in Your Hand. Your judgment of me is inescapable. Your trial of me is just. I am invoking You by all the names that You call Yourself, that you have taught to anyone in Your creation, that You have mentioned in Your Book, or that You have kept unknown. Let the Qur'an be delight of my heart, the light of my chest, the remover of my sadness and the pacifier of my worries.” (Source: Musnad Ahmad # 1/391)

O Allah! Help us heal from all the violence and hatred that's been happening lately. May we pursue justice and not revenge, peace and not more violence. May healing come from our brokenness. May strength come from our vulnerability. Grant us ease, comfort us and protect us all.

We should try to embrace the pain in our life. It's a necessary part of your growth. It strengthens you.... It deepens your faith.... It brings you closer to the Almighty...It builds character. It teaches you to worship instead of worry. It's never easy but the rewards are great.

May we seek solutions and a way out from You instead of turning to others in times of hardship, pain and loss...Let us not search for temporary comforts in people and worldly things... Make us among those who seek help through patience and prayer... Indeed, a hardship and suffering is a blessing in disguise....

If you are wondering why there is a delay in your sustenance, in your marriage, in your work, in your health, look into your daily salah: are you delaying it?

Did you not know that SALAAH was equated with SUCCESS? “COME TO PRAYER COME TO SUCCESS!”

How can you ask Allah (glorified and exalted be He) for success when you are not responding to His right upon you?

How often we say, if it didn't happen, we could have done so and so or things could have turned out in our favour. Whatever happens is predestined and from the divine knowledge, wisdom, and Justice of Allah. It couldn't be any perfect than what has happened. With our limited knowledge, we can't fathom every detail and variables of each moment taking place in our life. We can never truly comprehend how intertwined our lives are and how one miniscule event can create a ripple that may turn out to be a crushing wave of events somewhere without us ever realizing.

Negative events such as, war, famine, epidemic, death, oppression, spread of evil can easily make us overwhelmed but there's always a divine hikmah and purpose behind each and everything.

The Messenger of Allah (peace be upon him) said, "For any adversity a Muslim suffers, Allah erases some of his sins, even though it may be no more than a thorn pricking him." (Related by Al-Bukhari).

Another version of this Hadith is also related by Al-Bukhari on the authority of two of the Prophet's (peace be upon him) companions, namely, Abu Saeed Al-Khudri and Abu Hurairah who quote him as saying: "Whatever befalls a Muslim of exhaustion, illness, worry, grief, nuisance or trouble, even though it may be no more than a prick of a thorn, earns him forgiveness by Allah of some of his sins."

In another hadith: Jabir ibn Abdullah narrated that Allah's Messenger salallahu alayhi wasallam said, "On the Day of Resurrection, when people who have suffered affliction are given their reward, those who are healthy will wish their skins had been cut to pieces with scissors when they were in the world." (Al-Tirmidhi, 1570)

In other words, when people see how much reward is given to those who suffered in life, they will wish that they had suffered terribly, in the worst possible ways, so that it might become a cause of forgiveness for them in the Hereafter.

Indeed, whatever pain we suffer in this life is not in vain. It is not wasted. We may cry and wince and groan over small pains, but Allah sees our suffering and will compensate us more than we can imagine, as long as we are patient and keep faith in Him. Allah the Most High has a plan for us, and He is the best of planners. We must have faith in Allah and His plan for us.

We must train ourselves to look for the good in everyone.

I may be watching television, while you may be abstaining from it. You may be a smoker, while I may be refraining from it.

I may not be wearing hijaab/niqab, with beard, while you can't do without it. You may be missing salaah, while I may be reading it all.

I may be a teller of white lies, while you may be ever so truthful. You may be proud, while I may be humble.

I may be feasting, while you may be fasting. You shy away from recitation of Quran while I may be staunch in reciting it.

I may be causing Zina, while you may be looking away from it. You may be hateful of people, while I may be finding the best in them.

I may be a gossiper, while you may make istighfaar for those that do you down. You may be avoiding zakat, while I may give all I have in charity.

I may be a writer, while you may just be a reader. You may understand the meaning behind my words more than I do...

So, we see... We are all human...and we all er... not erring in the same way, but still in another...

Let's all help each other instead of finding fault. Amen.

May Allah guide us all!

The Rise and Fall of the Materialist Deviation

The nineteenth century was a period that witnessed the greatest errors in human history. These errors began with the imposition on European thought of materialist philosophy, an ancient Greek teaching.

The greatest error of this period was Darwin's theory of evolution. Before the birth of Darwinism, biology was accepted as a branch of science that provided evidence of the existence of God. In his book Natural Theology, the famous author William Paley maintained that, to the extent that every clock proves the existence of a clockmaker, natural designs prove the existence of God.

However, Darwin rejected this truth in his theory of evolution. By distorting the truth to fit materialist philosophy, he claimed that all living things were the result of blind natural causes. In this way he created an artificial antagonism between religion and science.

In their book The Messianic Legacy, English authors Michael Baigent, Richard Leigh and Henry Lincoln have this to say on the subject:

For Isaac Newton, a century and a half before Darwin, science was not separate from religion but, on the contrary, an aspect of religion, and ultimately subservient to it. …But the science of Darwin's time became precisely that, divorcing itself from the context in which it had previously existed and establishing itself as a rival absolute, an alternative repository of meaning. As a result, religion and science were no longer working in concert, but rather stood opposed to each other, and humanity was increasingly forced to choose between them.

Not only biology, but also branches of sciences such as psychology and sociology were twisted according to materialist philosophy. Astronomy was distorted according to the materialist dogmas of ancient pagan Greece; a metaphysical faith in an "eternal cosmos" came to be the norm. The new aim of science was to confirm materialist philosophy.

These incorrect ideas have dragged the scientific world into a dead end for the past 150 years. Tens of thousands of scientists from different branches worked in the hope of being able to prove Darwinism or other materialist theories.

But they were disappointed.

The scientific evidence showed the exact opposite of the conclusion they wanted to reach. That is, it confirmed the truth of Creation. Today the world of science is astonished by this truth. When nature is examined it emerges that there is a complex plan and design in every detail and this has cut away the foundations of materialist philosophy.

For example, the extraordinary structure of DNA shows scientists that it is not the result of blind chance or natural laws. The DNA in a single human cell contains enough information to fill a whole 900-volume encyclopedia. Gene Myers, a scientist from the Celera Company which administers the Human Genome Project, says this:

What really astounds me is the architecture of life… The system is extremely complex. It's like it was designed… There's a huge intelligence there.

This astonishment affects the whole scientific world. Scientists are viewing with surprise the invalidity of the materialist philosophy and Darwinism which they were taught as truth, and some of them are declaring this openly. In his book Darwin's Black Box, biochemist Michael Behe, one of the leading critics of Darwinism, describes the situation of the scientific world as follows:

Over the past four decades modern biochemistry has uncovered the secrets of the cell. The progress has been hard won. It has required tens of thousands of people to dedicate the better parts of their lives to the tedious work of the laboratory…

The result of these cumulative efforts to investigate the cell-to investigate life at the molecular level-is a loud, clear, piercing cry of "design!" The result is so unambiguous and so significant that it must be ranked as one of the greatest achievements in the history of science…

But, no bottles have been uncorked, no hands clapped. Why does the scientific community not greedily embrace its startling discovery? The dilemma is that while one side of the [issue] is labeled intelligent design, the other side must be labeled God.

The same situation exists in astronomy. The astronomy of the twentieth century has demolished the materialist theories of the nineteenth. First with the Big Bang theory, it emerged that the universe had a beginning, the moment of Creation. Since then it has been realized that in the universe there is an extraordinarily delicate balance which protects human life - a concept known as the anthropic principle.

For these reasons, in the world of physics and astronomy atheism is in rapid decline. As American physicist Robert Griffiths jokingly remarks: "If we need an atheist for a debate, I go to the philosophy department. The physics department isn't much use."

In short, in our day and age materialist philosophy is collapsing. Science is rediscovering certain very important facts rejected by materialist philosophy and in this way a new concept of science is being born. The "Intelligent Design" theory, which has been on a successful rise in the United States during the past 10 years, is a leading part of this new scientific concept. Those who accept this theory stress that Darwinism was the greatest error in the history of science and that there is an intelligent design in nature that gives evidence of Creation.

Conclusion

God (Allah) created the entire universe, and the whole of creation shows humanity the signs of God. Science is the method of investigating what has been created, so conflict between religion and science - provided that religion is guided only by Divine revelation - is out of the question.

On the contrary, history shows that theism has been the main motive and paradigm for scientific progress. The two greatest scientific achievements in world history - the Islamic scientific

endeavour of the Medieval Age and the Christian scientific leap of the modern era - stemmed from faith in God. Moreover, the latter borrowed a great deal of knowledge, method and vision from the former. The wisdom of the Koran first enlightened the Islamic world and then shed light even to the non-Muslim Europe. If something went wrong in the Islamic world, this was because Muslims turned away from the sincerity, wisdom and open-mindedness God teaches in the Koran.

The materialist paradigm is a deviation from this pattern. It arose in the 19th century, reached its peak in the mid-20th century and is on the brink of collapse today. No matter how arrogant and seemingly self-confident its supporters are, the materialist dogma and its main pillar, Darwinism, will inevitably perish in the upcoming decades.

And science will return to its authentic and true paradigm: A search for the discovery and definition of the great design and harmony in the natural world, the artifact of God.

What should be our Daily Creed?

Let me be a little kinder. Even if your acts of kindness and care go unnoticed and you are shown ingratitude, continue to still be caring and kind. As long as you are doing for the pleasure of Allah, your deeds hold great weight and reward.

Let me be a little blinder to the faults of those about me.

Let me praise a little more. Let me be, when I am weary, just a little bit more cheery.

Let me serve a little better those that I am striving for.

Let me be a little braver when temptation bids me waver.

Ali narrated: While the Prophet (peace be upon him) was in a funeral procession, he picked up something and started scraping the ground with it, and said, "There is none among you but has his place written for him either in the Hell Fire or in Paradise." They said, "O Allah's Apostle! Shall we not depend upon what has been written for us and give up deeds?" He said, "Carry on doing (good) deeds, for everybody will find easy to do such deeds as will lead him to his destined place for which he has been created. So, he who is destined to be among the happy (in the Hereafter), will find it easy to do the deeds characteristic of such people, while he who is destined to be among the miserable ones, will find it easy to do the deeds characteristic of such people." Then he recited: "As for him who gives (in charity) and fears Allah, and believes in the best..." (92.5-10) Sahih Al-Bukhari - Book 60

Anas bin Malik reported: The Prophet (peace be upon him) said, “There is a tree in Paradise (which is so big and huge that) if a rider travels in its shade for one hundred years, he would not be able to cross it.” Sahih Al-Bukhari - Book 54 Hadith 474

Most of the emptiness and loneliness we feel is usually due to shortcomings in our worship ('Ibadah). Sometimes, it's because of shortcomings towards the people in our lives (family ties). Other times, it can be a natural feeling that won't last long. Any long-term emptiness/loneliness is directly related to our relationship with Allah and our lack of love for Allah and tawakkul in Him.

IDENTITY IN THE FINGERPRINT

While it is stated in the Koran that it is easy for Allah to bring man back to life after death, peoples' fingerprints are particularly emphasized: Yes, We are able to put together in perfect order the very tips of his fingers. (Koran, 75:4)

The emphasis on fingerprints has a very special meaning. This is because shapes and details on everyone's fingerprint are unique to each individual. Every person who is alive or who has ever lived in this world has a set of unique fingerprints. Furthermore, even identical twins having the very same DNA sequence have their own set of fingerprints.

Fingerprints attain their final shape before birth and remain the same for a lifetime unless a permanent scar appears. That is why fingerprints are accepted as a very important proof of identity, exclusive to their owner. The science of fingerprints has been used as a non-erring identity determination method.

However, what is important is that this feature of fingerprints was only discovered in the late 19th century. Before then, people regarded fingerprints as ordinary curves without any specific importance or meaning. However, in the Koran, Allah points to the fingertips, which did not attract anyone's attention at that time, and calls our attention to their importance. This importance has only been fully understood in our day.

Why do we study and read the Koran?
In Godfrey Higgin's "An apology for the life and character of the prophet Mohamed", the English magistrate and landowner claimed that the Koran is not a mere book. It is a beacon of hope and comfort. Truly, in the heart, there is a void that cannot be removed except with the company of Allah and in reading His revealed book. In our heart, there is a sadness that cannot be removed except with the happiness of knowing Allah and being true to Him; and in it, there is an emptiness that cannot be filled except with love for Him and turning to Him and always remembering Him; and if a person were given the entire world and what is in it, it would never fill that emptiness.

I recall what Imam Shafi says about having hope in Allah: "Come back to Allah. One step at a time. One cubit at a time. If you are on the way towards Allah, then run. if it's hard for you, then jog: even crawl, but never stop or go back."

Reliance on Allah is half of the religion. As for the other half, it is to return to Allah in all affairs and repentance. Such are the words of Ibn al-Qayyim. Other scholars have mentioned that the children who pass away at a young age will be waiting for their parents on the day of judgement so they can take their parents by the hand into gardens of bliss.

The mercy of Allah has no limits, and in the Koran, we are repeatedly told how much Allah loves us, and how he had stored great rewards for us in Paradise.

Jabir ibn 'Abdullah said, "I heard the Messenger of Allah, Allah bless him and give him peace, say, 'If anyone has three of his children die young and resigns them to Allah, he will enter the Garden.' We said, 'Messenger of Allah, what about two?' 'And two,' he said." Mahmud ibn Labid said to Jabir, "By Allah, I think that if you had asked, 'And one?' he would have given a similar answer." He said, "By Allah, I think so too." [Bukhari, al-Adab al-Mufrad]

Khalid al-'Absi said, "A son of mine died and I felt intense grief over his loss. I said, Abu Hurayra, have you heard anything from the Prophet, Allah bless him and give him peace, to cheer us regarding our dead?' He replied, 'I heard the Prophet, Allah bless him and give him peace, say, "Your children are roaming freely in the Garden."

Sahl ibn al-Hanzala, who had no children, said, "I would prefer to have a miscarried child while I am a Muslim and resign that child to Allah than to have the entire world and what it contains."

While every tragedy in this world affects us greatly, Allah had promised to reward us for every affliction. Losing children is a tragedy, but this is an honour and a mercy to the parents and the child for which one should seek to be grateful, as thankfulness and patience increase one's reward tremendously, 'If you are grateful, I will surely increase you.' [Koran, 14:7] If we only knew the reality, we would be drowning in joy.

Is it not correct that you are strong when you take your grief and teach it to smile. You are brave when you overcome your fear and help others to do the same. You are happy when you see the simple things and are thankful for the blessing. You are loving when your own pain does not blind you to the pain of others. You are wise when you know the limits of your wisdom. You are true when you admit there are times you fool yourself. You are alive when tomorrow's hope means more to you than yesterday's mistake. You are growing when you know what you are but not what you will become. You are free when you are in control of yourself and do not wish to control others. You are generous when you can take as sweetly as you can give. You are humble when you do not know how humble you are. You are thoughtful when you see me just as I am and treat me just as you are. You are merciful when you forgive in others the faults you condemn in yourself. You are beautiful when you don't need a mirror to tell you. You are rich when you never need more than what you have. You are you when you are at peace with who you are not. This message can be found in reading and studying the Koran.

For example, among the many miracles in the Koran are several scientific codes I have come across:

THE RATIO OF THE SEA TO THE LAND

The ratio of the appearances of the words "sea" and “land" in the Koran is identical to the ratio between sea and land in modern science. The continents had not yet been discovered at the time the Koran was sent down, and it was impossible to determine the ratio between the land and sea. Even such a large continent as America was only discovered in the 15th century.

The word "land" appears 13 times in the Koran, while “sea” appears 32 times. These numbers total 45. If we divide the number of references to land in the Koran, 13, by 45, the result is 28.8888888889%. When we divide the number of references to sea in the Koran, 32, by 45, the result is 71.1111111111%. these ratios are the exact ones that apply between water and dry land on Earth.

The repetition of these words in the Koran may be an indication that the Earth is 71% covered in water and 29% in dry land. (Allah knows the truth.) It has only been possible to arrive at this ratio in the present day, thanks to satellite photos and computer calculations.

Number of times the word “land” appears in the Koran = 13

Number of times the word “sea” appears in the Koran = 32

Proportion of dry land to sea covering the Earth = 13/45 = 29%

Proportion of sea to dry land on Earth = 32/45 = 71%

We have come to this world for a very brief period of time, and to everyone who has lost a loved one, we pray so that Allah give you strength to cope with this loss, and may he instil peace and understanding in your heart to accept his decree.

I know that losing a loved one is not easy; in fact, it can be devastating to even imagine living without our loved ones. However, when such loss occurs, some of us are never the same. We cannot find happiness no matter what. Nothing is ever the same. We lose complete joy of this life and become majorly depressed. We become a tired soul. A broken heart. A prayer mat. And try to comfort the soul by praying in the last third of the night. The Prophet said, “The very best prayer after the compulsory prayers is the night time prayer.” (Muslim) If someone wishes his/her dua to

be accepted this is the best time to ask. We all should make a practice to offer this Tahajjud salaah so that we can come more and more close to almighty Allah. It gives inner strength. We all face difficulty in our every day-to-day life. Just stand to pray at the time of midnight. Pray and share your problems with Allah in prostration and seek forgiveness. And surely, Allah will respond to your problems and forgive your sins.

As prophet Muhammad said: “Allah, our Lord, descends (in a manner befitting His majesty) to the nearest heaven to us of this universe during the last third of the night and says: ‘Is there anyone to call upon Me so that I shall respond to him (and fulfil his prayer)? Is there anyone to ask of Me that I may grant his request? Is there anyone to seek My forgiveness so that I shall pardon him (and forgive his sins)?” [Al-bukhari and muslim]

We should pray qiyaam al-layl (or the midnight prayer), for it is the habit of the righteous people who came before us, and it will bring us closer to our Lord, expiate for bad deeds, prevent sin, and expel disease from the body.

It is via the beauty of the Koran that we can achieve such level of perfection in our daily prayers. May we have the sweetness of this prayer in our daily lives.

Ordering Patience and Gratitude in everyday life:

Allah said, In order that you may not grieve at the things over that you fail to get, nor rejoice over that which has been given to you, meaning, 'We informed you of Our encompassing knowledge, recording all things before they occur and creating all things in due measure known to Us, so that you may know that what has met you would never have missed you and what has missed you would never have met you. Therefore, do not grieve for what you have missed of fortune, because had it been destined for you, you would have achieved it.'

Allah says here, 'do not boast before people about what Allah has favoured you with, because it is not you who earned it by your efforts. Rather, all this came your way because Allah destined them for you and provided them for you as provisions. Therefore, do not use what Allah has granted you as a reason to boast and become arrogant with others.

Both men and women are called upon to honour and love one another:

Allah's statement, "And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them. And Allah is All-Mighty, All-Wise.” [al-Baqarah 2:228]

"and live with them honourably.” [an-Nisa 4:19]

Narrated by Mu'awiyah ibn Haydah (may Allah be pleased with him): I said, "O Messenger of Allah, what are the rights of the wife of any one of us over him?" He () said: "That you should feed her when you feed yourself, clothe her when you clothe yourself, you should not hit her on the face, you should not curse her and you should not forsake her except in the house." [Musnad Ahmad 20025 and Sunan Ab Dawood 2142, Shaykh al-Albani said concerning this hadeeth in Saheeh Abi Dawood: (it is) hasan saheeh]

How was the Koran revealed?

Allah announces: “That is Allah your Lord! there is no god but He, the Creator of everything, Therefore worship Him, for He is Guardian over all things.” (Qur’an 6:102)

Like a seed carries the potential of the entire tree within it, many scholars believe the seed of the entire revelation of the Qur’an descended on the Night of Destiny (Laylat al-Qadr) from the highest heavens to the first heaven. As the Qur’an says, “Verily! We have sent it [this Quran] down in the Night of Destiny.” (97:1) Similar to how it takes a seed time to become a tree, the Qur’an's 114

chapters and over 6,000 verses took 23 years to descend from the lowest heaven to our world. When the Prophet (pbuh) was asked why the Qur'an did not unveil itself all at once, the Qur'an replies by saying, so that “We may strengthen your heart.” (25:32) Just as scuba divers must equalize to the increasing water pressure as they descend deeper into the ocean's depth, or climbers must take time to acclimate to the increasing altitude of higher peaks, the human heart requires time to integrate revelation before delving deeper into the message. It can be said then that the silence between revelations was part of the revelation, because without that silence man would not be able to integrate the message fully. Just as it is the space between words that gives a sentence meaning, or the silence between notes that creates rhythm, God is telling us that even in the silence, His mercy is present, for after all it is in the hands of nothingness that existence is held!

Allah sees your pain, He knows what you are feeling and He loves you infinitely more than anyone can in a billion lifetimes. You don’t need to come perfect to Allah you just have to come trying. As the Qur’an says, “And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good.” (29:69) So keep striving and know that Allah knows exactly what you are going through. As Allah says, “Fear not. Indeed, I am with you both; I hear and I see.” (20:46) His vision pierces passed your masks, passed your fake smiles, passed all the walls you hide behind. Allah loves you right now, as you are in this very moment. You do not earn His love through prayer, you learn to receive it through prayer. Turn to Allah and ask for His help and remember you don’t need to have everything together before you approach Him. He is waiting for you!

How often do we want Allah to be pleased with us but we in reality are not pleased with what He has written for us?

How often do look in jealousy at other people’s lives?

How often do we hold onto things that are not meant for us and blame Allah for the pain we feel as a result of attachments we created?

The Qur’an makes it clear that there is a correlation between our contentment with Allah and Allah’s contentment with us. So, if you want to please Allah then begin by working to be satisfied by His Decree.

Narrated by Sa'd bin Abi Waqqas: Allah's Messenger (Muhammad) said, "You will be rewarded for whatever you spend for Allah's sake even if it were a morsel which you put in your wife's mouth." [Sahih al-Bukhari 56

In this world, we should find in the remembrance of Allah, praising Him and worshipping Him, a delight that is incomparable to anything else.

Translation of the Meaning: O Allah, ask you for pardon and well-being in this life and the next. O Allah, I ask you for pardon and well-being in my religious and worldly affairs, and my family and my wealth. O Allah, veil my weaknesses and set at ease my dismay. Allah, preserve me from the front and from behind and on my right and on my left and from above, and take refuge with You lest I be swallowed up by the earth. [Abu Dawood, Ibn Maajah, Saheeh Ibn Maajah 2/332.]

Our Lord! Provide for us from your lawful, pure and blessed sustenance.

O Allah, I ask You for well-being in this worldly-life and the Hereafter. and my worldly-life, my family and my wealth. O Allah, conceal my weakness. O Allah, I ask You for pardon and well-being in my religion and set at ease my dismay. O Allah, preserve me from in front and from behind me, from my right and my left and from above, and I seek refuge with Your Magnificence from being swallowed up from beneath me. [Reported by Ahmad and Aby Dawud]

In this world, we should find in the remembrance of Allah, praising Him and worshipping Him, a delight that is incomparable to anything else.

Paradise and Its Rivers.

For believer who love Allah, there will be great rewards in eh future:

Allah says (interpretation of the meaning of the description of Paradise which is promised to those who have Taqwa: “in it are rivers of water that are not Asin, rivers of milk the taste of which never

changes, rivers of wine delicious to those who drink it, and rivers of refined honey; and therein for them are all kinds of fruits, and forgiveness from their Lord. Can this be likened to those who abide eternally in fire?"

O Lord, make us among your beloved servants who have taqwa! Ameen.

The Messenger of Allah said, "Whoever wishes to be delivered from the fire and enter the garden should die with faith in Allah and the Last Day and should treat the people as he wishes to be treated by them." [part of a long hadeeth in Sahih Muslim 1844]

Narrated by lyad ibn Himar: The Prophet said: "Allah has revealed to me that you must be humble, so that no one oppresses another and boasts over another." [Sahih Muslim 2865, Al-Albaani graded it authentic (Sahih) in Sunan Abi Dawud 4895]

Ibn Mas'ud reported: The Prophet said: "Arrogance means rejecting the truth and looking down on people." [Sahih Muslim 91]

Envy (hasad) is a spiritual disease that is the root of numerous sins. It is incompatible with true faith and it has the capacity to nullify a person's good deeds. A Muslim cannot achieve a pure heart until it is emptied of all envy, hatred, and malice.

The definition of envy is that it is a desire to see someone harmed in something with which Allah has blessed them. The person who envies is, in reality, displeased with the way Allah has distributed his blessings.

Allah says (interpretation of the meaning: Do they envy people for what Allah has given them of his bounty? Al-Nisā: 54

Envy was the original sin in the heavens by which Satan disobeyed Allah for the first time as he envied Adam, and the original sin on earth, when the son of Adam killed his brother.

Anas ibn Malik reported: the Prophet said: Envy consumes good deeds just as fire burns wood. Charity extinguishes sinful deeds just as water extinguishes fire.

Prayer is the light of the believer and fasting is his shield from the Hellfire.

"Surely, there are signs therein for every man of patience and gratitude." [14:5]

Ibn Masud said: Sabr is the half of 'Iman. Based on a narration of Sayyidna Suhayb appearing in the Sahih of Muslim and the Musnad of Ahmad, at been reported to Holy Prophet have said: Every state of affairs for a true believer is nothing but good. This is a quality of life no one else has been blessed with. This is because a true believer, if he finds comfort, blessing, honour or recognition, shows his gratitude before Allah Ta'ala for these which then becomes a source of good for him both physically and spiritually (in the material world, the blessings Divinely promised increase, and abide, while in the world to come, the Hereafter, one receives the greatest of rewards for his or her gratitude). And, if a true believer is hit by pain or hardship, he observes patience against it. Because of his patience, that hardship turns into ease and comfort for him. In the present world, this happens when the observers of patience are blessed with the company of Allah as said in the Holy Qur'an: 'Surely, Allah is with those who observe patience' (8:46).

And anyone who has Allah with him ultimately finds his hardship changed into comfort. As for the Hereafter, we know that there the supreme reward for having observed patience is limitless with Allah Ta'ala, as said in the Holy Qur'an: 'but then, paid in full to those who observe patience shall be their reward without reckoning' (39:10).

To sum up, no state in which a true believer is can be called bad. It is good all along. A fall would make him rise again and when hit by hardships he would emerge stronger and more polished.

So, 'Iman (faith) is a priceless asset which transforms even shocks of hardship into drafts of comfort.

In order that you not despair over what has eluded you and not exult [in pride] over what He has given you. And Allah does not like everyone self-deluded and boastful.

The best of people and those who will be saved on the Day of Judgment are the people with pure hearts in which there is no sin, neither aggression, malice, nor envy. We cannot achieve salvation in the Hereafter until we purge our hearts from them. The faith of a Muslim is spoiled if there is any envy in his or her heart.

Abu Huraira reported: The Prophet said: Faith and envy are never joined together in the heart of a servant.

Finally, envy is only permissible in two cases: envy for knowledge and good deeds. This type of envy is not the hateful envy as we have described, but rather it is admiration for good qualities.

The Prophet said: There is no envy except in two cases: a man whom Allah has given this Book (Koran) so he stands to recite it during the day and night, and a man whom Allah has given wealth and he spends it during the day and night.

We ask Allah to purify our hearts of hatred and envy and to protect our good deeds from these destructive traits, and we ask Allah to fill us with positive admiration for the people of knowledge and righteousness.

How do we make our hearts pure?

The best way to purify the soul is to read the Koran every day, and study the meaning of the verses:

THE ATOMIC NUMBER OF IRON

Iron is one of the elements mentioned in the Koran. Allah says this in the Surah called “al-Hadid,” or “Iron:”

... And We sent down iron in which there lies great force and which has many uses for mankind, ... (Surat al-Hadid, 25)

The word "enzelna," meaning “to send down,” may also be thought of in the figurative sense of being placed at the service of human beings. But bearing in mind the true meaning of the word, which is “physically descending from the sky,” used for rain and solar rays, then the verse can be seen to contain a hugely significant scientific miracle. Because modern astronomical findings have revealed that the iron on Earth came from giant stars in outer space.

In addition, Surat al-Hadid also refers to the chemical symbol for iron. Because verse 15, in the exact middle of the Surah, begins with the Arabic letter "Fe," which is how iron is known to chemists.

In addition, the number emerging from a numerological [abjad] calculation of the words “al-Hadid,” the 57th Surah of the Koran, is the same as the number of the Surah: "57." A calculation of the word "hadid" alone produces the number 26. And this corresponds to the number of iron in the periodic table. The Koran, which contains the revelation of our Omniscient Lord, refers both to the formation of iron and to its atomic number.

Al-Hadid is the 57th Surah of the Koran, and the numerical value of the words al-Hadid is also 57.

The value of the word "hadid" alone is 26, and this is also the atomic number of iron.

Ponder over the miracles of the beautiful Koran and think about how Majestic that Allah is who gave us this Book!

We are insignificant creatures and must rely on Allah.

All creations of Allah are dependent on Allah for their sustenance.

All creations of Allah are dependent on Allah for the effective functioning of their bodies.

All creations of Allah are dependent on Allah for their health.

All creations of Allah are dependent on Allah for their healing.

All creations of Allah are dependent on Allah as no creation of Allah has the ability to produce food or water without the commandment of Allah.

All creations of Allah in general express grateful to Allah in their own unique way.

Mankind have been given the mental capabilities to recognise the mercy and blessings of Allah.

Mankind should be most grateful to Allah for the ability to recognise the blessings of seeing, hearing, speaking and writing.

Mankind should be most grateful to Allah for the ability to recognise that Allah taught them what they did not know.

Mankind should be most grateful to Allah for the ability to praise Allah with SubhanaAllah, Alhamdullilah and Allahuakbar.

Mankind should be most grateful to Allah for the ability to follow the blessed lifestyle of Muhammad.

Mankind should be most grateful to Allah for the ability to seek forgiveness and safety from the torments of hell.

Mankind should be most grateful to Allah for the ability to seek entrance into paradise without reckoning.

All praises only for Allah for creating us as human beings!

Appreciation:

Appreciate what is, appreciate yourself, appreciate your life, appreciate your friends and family, appreciate all the good and not so good, appreciate all your challenges, and know that everything is exactly the way it should be. The more you will do just that, the more you express your gratitude and appreciation, the happier you will feel, and the quality of your life will improve tremendously."

What is sickness? A blessing in disguise from the Most Merciful Allah

A fever is a blessing in disguise. It helps to wash away sins and impurities from the body.

The Prophet forbade the cursing of fever by saying: "Do not curse a fever because it abolishes sins like fire abolishes dirt from iron." [Ibn Majah]

The Prophet said: "When a believer gets sick or feverish, it is like metal when put on fire, the bad is gone and the good remains." [Al-Bayhaqi]

Just because you're struggling, that doesn't mean you're weak in your faith or that you're a bad Muslim.

The prophet experienced an entire year of depression; are you saying he was weak in his faith? Don't distance yourself from God when you need God the most.

A beautiful dua in times of Distress, Hardship, Anxiety and Sadness..

Prophet Muhammad said: "There is no-one who is afflicted by distress and grief, and makes this dua but Allah will take away his distress and grief, and replace it with joy."

He was asked: "O Messenger of Allah, should we learn this?" He said: "Of course; everyone who hears it should learn it." [Musnad Imam Ahmad]

What is this dua?

لَّهُمَّ إِنِّي عَبْدُكَ ، وَابْنُ عَبْدِكَ ، وَابْنُ أَمَتِكَ ، نَاصِيَتِي بِيَدِكَ ، مَاضٍ فِي حُكْمُكَ ، عَدَلٌ فِي قَضَاؤُكَ ، أسألك بكل اسم هُوَ لَكَ سَفَيْتَ ، بِهِ نَفْسَكَ ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ ، أو أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِندَكَ ، أَنْ تَجْعَلَ القرآن ربيع قلبي وَنُورَ صَدْرِي ، وَجِلَاءَ حُزْنِي ، وَذَهَابَ هَمِّي

O Allah, I am your servant, the son of your servant, the son of your maidservant. My forelock is in your hand, your command concerning me prevails, and your decision concerning me is just. I call upon you by every one of the beautiful names of which you have described yourself, or which you have revealed in your Book, or you have taught to any of your creatures, or which you have chosen to keep in the knowledge of the unseen with you, to make the Koran the delight of my heart, the light of my chest, and to remove my sadness and dispel my anxiety.

It is normal to feel these emotions. You are not less of a believer if you have anxiety or feel sadness. The distinction between the believer and non-believer is that the believer remains patient and turns to Allah for assistance.

When in hardship remember these two beautiful ahadith and remember your hardships are a means of purification when you experience these emotions or pain. It's a win-win situation for a believer who shows patience and turns to Allah in supplication.

"The affair of the believer is amazing! The whole of his life is beneficial, and that is only in the case of the believer. When good times come to him, he is thankful and it is good for him, and when bad times befall him, he is patient and it is also good for him." - Prophet Muhammad [Muslim]

"No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that. - Prophet Muhammad [Bukhari]

We are bound to be tested and pushed to our limits. As believers Allah informs us of this already. This isn't news to us, we know we will be tested and we have been told that with our tests the help of Allah is near!

"Do you think you will be admitted into Paradise without being tested like those before you? They were afflicted with suffering and adversity and were so 'violently' shaken that "even' the Messenger and the believers with him cried out, "When will Allah's help come?" Indeed, Allah's help is 'always' near." {Surah Al Baqarah 2: Verse 214}

The Messenger and the believers with him cried out, "When will Allah's help come?" Indeed, Allah's help is 'always' near." (Surah Al Baqarah 2: Verse 214)

Everyone reaches a point where they contemplate just giving up, but that isn't the way of those who believe in Allah and Jannah. You must always put your trust in Allah and keep going. One day at a time. If you can't walk -crawl towards Allah.

"If you are on the path towards Allah, then run. If it is hard for you, then jog. If you get tired, then walk. And if you can't, then crawl, but never go backor stop."-Imam ash-Shafi'il

Why is praying so important?

If you ever feel your heart is heavy and constrained, listen to this great verse. Allah Ta'ālā said addressing His Prophet Muhammad:

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ فَسَبِّحْ بِحَمْدِ رَبِّكَ وكُن من السجدين

And We know that your heart feels distressed for what they say. So, proclaim the purity, and glory of your Lord and be among those who prostrate [to Him]. - [Koran 15:97-98]

So, the treatment for sorrow, and heavy hearts is exalting Allah with praise and performing prayer.

As it was informed that the Prophet: "Whenever anything distressed the Prophet Muhammad, he hastened to pray."

When emergency arose, when he felt sad about something or upset, directly he would return and hasten towards Allah by offering prayers. Who else would respond to the desperate? Who else would expand and relieve your heart? Who else would ease your matters and save you from sorrow? It is only Him, Allah, all praise be to Him. Always, exalt Allah, with praise.

Truly, a person who favours a current pleasure, whose effect will disturb his life and Hereafter, must be a person with no sense of sensibility. For how can a person favour such pleasures that are as temporary as a dream and as short as a good moment a person spends with a character visiting him in a dream, over an everlasting pleasure that is among the ultimate pleasures!

How could a person sell all that for such mortal lowly pleasures that come with pain and are also achieved with pain and whose result is nothing but pain! If the sensible thinks of pain vis-a-vis pleasure and harm vis-a-vis benefit when thinking of such desires, he would have been ashamed of himself and his sensibility; thus he will never pursue such desires or even waste his time busying himself with it, let alone favour them over "what no eye ever saw and no ear ever heard of and nor even thought of by any person."

Indeed, Allah the Most High, has purchased from the believers their lives in exchange for that which they will have in Paradise, and established this contract through His Messenger, the best of mankind whom He loves and favours the most over all other creation. Therefore, how could a sensible person neglect, waste or undermine a merchandise that the Lord of the heavens and the earth has purchased; whose price is to enjoy seeing His Noble Face and hear His Words in Paradise; notwithstanding the great honour of such a contract for being established through His Messenger! How could a person waste this great blessing and settle for a mortal life! Truly, this is the greatest of all loss, which will become evident to such a person on the Day of Judgment when the scales of the pious are heavy and the scales of the losers are light.

The World of Literature:

“An Apology for Muhmmad” was a remarkable book by the English orientalist John Davenport, which was as impressive and it was illuminating, and I read the book as well as Godfrey Higgins life story about our prophet, and I could only imagine how much Allah loves them that from the midst of a barren land, they were chosen to propagate the faith of his messenger, Mohammed.

The following is a poem which was translated by the famous British writer, historian and orientalist, John Davenport, who wrote a remarkable book about Muhammad, the prophet of Islam:

Translation of a poem written in praise of Mohammed:
Mohammed is the Prince of both the worlds,
That of men and that of Genii.
Sovereign, likewise, is he of the two worlds
Of Arabians and of barbarians.
He is our Prophet, who unto us prescribeth
What we should do and what we should avoid.
Of all men Mohammed the most truthful is,
Whether he affirm or whether he deny;
He is the friend of God; his intercession it is
On which alone our every hope is based;
And in him alone a defence is to be sought
Against the most appalling of dangers.
It is he that hath called the sons of men
To know the true, the only God;
Whosoever shall lay fast hold upon him
Graspeth a cable that will not part asunder.
All other prophets Mohammed hath surpassed
By the excellence of his external qualities.
By his moral and intellectual gifts.
In virtue and in knowledge none approacheth him.
From God’s apostle every soul soliciteth

One draught from out the ocean of his knowledge.
One drop of the copious showers of his virtues.
Near Mohammed each filleth the rank befitting him.
For as a point or accent is to the written word.
So are their knowledge and virtue in comparison of his.
He it is who is alike perfect and estimable
By the qualities and graces of the heart and person.
The Creator of the soul selected him for friend;
No earthly being can aspire to share with him
His incomparable and boundless virtues.
His alone is the substance of excellence itself.
Let the dignity of their prophet be, of Christians,
The profane and fallacious boast;
But do thou, excepting only the Divine essence.
Sing, unrestricted, the praises of the Prophet!
Extol to the utmost the excellence of his valour;
Applaud to the full the eminence of his merits;
For the excellence of God's apostle is boundless ;
Nor are there words wherewithal to set it forth;
Vainly would men strive to comprehend
The excellence of his mental endowments,
Just as when seen from far, of day's bright orb
The enormous magnitude is not apparent.
But dazzles and confounds the vision
Of him who near beholds it.
How can mortals, plunged in oblivious sleep,
And contented with imagination's idle dreams.
Attain, in this world, to the perfect ken
Of what God's prophet truly is?
That he is a man, and of all God's creatures
The most excellent, is all of him we know.
How worthy of admiration is the prophet's face.
Of which the charms by virtues are enhanced!
In him is centred every captivating grace;
But for his real, and distinctive character
Are features beaming with amiability and candour.
Verily, in his person he doth unite
The delicate beauty of the flower of spring
With the majestic grandeur of the moon.

Vast as the sea is his generosity, his designs
As time itself, extensive and enduring.
Such is the majesty of the Prophet's countenance.
That even when alone his presence is
Unto every beholder as redoubtable
As when at the head of mighty armies,
Or in the midst of conquering cohorts.
The fragrance of the earth which covereth his bones
Surpasseth far the richest perfumes.
Happy, thrice happy, those who inhale that fragrance.
And who moisten the soil with their kisses I
Now let me hymn the Prophet's holy oracles.
As in some lofty mountain shines from afar^
Amid the darkness of the moonless night,
A fire beacon lighted by some kindly hand
To lead the traveller to some friendly hearth.
So do those oracles irradiate with their beams
The gloom and darkness of a sinful world.
From mercy's God did come those oracles divine;
In time truly have they been produced;
But born of Him whose essence is eternal,
Therefore themselves, eternal are ;

Neither can any mortal epoch be to them assigned,
From them we learn what on the last tremendous day.
The day of retributive justice.
Shall come to pass; from them we learn
What happens in the days of Ad and Iran.
O thou who enjoyest this happiness supreme,

Rejoice! for thou hast seized the cable
Which is the Almighty — God himself!
Beware permitting it to escape thy grasp!
Shouldest thou therein read, to find a refuge
Safe from Hell's scorching heat.
The refreshing waters of the Book divine
Will cool the ardours of the infernal pit.
Straight as is the bridge of Sirah,
Just as is the balance wherein are weighed
The deeds of all who live.
These oracles are the sole, the only source
Of right and justice among the sons of men.
Marvel not their worth should be denied
By envious men, who act in this as if insane.
Although possessed of knowledge and discernment.
Seest thou not that to the eye bedimmed with age
The brightness of day's orb seems overcast;
And that the palate of him who's sick
Appreciates not the flavour of the clear, pellucid stream.
O thou most excellent of all created beings!
To whom but thee can I flee for refuge
In that moment so terrible to every mortal?
O, Apostle of God! thy glory will not be tarnished
By whatsoever aid thou may'st vouchsafe me
In that tremendous day wherein the Almighty
Himself shall manifest as the Avenger!
Verily this world, as well as that which is to come.
Are the wondrous works of his beneficence!
And every decree traced by the eternal pen
Upon the tablets of the Most High,
Form part of thy transcendent knowledge!

It is only human to be afraid: "Ya Allah, I feel anxiety about the unknown. I feel scared for what is to come in my life. I have insecurities that I don't know how to handle. I am hesitant about the new chapters in my life that I need to embark on. Dispel my worries and anxieties. Give me the ability to trust your plan and wisdom. I stand before you vulnerable, uninformed about my future but you Ya Allah are All Aware, You know what is best for me in my life, Guide me towards the best with ease Allahumma ameen!"
Say, "Never will we be struck except by what Allah has decreed for us; He is our protector." And upon Allah let the believers rely. (Surah Taubah 9: Verse 51
O Allah, on this blessed day. We ask You for inner peace and contentment with whatever you have decreed for us. Let us go through it, bearing full patience, knowing You're in control. Guide us to the best of manners, repel what's bad from us, forgive all our sins and purify our hearts.

"O Allah, You are the only Curer and Healer. Adorn us with strong belief in You as source of all cures, bless us with Tawakkul and lead us to whatever means and treatments are best for us in times of illnesses. Guide us in benefiting optimally from the Qur'an as healing and bless us with knowledge and application of the treatments You prescribed. Aameen!"
"O Allah, help us remember You, to be grateful to You, and to worship You in an excellent manner.."

Sleep is a form of death, and therefore we are taught to recite: "الْحَمْدُ للهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ
Alhamdu lillaahil-lathee 'ahyaanaa ba'da maa 'amaatanaa wa'ilayhin-nushoor

The blessed time of Fajr has started, and will almost pass. He who performs the dawn prayer (Fajr) will be under the protection of Allah. (Sahih Muslim)
The Prophet Said; "The first matter that the slave will be brought to account for on the day of judgement is *salah! If its sound, then the rest of his deeds will be sound & if its bad, then the rest of his deeds will be bad."
Furthe prayers to be recited in the morning: بسم اللهِ الرَّحْمَنِ الرَّحِيمِ
أصبحنا وأصْبَحَ المُلك للهِ رَبِّ العالمين ، اللهم إني أسألك خير هذا اليوم ، فَتْحَهُ ، وَنَصْرَهُ ، ونورَهُ وَبَرَكَتَهُ ، وهداه ، وأعوذ بك من شر ما فيه وشر ما بَعْدَه
Asbahna Wa Asbahal Mulku Lillahi Rabbil Aalameen. Allahumma Innee As'aluka Khaira Hadhal Yaum Fathahu Wa Nasrahu Wa Nurahu Wa Barakatahu Wa Hudahu. Wa A'udhubika min Sharri Ma Feehi Wa Sharri Ma Ba'dahu
The morning has come to me and the whole universe belongs to ALLAH, the Lord of the worlds, O ALLAH, ask of YOU the good of the day, it's success and aid and it's nur (celestial light) and barakaat (blessings) and seek hidayah (guidance) and seek refuge from the evil in it (this day) and from the evil of that which is to come later.

What is the objective of our life?
We, humans, have been created to serve humanity and worship Allah alone. We must refresh our faith by reading the Koran and observing its rulings and teach the beauty of this book to others, because one day, we will all die. As a person with many degrees, I know very well that the PhD degree I have in Laser Physics will not be able to help me gain one foothold in the land of the dead. But I know this: Every person who have memorised the Koran and have recited this miraculous book regularly, will find himself in the highest tiers of heaven for eternity.
The most beautiful feeling: when you cry your heart out to Allah, but you don't know, you don't have to explain why, because Allah knows exactly what is wrong with you. No human being will ever be able to understand and care as Allah does, and we don't need words to express our feelings. Just cry on prayer mat. You do not need to tell because Allah knows everything.
If Allah has written something to be yours. It will be. Time might be different. The journey might be different. But. It will be yours. Trust Allah's timing. I kept this in mind during all the journeys in my life. During my life, I have travelled to many places and visited many nations. During these trips, I have found angelic people everywhere. Both young and the old people have demonstrated a willingness to talk and learn with sincerity.
In many of the nations I visited, the people have expressed gratitude that now they have learned about the world.
Prayer and preaching is an oasis for us in the middle of a loud and confusing world. When someone needs help, we refer him or her to the necessary medical, psychological, or psychiatric help, but the best help one can give another is to show him a path to God. I feel grateful that Allah blessed my life abundantly and with the support of my loving wife, I was able to raise six beautiful children who memorised the entire Koran and now, my sons are teaching their children the beauty of the Scripture.

When I read the books written by the English authors and magistrates, Godfrey Higgins and John Davenport, I feel humbled and impressed at their courage, truthfulness and zeal, and can only dream that we too shall have the privilege of following in their auspicious footsteps in writing truthful pieces of sincere literature.
Allah doubtlessly loves these Englishmen like William Henry Quilliam, Godfrey Higgin and John Davenport, who took it upon themselves to remove all misconception and erase all misunderstanding about Islam, whereas most born Moslems have been unable to praise Allah in this manner, and it is evident how Allah accepts so many non-Moslems into his religion for the purity of their hearts.

William Henry Quilliam was such a remarkable man that I could not help but mention his work, because in his lifetime, due to his service for Islam, he was titled the Sheikh-ul-Islam of Britain by the emperor.
An author and poet, this Englishman printed amazing and unique poems about Islam and Moslems:
The following poems are works of William Henry:
"The grave is deep and silent,
Its secret is its own;
It veils in sombre silence
A land to us unknown.

The warbling of the song birds,
The sunshine all around,
The busy hum of commerce
The grave heeds not their sound.

The widow and the orphan,
Whose tears fall down like rain,
Stand over it lamenting;
Their cries are all in vain!

The grave, still cold and silent,
Within its breast of clay,
Still grimly holds its secret
Until the judgement day.

Yet from no source so surely
Doth peace and comfort rise:
Only through its dark pathway
March we to Paradise.

The weary soul, so anxious,
With grief and toil opprest,
Finds peace within its portals,
And sweet, eternal rest.

THE TRIUMPH OF TRUTH
by William Quilliam

"Truth is come, and falsehood is vanished, and shall not return any more." Sura 34, 'Saba', Koran

"The thrones of time shall pass away,
As Egypt, Babylon, and Tyre;
Earth's mighty cities all decay,
And kings and conquerors expire;
But Truth shall, in eternal bloom,
Survive, though unbelievers rage,
Shall see foul error meet its doom,
And flourish through eternal age.
The Sun may cease to pour forth light,
And lost may be moon's silvery ray,
The stars expire in endless night,
Vanish the planets all away,
But Truth shall raise her peerless head
Above the ruins of them all;
And smile, when time and tide are fled,
Before the Truth falsehood shall fall.
Exultant then shall be the cry
O'er errors throne, prostrate in dust,
And Muslims see that Good, Most High,
In whom they always put their trust,
Bid Truth commence its endless reign,
Falsehood vanquish'd and triumph'd o'er,
The "True direction" made most plain,
And error to return no more." Islamic World, January 1895

THE MOSLEM'S REFUGE
by William Henry Quilliam

"While slowly fade the glorious beams of light,
And round me gather now the shades of night,
While earth is wrapped in deep obscurity,
Refuge, O Lord, I only have in Thee.
While plotting men arrange their deep-laid schemes
With craft and art, unthought of e'en in dreams,
From their vile plans thus laid so cunningly,
Refuge, O Lord, I only have in Thee.
In tangled forests, wild and far from home,
In distant lands, if perchance I should roam,
When wild and furious beasts roar savagely,
Refuge, O Lord, I only have in Thee.
When storms and winds arise and tempests lower
And crashing peals of thunder show their power,
And direful lightning flashes vividly,
Refuge, O Lord, I only have in Thee.
When weakened pulse, and still more feeble breath,
Betakes the tine when o'er the bridge of death
I leave this world to meet Eternity,
Refuge, O Lord, I only have in Thee."

Islamic World, July 1894

MOSLEM MORNING HYMN
by William Quilliam

"Regularly perform the prayer at daybreak, for the prayer is borne witness unto by angels… And say, O Lord, cause me to enter with a favourable entry, and cause me to come forth with a favourable coming forth; and grant me from Thee an assisting power"
Sura 17, Koran

"Oh, Allah, for another night
Of peaceful sleep and rest,
For all the joys of morning light,
Be Thou forever blest.
Here on this new born day we give
Ourselves anew to Thee;
That as Thou wishest we may live,
And what Thou willest be.
Favour us with Thy blessing, God,
As we this day begin;
Preserve us from all evil, Lord,
And keep us free from sin.
Assist us by Thy mighty power;
Thy helping aid us lend,
To serve Thee from this early hour,
Until the day shall end.
Whate'er we do, great things or small,
Whate'er we speak or think;
Thy glory may we seek in all,
And from no duty shrink.
Merciful God, to Thee we pray
Us to protect and bless,
And keep us by Thy grace alway
In paths of righteousness."
William Henry Quilliam, May 1893

THE MUSLIM'S EVENING PRAYER

by William Henry Quilliam

"O Thou who gavest life, who causeth death,
Watch o'er me now I lay me down to sleep;
My body rest, renew, as Thou hast saith
Thou wilt for those who Thy commandments keep!
Let no thought of the morrow cause me pain,
Nor fearsome dreams disturb nocturnal rest;
So health and vigour renew'd I may gain
To work for Thee as Thou may deem it best;
If be for me that earth no more shall be,
And that the thread of life for me has run,
I bow my head to Thy Divine decree,
And trust my deeds Thy fav'ring glance have won.
Whate'er betides, in peace I lay me down to rest,
Resign'd to fate, because, Allah, Thou knowest best.

SCALE FORCE
by William Henry Quilliam

“God is the creator of all things; He is the one, the victorious God. He causeth water to descend from heaven, and the brooks flow according to their respective measure, and the floods bear the flowing froth.”
Sura xiii. Ar Rad (Thunder), Koran.

"It falls Within a rift between the granite walls,
On either side, the bleak cold stone
Where leafy ferns, and tender moss alone
Find resting place. Between the waving shrubs on high,
Calm and serene, is dimly seen the sky.
Whilst down the narrow gorge the stream
In one long, silvery thread doth seem,
In one continual glittering shower,
An avalanche of diamonds to outpour.
Beneath the fall, a cup like bowl
Receives the stream, then onward it doth roll,
With a low rumbling, grumbling sound,
O’er ruddy boulders, now worn smooth and round
Until another smaller leap it takes,
While all around the spray, like snowy flakes,
Is scattered. Then, as though its mighty wrath
Had been in one great angry burst poured forth,
It gently ripples through the grassy mead,
And to the distant lake doth slowly speed,
And seems as though it murmured on its road
Low cadences of hymns to Nature’s God,
Whose mighty power hath formed them all,
The brook, the lake, the rocks, the waterfall.
Courage brother! Do not falter,
Dry your tears and cease from sighing;
Though clouds look black, they soon may alter,
And the sun will send them flying.
"Out of evil oft cometh good,"
Is a maxim to my liking;
The blacksmith well the iron beateth,
But 'tis better for his striking.

Work today and give up grieving,
Know that joy is born of sorrow;
And though to day is rainy weather,
Hap 'twill brighter be tomorrow.
Gambling doth not make our labour
The least bit more a pleasant task;
'Tis joyful heart that lightens trouble,
Contentment brings to those who ask.
First the childhood, then the manhood;
First the task and then the story;
'Tis after nightfall comes the dawning,
First the shade and then the glory.

I have no wish, oh Allah, but Thy will;
I have no chart but Thy unerring word
Which in the cave the Holy Prophet heard
That blessed night upon bleak Hira's hill.

I trust in Thee, I wait in patience still
For the reward for all that I have wrought,
For good deeds done, for battles grimly fought
'Gainst passion's might and all the hosts of ill.

My inmost heart, my very thoughts are known;
There is no secret hidden, unconfess'd,
For Thou dost search, Oh Allah , every breast,
That power is Thine, and only Thine alone.
So let me live, Oh God, so let my life be passed,
That when I die, I rest with Thee at last."
10 Shaaban, 1323

Dirges of Hope
"Oh, True Believer, let no fear of pain,
Nor friendly favour, nor menace, nor dread,
Divert thee from the path, that thou shouldst tread.
To reach Al Jannat, where thou woulds't attain;
'tis not for thee professing Islam's name,
To rest ignoble. Though thy progress slow,
Enough if onward ever it doth show,
So that each daily step advance doth claim,
And helpeth thee to further progress still;
The way to Paradise all onward lies,
Keep Islam's path, nor e'er disheartened be;
And ever yielding to great Allah's will,
Then guidance light and peace will for thee rise,
He loveth those who persevere like thee,
And from all worldly fetters sets them free."

William Henry Quilliam

"Your smiling good naturedly in your brother's face is charity."
Prophet Muhammad.

"As fair as the morning,
And as full of grace,
Is the bright friendly smile,
On a good natured face.
As firm as a mountain,
Deny it who can,
Is the grasp of the hand,
Of the good hearted man.
As welcome as sunshine,

True warmth to impart,
Is the sweet kindly word
From a good natured heart.
As pure as the dew drop,
So tender, so dear,
Is the sympathy shown
By the good natured tear."
Woodland Towers, Onchan, Isle of Man, 6 Ramazan 1324 (22nd October 1906)

It is exhilarating to be able to read the melodious verses of the Koran and bow low in silent prayer before the Lord of the universe.

I feel a great sense of gratitude to God for letting me discuss the beauty of the Koran and for giving me the opportunity to write this book. This task would have been impossible without the unending support of my beloved wife, who encouraged me to compile this manuscript. She had been instrumental in raising our six children into fine human beings who now dedicated their lives to helping and educating others. May Allah accept her efforts and reward her abundantly.

In these pages, I have spoken informally and said many things that have been long stirring in my heart. The flaws herein are mine alone, and I made a sincere effort to encourage, inspire, or even caution my peers and the younger generation of the many obstacles facing life. Both young people and their parents, I hope, can benefit from these advises, because knowing that there is a God who loves us and cares about our needs is comforting.

“They who fear Allah, and strive to do right and persevere with patience, upon these shall no fear come, and they shall attain to everlasting felicity.” Koran.

In Godfrey Higgin’s “An apology for the life and character of the prophet Mohamed”, the English magistrate and landowner described how noble the Prophet Muhammad was, and John Davenport, the British historian best known for his book An Apology for Mohammed and the Koran, also wrote in details about how noble Muhammad and his family was.

Godfrey was an English magistrate and landowner, a prominent advocate for social reform, historian, and antiquarian, and in “An apology for the life and character of the prophet Mohamed”, he wrote that

I was impressed to see how non-Moslem Englishmen wrote such amazing poems and books about Islam. I am an old man who cannot dream to write poetry like these Englishmen, who undoubtedly will be rewarded immensely by Allah, and have certain status in Allah’s eyes, who surely will take into heaven all those who served and loved his Messenger Muhammad.

Alexander Russell Webb was another American scholar and writer who worked tirelessly to help preach truth about Islam and the Moslem prophet Muhammad, and it is their works which served as an inspiration for this Koranic science project as well.

Let us all exchange love, and extend our hand in friendship and peace, because only with unconditional love and selfless sacrifice can we alleviate the agonies of our lives and the calamities of our world.

I was recently reading the book “Truth about Muhammad” by Richard Windsor, who wrote a book successfully dismantling all misconceptions about Islam and prophet Muhammad’s (God’s Glory and Mercy be upon him). It is one text I considered myself to be highly fortunate to come across and I hope to study Windsor’s book in details and learn more about the life of Prophet Muhammad.

Peace be with you.

Dedicated

To my dear brother,

Amin Z. Mir,

author of the book, "40 Laws of Love"

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